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THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER:

PUBLISHED UNDER THE
SANCTION OF THE ANNUAL ASSOCIATION OF THE
NEW CONNECTION,

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

FOR THE YEAR
1822.

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

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PREFACE.

IT is with sentiments of grateful satisfaction, that we present our Readers with the concluding Number of the First Volume of the *General Baptist Repository and Missionary Observer*. We rejoice in the patronage which it has already received; and indulge a pleasing expectation that, by the steady and increased support of the Friends of the cause to which it is devoted, it will become, at no distant period, an important benefit to the laudable Institutions with which it is connected.

But pecuniary advantage, though an important, is not the principal object of the publication. It is designed to promote the intellectual, moral and religious improvement of the Reader. To this object, we have honestly, though feebly, directed our efforts throughout the present Volume: how far we have accomplished it, the public will judge. Justice, however, requires us to acknowledge, that our personal endeavours have been assisted by the kind Communications of our respected Correspondents. For this valuable aid, we return our warmest thanks; and respectfully but earnestly intreat that it may be continued and augmented. Much of the acceptableness and usefulness of future Volumes will depend on a prompt and friendly compliance with this request.

In the selection of subjects and in the mode of discussing them, it has been recollected, that many, probably a great majority, of the Subscribers to Periodical Miscellanies, are in circumstances that afford but slender means of mental cultivation. This will apologize for the introduction of topics, which, though familiar to persons of reading and investigation, are novel, interesting and instructive to those less favourably situated. And so little do we fear the censure of the former class for this attention to the interests of the latter, that we anticipate their cheerful assistance in prosecuting this important part of our design.

Though there is pleasing evidence that the contents of this Volume have been generally approved, it is hoped that considerable improvements may yet be made. Several judicious Correspondents have given us reason to hope that they will favour us with papers on doctrinal and practical subjects; which will certainly encrease the usefulness of the work. If proper materials can be obtained, it is also proposed to insert occasionally, the Biography of eminent Christians; and to record, as they occur, the most interesting of the civil and political occurrences of this eventful period.

In that part of our Work which is immediately devoted to subjects connected with the great cause of Missions, a principal part of our duty has been selection. To furnish our Readers with all the information that might be collected on the subject of diffusing the Gospel in the world, would be impracticable in our limits, unless the Work were to become a list of names and dates and places, with a dry record of occurrences. The plan adopted has been to select some of the most interesting information from the mass that respects the various kindred institutions, which is published in different forms.

It is a pleasing circumstance that, in this our first Volume, we have been enabled to publish communications from Missionaries more immediately connected with the denomination for the benefit of which this Work is peculiarly designed. We have reason to believe, that future Volumes will be gradually more enriched with communications of this description; and that on their pages will be recorded the triumphs of the Gospel in the dark region where our brethren are gone to labour.

With unfeigned gratitude for past support, we commit the succeeding numbers of this Work to the kind patronage of its Friends; and intreat an interest in their prayers, that it may, by the blessing of Him who alone can give success, be made an humble instrument of extending the kingdom of the Redeemer, and promoting the best interests of mankind.

Dec. 1, 1822.

THE EDITORS.

THE
GENERAL BAPTIST REPOSITORY

AND

Missionary Observer.

No. 1.

JANUARY 1, 1822.

VOL. I.

BIBLE GEOGRAPHY:

Or an Attempt to

*Illustrate Scripture from Local
Circumstances.*

No. 1.

As the *Land of Canaan* was the scene of many of the transactions recorded in scripture, it may be proper to commence these papers with some account of it; and afterwards to take a survey of the other countries, connected with the history or the prophecy of the sacred volume.

The Land of Canaan is situated towards the south-east corner of the Mediterranean sea. Its length, from north to south, is about two hundred and ten miles: and its greatest breadth from east to west, nearly ninety. It extends from the 31st to the 34th degree of north latitude, and from the 35th to the 37th degree of east longitude. Jerusalem, its capital city, is one thousand nine hundred miles south east of London: and the hours of the day there are almost two hours and a half in advance; that is, when it is twelve at noon at London, it is about twenty-four minutes after two at Jerusalem.

During the long course of years which is included in the scripture

history, this country often changed its masters, who divided it in various manners, and called it by different names. It will therefore greatly assist the reader, if we first notice its natural boundaries and distinguishing local features. This will enable us more easily to refer its political divisions, under its successive possessors, to their proper situations. We therefore shall devote this first paper to

A SURVEY of the WESTERN BORDER of the LAND of CANAAN.

At the north-west extremity of this country, stood the celebrated city of Sidon, in latitude 33° 33' N. and not far southward of it, Sarepta; both of which we shall have occasion hereafter to mention. About fifteen miles south of Sidon, the river Eleutheros discharges itself into the Mediterranean. This river rises in the mountains of Lebanon, and waters a very pleasant valley. It is not mentioned in the canonical books of scripture; but occurs in 1 Mac. xi. 7.—xii. 30. At within a few miles southward, stood the ancient Tyre; and about twenty-five miles south of it, Accho, the modern St. Jean d'Acre. These places also will again fall under our notice.

Ten miles below Aecho, the coast runs out to the west, and forms what may be denominated the Bay of Zebulon. On the south shore of this bay, *Mount Carmel* raises its lofty head, to the height of two thousand feet. The valleys around it were very fertile, and fed immense flocks and herds. Its sides were plentifully stocked with fruit and timber trees; and the most recent travellers tell us that, even in its present uncultivated state, many wild vines and olive trees are found among the weeds and brambles which cover the soil. The fertility of this mountain attracted the attention of those monarchs of Israel who encouraged agriculture. Thus Uzziah, who loved husbandry, "had vine dressers in the mountains, and in Carmel," 2 Chron. xxvi. 10. And when the violent Sennecharib invaded the territories of his successor, Hezekiah, he boasted that "he would enter into the forest of his Carmel, and cut down the choice trees thereof." 2 Kings xix. 23. As the summit of this mountain was thickly covered with trees, and had many caverns in the rocks of which it was composed, it afforded a safe retreat for those who, either from choice or necessity, sought retirement. To this, the prophet Amos alludes when he represents the Almighty as threatening his adversaries: "though they hide themselves in the top of Carmel, I will search and take them out thence." (ix. 3.) and Micah describes the church, when in a low and persecuted state, as "dwelling solitarily in the wood, in the midst of Carmel." (vii. 14.) These woods and caverns were the favourite retreat of the prophets Elijah and Elisha, especially of the former. Many of the caves in this mountain are pointed out, to this day, as the

scenes of some of his most noted actions. Though the identity of the exact places may perhaps depend on the traditions of the present monkish inhabitants, yet the scriptures afford abundant proof of his frequenting this eminence. In this mountain, he vindicated the honour of Jehovah against the prophets of Baal; 1 Kings xviii. 20—39. From its summit, the prophet's servant descried the first signs of approaching rain, after a three years' drought. 2 Kings xviii. 41—46. Elisha also resided at Mount Carmel, when the Shunamite visited him, to acquaint him with the death of her son. 2 Kings iv. 25.*

At the foot of Mount Carmel, on the north, ran the river *Kishon* to which Elijah brought the prophets of Baal and slew them; when he had so completely foiled them and their god in the mountain. 1 Kings xviii. 40. On the banks of this stream Sisera and his numerous hosts were defeated, by Barak. Judges iv. 7. In dry seasons, its waters are low and inconsiderable; but, as it is supplied by many torrents from the hills, it must swell much in heavy rains. Such appears to have been the case, when it swept away the troops of Sisera. (v. 21.) It is probable, that a violent storm arose at the time of the battle, and raised the waters to a dangerous height. This circumstance may be alluded to by the inspired poetess, when she says, "They fought from heaven: the stars in their courses fought against Sisera." (v. 20)

Soon after we leave Carmel, the coast resumes a direction southward inclining a little to the west; and, after passing about

* There was another Mount Carmel in the south of Canaan, where Nabal and Abigail dwelt, which will be noticed in its proper place.

twenty miles, we meet with the brook *Gaash*, mentioned 2 Samuel, xxiii. 30. It probably sprang from a hill of that name in Mount Ephraim, on the north side of which Joshua was buried. Joshua xxiv. 30.

Proceeding still towards the south, we find many small bays and capes which do not appear to have been particularly distinguished, and pass the cities of Joppa, Gath, Ashdod and Ashkelon. About fifty miles distant from the brook *Gaash*, we meet with another rivulet, called *Sorek*, which gave its name to the valley through which it flowed. This valley is infamous as the residence of Delilah, Sampson's betrayer; Judges xvi. 4. and was also noted for wines of a peculiarly excellent flavour, to which the learned say there is an allusion, in Isa. v. 12, and Jer. ii. 21.

About twenty miles below the brook *Sorek*, geographers have placed the brook *Besor*, where David's wearied men remained while their companions pursued the Amalekites, who had sacked Ziklag. 1 Sam. xxx. 9. This is supposed to be "the brook of the wilderness," mentioned, Amos vi. 14; but it is more probable, that the prophet there refers to the rivulet which next claims our notice.

At the south west corner of the Land of Canaan, a small river, which rises in Mount Seir and falls into the Mediterranean, a few miles below Gaza, forms the south boundary of this country. It is called in scripture "*the River of Egypt.*" The reader must not however confound it with the famous Egyptian river, the Nile, which sometimes is described in the same terms; though more frequently it is called "the River" by way of emi-

nence. Genesis xli. 1. Exodus ii. 3. &c. The brook now under our notice, divided the Land of Canaan from the Wilderness of Paran, which lay between it and Egypt. It formed the southern limits of the dominions of the descendants of Abraham; and is recognized as such in the gracious promise of Jehovah to that patriarch. Gen. xv. 18. "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." In conformity with this promise, Moses, assigning the limits of the territory which Israel should possess, tells them, that their "south border shall pass from Azmon to the river of Egypt, and the goings out of it shall be at the sea." Num. xxxiv. 5. In Joshua xv. 4. we have the same line traced as the boundary of the possessions of the children of Judah; and in verse 47, we are told that "Gaza with her towns and villages unto the river of Egypt and the great sea," formed the southern border of that tribe. This passage seems decisive of the situation of this river; as we cannot suppose that the demesnes of such a city as Gaza extended to the Nile, distant upwards of a hundred miles.

In various passages, we find the river of Egypt opposed "to the entering in of Hamath," as forming the two extremities of the country. The latter, as we shall have occasion to observe when we survey that border, was a pass in Mount Lebanon, at the northern limits of the land. When Solomon therefore, at the dedication of the temple, "assembled all Israel, a very great congregation, from the entering in of Hamath unto the river of Egypt," 2 Chron. vii. 3, we are to understand, that guests

from every place between the northern and southern extremities of his dominions, attended on that occasion. The proper name of this stream probably was *Sihor* or *Shihor*, as we find a similar expression respecting the removal of the Ark from Kirjath-jearim, when David gathered all the people together "from Shihor of Egypt to the entering of Hamath." 1 Chron. xiii. 5. And Joshua, in describing the land that remained unconquered, in his old age, states one portion to extend "from Sihor which is before Egypt, even unto the borders of Ekron northwards, which is counted to the Canaanite." Josh. xiii. 3. It has indeed been thought by many, that this appellation is applied to the Nile, in Isa. xxiii. 3, and Jer. ii. 18; but this is not perhaps perfectly clear.

Before we leave the western border of Canaan, it may be proper to observe, that the Mediterranean Sea, which washes that coast, is never, in scripture, called by that name. It is sometimes denominated simply "the sea," 1 Kings xviii. 43. 1 Kings v. 9. At other times it is styled "the Great Sea," in order to distinguish it from several less collections of water, which the Hebrews dignified with the name of seas. Thus Moses tells the children of Israel, "for a western border, ye shall have the great sea for a border." Num. xxxiv. 6. The Lord also promised Joshua, "The great sea, towards the going down of the sun, shall be your border." Josh. i. 4. This promise was fulfilled, when "the kings in all the coasts of the great sea over against Lebanon" gathered together to fight with Joshua, and were successively vanquished by him. (ix. 1, 2.)

The inheritance of the tribe of Judah was also bounded, on the west, by the great sea. (xv. 12, 47. xxiii. 4) And when the prophet in vision, beheld the dead sea, or as it is there termed "the sea of the east country" healed by the waters which flowed from the sanctuary, it is mentioned as a proof of the change that had been produced, that it should abound with fishes, as the fish of the great sea, exceeding many." Ezek. xlvii. 10.

The southern part of this sea is called "the sea of the Philistines," Exod. xxiii. 31; because the Philistines dwelt on the coast. In Deut. xi. 24. it is called "the uttermost sea;" and it was usually distinguished among the Jewish writers, by the appellation of "the hindermost sea." The Jews indeed were accustomed to denominate the quarters of the compass from the relation which they bore to a man looking towards the rising sun: the west they termed, behind; the east, before; the north, the left hand; and the south, the right.

On this sea, Jonah embarked when he fled from the Lord, Jon. i. 3. By it, timber was conveyed from Lebanon to build the temple at Jerusalem, 1 Kings v. 9: Ezra iii. 7. Here Paul made his famous voyage from Judea to Rome. Acts xxvii. And it was on this sea, that Tyre and Sidon prosecuted their commerce, till their merchants became princes, and their traffickers the honourable of the earth. Isa. xxiii. Ezek. xxvii.

Having thus surveyed the western limits of Canaan, it is proposed, in our next, to trace its southern and eastern borders.

MUTUAL LOVE

AMONG CHRISTIANS

THE GENUINE EFFECTS OF GOD'S LOVE
TO THEM

“Beloved, if God so loved us, we ought also to love one another.”

1 John iv. 11.

THE inspired composition, from which these words are quoted, is a collection of sacred maxims, full of meaning and pregnant with instruction. This short sentence is an exemplification of the truth of the assertion. It leads us to the contemplation of an interesting fact,—an important duty,—and the obligation that arises from a consideration of the fact to the discharge of the duty. The fact is, that God so loved his children that he sent his Son to be the propitiation for their sins. (see v. 10.) The duty is, that his children should love one another. And the holy penman affirms that this duty is founded on the fact asserted. The love of God indeed embraces all his creatures in the vast extent of his dominions. His love to fallen man too is universal; for he sent his Son to be a “propitiation for the sins of the whole world.” 1 John ii. 2. Too many, alas! reject the mercy of God to their own destruction; and on their hearts the consideration of the divine benevolence produces no moral effects. But, on those who through grace accept the offer of salvation, and experience the blessedness of believing, the argument of the apostle will have a proper influence. To them, he says: “Beloved, if God so loved us, we ought also to love one another.”

The love of God towards his children is *universal*. It extends to all who fear him. While “he is good to all, and his tender

mercies are over all his works;” yet he is especially “nigh to all them that call upon him and preserveth all that love him.” His love is confined to no place, but “in every nation he that feareth God and worketh righteousness is accepted of him.” It reaches to every age: and while he loves those that seek him early, he supports his saints to hoary age. It is not restrained to any rank or condition; but embraces, with equal affection, David in the midst of royal splendor, and Lazarus when lying, full of sores, asking alms at the rich man’s gate. It pervades all the circumstances in which his children can be placed; and makes “all things work together for good to them that love him.”

Again. God’s love to his people is *disinterested*. Man cannot benefit his Creator. Had Adam continued holy and obedient, it would have added nothing to the felicity or the glory of the self-sufficient Jehovah; and, when by disobedience and folly he plunged himself into misery and disgrace, it diminished not the happiness of Him who saith “I am the Lord: I change not.” It was pure disinterested compassion that excited the love of God towards wretched man. It was while they were yet sinners, that he loved them. And if, by his assistance, they have been rescued from this doleful state, and formed into his image, they alone enjoy the advantage. With the greatest propriety, the interrogatories of indignant Elihu may be put to every son of man: “If thou sinnest, what doest thou against him? Or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou unto him? or what receiveth he at thy hand?” It is

not in the puny arm of mortals to affect the Omnipotent. In loving them, therefore, he can have no motives of self interest; but is moved by the benevolence of his own nature, by that goodness which is essential to his being. "God is love."

Further. The love of God is *effective*. It is not a mere feeling of benevolence, which makes no exertions beyond himself. It produces the noblest effects. "The Lord is good, and doeth good." The works of creation are full of the fruits of his love. The various dispensations of Providence are effects of Divine benevolence; and demonstrate the activity, the wisdom and the care of Almighty goodness. But the most stupendous and astonishing display of the love of God is thus alluded to by the sacred writer: "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." To give his only begotten and well-beloved Son to sufferings and death for rebellious ungrateful man, who neither deserved nor desired his mercy, but justly merited his hottest indignation; and, by that unspeakable gift, not only to free this helpless and ruined creature from misery, but to raise him to inconceivable happiness and glory, was an exertion of love truly divine which transcends our highest conceptions and mocks the powers of language. The songs of eternity will be employed on this mighty theme; but eternity will never be able to fathom the length and breadth, and height and depth and to know the love of God which passeth knowledge.

Lastly. The love of God to his people is *constant* and *invariable*. This completes its character. Like its adorable subject, it is "the

same yesterday to-day and for ever." No change of circumstances can diminish its energy, no distance of time can cool its ardour. His ancient church was once tempted, in a desponding hour, to exclaim "The Lord hath forsaken me, and my God hath forgotten me." But hear the gracious answer of the Almighty, "Can a woman forget her sucking child, and have no compassion on the son of her womb? Yea, they may forget; yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Well then might the holy poet make it the burden of his sacred song, "The mercy of the Lord endureth for ever."

Such is the love of God towards his children; and such ought the love of his children to be one towards another. "This is my commandment," says the Saviour, "that ye love one another, as I have loved you." But alas! how awfully deficient are many, who call themselves christians, in their obedience to this *new* commandment! Their love, instead of being universal like his, and embracing all who bear his image, is too often confined to one denomination, to one church, and not seldom to one small party in a church. So far from being disinterested, it is frequently founded on the basest motives, and employed to accomplish the most selfish purposes. Instead of displaying its energy in active exertions for the benefit of its objects, it confines itself to mere professions, and exists only in word and in tongue. And so fickle and inconstant are their affections, that the most trifling circumstance will change them; and they will hate to-day those whom yesterday they pro-

fessed to hold in high esteem. These things ought not so to be. Such conduct disgraces the christian name and debases the christian character. How different the temper and the conversation of him who feels the power of divine love and acts under its sacred influence! He will, from the heart, pray that grace may be with all them that love the Lord Jesus Christ in sincerity. Prejudice, bigotry and party will be too weak to restrain his generous affections. He will feel that all who are the children of his heavenly Father are his brethren, and will treat them as such. He will love them for their Father's sake, with a pure, disinterested flame; and will evince the sincerity of his regard by acts of kindness and benevolence towards them, and by exerting his ability and influence to promote their present and everlasting good. This will not be his accidental or temporary character; he will persevere in the same conduct, though he should meet with slights, difficulties and ingratitude. This the sacred writer asserts, ought to be the effect of the love of God on his children; and a little attention to the subject will convince us of the truth of his assertion.

For, if God has so loved them, and made them sensible of his goodness and partakers of his grace, surely nothing can be more reasonable than that they should in return cherish the most sincere gratitude and the warmest affection towards him. And, in proportion to their sense of the depth of the misery into which their sins had plunged them, and the height of felicity to which his grace will raise them, will be the degree of their gratitude and love to their great Benefactor. Now men are naturally prone to imi-

tate those whom they really love. If then God, the supreme object of their pious affections, extend his love in an especial manner, to certain characters, they will, in imitation of his conduct, embrace them in their warmest regards. Affectionately ambitious of being like their best Friend, they will cultivate similar dispositions towards the same objects which he exhibits; and embrace in their warmest regards those whom he peculiarly loves.—True gratitude also inclines the persons who are influenced by it, to esteem all that have any connection with their benefactor, because they belong to him. All that are dear to his heart will, for his sake, be dear to theirs. Because they feel that God has loved them in an unspeakable degree, they will feel themselves bound to love all whom he has made partakers with them in his celestial regard.—True gratitude too excites in the breasts of its possessors a desire to shew their sense of the kindness of their benefactor, by endeavouring to make some return for his favours. But the Almighty is exalted far above their sphere. "Their goodness extendeth not to Him." Yet are there no beings towards whom they may exercise their affectionate sympathies; and, in his stead, make the objects of their grateful attention? Yes. "To the saints which are in the earth." These are they whom he has appointed his representatives: and he has graciously assured us, that, at the great day of final reckoning, he will account every kind affection and every benevolent action which has these his children for its object, as a service done to himself. "Verily I say unto you, inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto Me."—Lastly. Whoever is sincerely grateful to

a superior for benefits received from his goodness, will find a pleasing satisfaction in obeying his commands, and observing his precepts. But the scriptures abound with injunctions to this mutual benevolence; and the great Author of them has declared, on numerous occasions, his approbation of it, and his abhorrence of a contrary spirit. Whoever therefore wishes to act in obedience to his will, and surely this wish will predominate in every heart that has experienced his love, will cultivate this affectionate temper towards all the children of his heavenly Father, because he has commanded him to cultivate it.

Since then so many motives unite in urging the professed followers of Christ to the sincere and cordial love of each other, let us all who bear that holy name examine ourselves how far we are influenced, in our intercourse with our brethren, by this amiable disposition; and look to the assistance of his grace to enable us to exemplify it more honourably than we have hitherto done. If we be of that happy number who are the subjects of divine love, and feel its constraining influence, we shall aspire, with holy emulation, to imitate our Father who is in heaven: and exercise that tenderness and love towards our brethren which he exercises towards us. Does he bear with our imperfections and failings, and still continue his kindness to us? and shall we rigorously expect perfection of those with whom we are called to act? Rather let us remember the awful doom of that wicked servant, who though his Lord had forgiven him ten thousand talents, unfeelingly refused to remit his brother a debt of one hundred pence. If we be pro-

perly sensible of the number and heinousness of the offences which we have committed against our divine Master, and have the precious evidence, that he has graciously blotted them from the book of his remembrance, surely we shall rejoice to forgive his children who are as dear to him as the apple of his eye, any little faults of which they may have been guilty towards us. We shall not stipulate for conditions, nor be strict in exacting confessions, but like our great Pattern be "ready to forgive." Thus shall we prove our union with him who has made this disposition a mark of those whom he will acknowledge as his genuine followers and friends. "A new commandment," said the adorable Jesus to his chosen companions, "I give unto you; that you love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." O that this mark of genuine christianity were more visible in many who are called by his name! PHILANDER.

QUERIES.

Dear Sirs,

One who is desirous of knowing the truth, and who has a firm belief that Jesus Christ mercifully tasted death for every man, is often much bewildered with the ninth chapter of Romans, especially from the 14th to the 20th verse. If any of your correspondents would, in a future number, favour him with a few plain remarks on this important part of sacred scripture, it would greatly oblige,

Your's respectfully,
Lincolnshire. JUVENIS.

Dear Sirs,

I have enjoyed great pleasure in reading the illustrations of passages of scripture in the G. B. R. and with your kind permission will venture to propose Heb. xiii. 20, 21, as a subject of elucidation and improvement, in a future number of the New Series. Your's,
Lincolnshire. W. T.

Gentlemen,

In reading the scriptures, I sometimes meet with passages that appear scarcely consistent with each other; though if the precise meaning of the holy Spirit could be ascertained, they would, I doubt not, perfectly harmonize. Perhaps a page in your proposed Miscellany might sometimes be usefully employed in reconciling these apparent inconsistencies. Such disquisitions, if judiciously and modestly conducted, would be pleasing to inquisitive minds, and tend to fix the wavering, or recover the wandering. If this be your view of the subject, permit me to request a few plain remarks on our adorable Saviour's declaration, John x. 30. "I and my Father are one," compared with his equally solemn assertion, John xiv. 28. "My Father is greater than I." Your's,

QUERENS.

ANECDOTES

OF

WILLIAM TYNDALE,

THE TRANSLATOR OF THE BIBLE INTO
ENGLISH.

About the beginning of the sixteenth century, the scriptures were so little known, that even the clergy themselves were often totally ignorant of them. Doctors

VOL. I.

of the most famous colleges, have confessed, that, though above fifty years of age, yet they knew not what a New Testament was. Luther, the great reformer, never saw a Bible, till after he had taken a degree at the university; and Carolostadt, one of his associates, had been a doctor in divinity eight years, before he had read the scriptures. If such was the ignorance of the clergy, what must be the condition of the laity! "Darkness covered the earth, and gross darkness the people." Some however of the priests, of a more inquisitive turn than the rest, ventured to examine the pages of revelation; and, in most cases, they soon discovered that the christianity of the Bible and the religion of the church of Rome were very different. Amongst these, *William Tyndale*, a person of great learning and integrity, seems, like Timothy of old, to have known the scriptures from his youth. After a long course of study at both the universities, which he pursued with great assiduity and success, he became tutor to the children of a gentleman in Gloucestershire. At this gentleman's table, many of the dignitaries of the Romish church were frequently entertained; with whom Tyndale had long disputations. As he drew his arguments from the word of God, and not from the decrees of the Popes or Councils, he was suspected of heresy; and the catholic priests made several attempts to bring him into trouble; but the favour of his employer, for a long time, secured him from their machinations.

He appears to have been a man of warm feelings, though almost of child-like simplicity. One day, he entered into conversation with a popish divine, who was ac-

C

counted a very learned man. They soon found themselves involved in a dispute on some of the catholic tenets; and Tyndale, pressing his adversary closely with arguments from scripture, forced him, when he felt that he could not repel his attacks, to exclaim, "We were better to be without God's laws than the pope's." This blasphemous expression roused the indignation of Tyndale, and he boldly replied, "I defy the pope and all his laws. If God spare my life, ere many years are past, I will cause a boy who drives the plough to know more of the scripture than you do." To accomplish this laudable object, he determined to devote his chief attention to translating the holy Bible into English; and, after encountering much opposition and many dangers, he published the New Testament, in his native tongue, about 1527. Finding it unsafe to prosecute this great work in England, he had retired to the continent; and the first edition was printed at Antwerp. It soon reached this country, and was eagerly sought after by persons of all ranks. The fury of the catholics was greatly roused against this book, which they were well aware would expose their errors. It was condemned by the royal proclamation, and ordered to be burnt publicly by the common hangman. This sentence was carried into execution, with great diligence and zeal, by the interested ecclesiastics.

Amongst the most active of his enemies, was Tostall, bishop of London. He instituted a strict search for the English New Testament in his diocese; and all he could discover, he burnt in Cheap-side. Having occasion to pass through Antwerp, in 1529, this prelate employed an English mer-

chant, resident in that city, to purchase all the copies of Tyndale's Testament which he could procure. The merchant, being a friend of Tyndale's, knew that he was very desirous of publishing a new and improved edition of the work, but, through poverty, was unable to meet the expence. He therefore hastened to the author, and informed him of the bishop's commission. Tyndale, considered this as an interposition of providence, seized the offer with gratitude; and placed all the remainder of the first impression in the hands of his friend, who carried them to the bishop. His lordship, pleased to have, as he thought, an opportunity of preventing the further spread of a book so hostile to his interests, paid a good price for them, and conveying them to England, consigned them to the flames. His triumph however was of short duration: for the improved edition was quickly completed, and actively dispersed. The catholics, astonished and confounded at the unexpected event, eagerly inquired who encouraged Tyndale and supplied him with funds. But, when they learnt that their great champion, the bishop of London, had furnished the expences of the second edition, by purchasing nearly one half of the former impression, they prudently dropt the matter; and the zealous prelate's disappointment occasioned no small mirth.

Tyndale proceeded with diligence in his great design, and having completed the translation of the five books of Moses, he proceeded to Hamburgh to publish them. But, in the passage, he suffered shipwreck, and lost all his books, manuscripts and money. With great difficulty, he reached Hamburgh; and imme-

diately commenced the work afresh. With the assistance of Miles Coverdale, another worthy exile for the truth's sake, he once more translated the Pentateuch; and published it, in 1530. He was proceeding with the remaining books of the Old Testament, when the malice of his enemies interrupted his progress. By the treachery of a pretended friend, in whom he placed great confidence, he was basely apprehended, and conveyed to prison. He was confined in the castle of Tilford, for a year and a half; but his constancy was not shaken nor his diligence abated. His labours were continued in prison, and he was made the instrument of converting the jailor and several of his family. In 1536, he was removed to Antwerp; where, notwithstanding the warm interference of many highly respectable persons in his favour, he was strangled and burnt. His concern for his countrymen engaged his last attention: his expiring words being, "Lord open the king of England's eyes."

In the labours of this good man may be traced the origin of our present English Bible, as his translation has been the groundwork of most succeeding versions. With what sacred fidelity he executed the work, may be collected from his own declaration to a brother martyr. "I call God to record, against the day we shall appear before our Lord Jesus to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would this day, if all in the earth, whether it be pleasure, honour, or riches might be given me."

ON
CHRISTIAN MORALS.

TO THE EDITORS.

Gentlemen,

I have sometimes thought, that the *Duties of the Christian* are not sufficiently regarded in the publications which are designed for the instruction and edification of the professors of christianity. Doctrines are often clearly stated, and ably defended. Privileges are the themes of frequent discussion; and believers are very properly invited and encouraged to claim and enjoy them. Historical researches are proposed, and pursued with alacrity and success. It is however very seldom that the reader is instructed in that conversation which becometh the gospel of Christ. Queries are indeed sometimes proposed, respecting the proper line of conduct in certain difficult cases; and judicious advice given in reply. But these generally relate to particular and unusual circumstances; and are treated so as to afford little direction in the ordinary course of events. Yet, do not those duties which incessantly demand our attention—on the proper discharge of which depend, much of our own personal, comfort, respectability and usefulness—much of the happiness of our connections—and much of the honour and success of the holy religion which we profess, deserve a more regular and frequent exposition? Certain it is, that the inspired writers and the Holy Spirit by which they were guided, thought it proper to make them frequent subjects of their notice. The explaining and enforcing of the duties which individuals owe to themselves, to society, and to those with whom

they stand connected in the various relations of life, occupy no small portion of the pages of Revelation.

And their conduct deserves our imitation, since the moral duties are the bonds of social order. Without them, man would be a lawless, solitary savage; miserable himself, and making others miserable. But, when a proper regard is paid to them, individuals become happy in themselves, and contribute, in an essential manner, to the happiness of all with whom they are connected. These duties therefore ought to be recommended by every friend to the felicity and improvement of the human race.

It is also certain, that the credit and success of the doctrines of christianity, which alone can make the world truly and completely happy, are closely connected with the correctness and zeal with which its professors discharge the relative duties. Spectators seldom trouble themselves with examining theological questions. If they see that a man's religion renders him a loyal subject, a kind master, a tender father, an obedient child, an indulgent husband, a faithful friend and a good neighbour, they conclude that his principles are founded on truth. On the contrary, when they observe a man, zealous for certain sentiments, but deficient in the duties which he owes to society, they entertain a strong suspicion that his principles are faulty. This is indeed the rule laid down by our blessed Saviour himself: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

It is therefore highly important that all who bear the christian name should well understand and carefully practice every social du-

ty. And as many read periodical works who have little opportunity of perusing larger systems, it is desirable that those miscellanies should occasionally exhibit luminous displays of the moral duties; founded on christian principles, and enforced by christian motives. Such subjects, if properly treated, must be useful; and, as they concern every reader, it is probable they would also be interesting. If you, gentlemen, by inserting these hasty remarks in an early number of your New Series, intimate your approbation of my sentiments, I may, as leisure permits, communicate a few papers on the *political, social and domestic duties of christians* for your inspection; and, if you think them worthy of their attention, for the consideration of your readers.

Wishing you every success in your important undertaking, I am,
Lladshew. Your's very cordially,
Dec. 1, 1821. JACOBUS.

REFLECTIONS

ON THE
CLOSE OF THE YEAR.

EVERY christian, who is desirous of growing in grace, will consider it his duty and privilege to devote certain parts of his time to a serious review of his past conduct. One very proper season for this sacred exercise is, when we are brought to the conclusion of one year and are entering on another. Then it becomes us to make a pause; and "consider our ways."

At the close of the year, we ought to review our tempers and conduct during the course of it. Sensible that we must soon stand at the bar of God to answer for the things done in the body, it is

the part of a prudent foresight, to call ourselves frequently to the bar of conscience, informed and influenced by the word of God. We should endeavour to obtain correct ideas of what the law of God requires of us, in our transactions with Him, with ourselves and with our fellow creatures; and impartially and carefully, as in the presence of Him who searcheth the heart, compare our feelings, words and actions, during the past year, with these requirements.

Such a survey would, under the influence of divine grace, teach us to feel our own imperfection, sin and guilt; fill us with deep self-abasement under a sense of the guilt contracted in every transaction in which we had been engaged; excite us to deep repentance and godly sorrow; impress us with a lively consciousness of our natural depravity and weakness; and send us to a throne of grace and the blood of atonement for pardon of past offences, and for grace to preserve us from future transgressions.

We should also, on such a review, discover great occasion for gratitude to the God of all grace who had preserved such depraved and feeble creatures as we are, through another year, from those open crimes which might have exposed the cause of religion to reproach, and ourselves to disgrace and misery. When we look round us, we observe some, who, at the commencement of the year, were more likely to persevere than ourselves, who have made a deplorable shipwreck of faith and a good conscience. And, if we turn our eyes inward, we shall see convincing evidence that, it is not any superior virtue of ours which has preserved us from falling. We shall be compelled to

exclaim "By the grace of God we are what we are. Not we, but the grace of God which was in us."

Again such a retrospect would furnish continued evidence of the goodness of the God of Providence, in preserving our lives and property, in supplying our returning wants, and in blessing our endeavours to fill up, with propriety, our stations in society. Many, who, a year ago, were more healthy than ourselves, have been summoned into eternity, or laid on beds of sickness. Many whose circumstances then were apparently more prosperous than our own, have been plunged into embarrassment and poverty. Now who maketh us to differ? If we reflect what a complicated and delicate machine the human body is, how easily its most vital movements are obstructed or destroyed, and how unable the most skilful of mortals often are, either to understand or rectify its disorders, we must acknowledge that it is the Lord alone "who healeth all our diseases, and redeemeth our lives from destruction." And when we recollect how many circumstances, over which we have no controul, might defeat all our endeavours to be useful to ourselves or our connections, and how easily we might be deprived of our capacity for exertion, we shall be constrained to confess that, if our efforts have, in any degree, been crowned with success, it is because it has pleased the God of Providence "to establish the work of our hands upon us;" and to say with grateful joy, "Bless the Lord, O my soul, and forget not all his benefits: who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things. He hath not

not dealt with us after our sins, nor rewarded us according to our iniquities." "His mercy endureth for ever."

But, at the close of the year, a serious mind will not only take a review of what is past, but look forwards to the year on which he is entering. When he contemplates the important events which may take place in that period, with respect to himself, his dearest connections, his temporal concerns, and the cause of Christ with which he is united: when he considers that it is unknown to him that any event will certainly occur, and if it should, at what part of the period it will happen: when he surveys his various designs for his own advantage and the benefit of others, and recollects how many incidents, which he can neither foresee nor prevent, which he can neither hasten nor retard, may frustrate his most judicious plans and disappoint his most rational expectations, he will feel a solemn conviction that "the way of man is not in himself: it is not in man that walketh to direct his steps." He will have an awful impression of his own ignorance and helplessness, and of his entire dependance on Him who "declares the end from the beginning," and "who worketh all things after the counsel of his own will," as he feels, that he knows not what a day may bring forth, he will not boast himself of to-morrow; much less will he anticipate, with unchecked confidence, the occurrences of so large a portion of time as a year. With humble diffidence of himself, he will commit his way unto the Lord and trust Him to bring it to pass. He will acknowledge God in all his ways, and depend on Him to direct his paths.

Such a view of futurity as this will check a presumptuous con-

fidence in the success of our undertakings, and dispose us to submit to disappointments with resignation. Habituated to esteem every thing future as wholly uncertain in respect to ourselves, but as entirely under the direction of unerring wisdom and perfect goodness, we shall use every proper exertion to discharge what appears to be our duty; and leave the issue to Him who does all things well. Like good Eli of old, when our hopes are blasted and our expectations cut off, we shall meekly say, "It is the Lord: let him do what seemeth him good." And, like a greater than Eli, in extending our prospects beyond the present moment, we shall submissively pray, "Not our will, but thine be done."

These views will also excite us to earnest prayer. Conscious that our short sightedness and weakness incapacitate us from directing our own steps, we shall rejoice that a throne of grace is accessible, at which we can seek the direction of infinite wisdom and the protection of infinite power. When we undertake the prosecution of any object of importance to ourselves or others, we shall gladly look to our heavenly Friend, to enable us to form right plans and to pursue them in a proper manner. When we have accomplished any design, we shall ascribe the success to Him, and depend on his providence to cause this success to promote his glory and our real good.

But, while we cultivate this entire dependance on God, we should be careful to avoid despondency. Taught by the experience of the past, we should look forwards through the uncertainties of the ensuing year, to the close of it, and feel ourselves happy in being in the hands of a

God who has promised to make all things work together for good to them that love him. We should be especially anxious to have scripture evidence that we are of the happy number of them who love him; and then, with humble confidence and cheerful hope, depend on him to fulfil his gracious promise. This would enable us to adopt the exulting language of the royal psalmist, and say, "This God is our God for ever; and he will be our guide even unto death."

And, when the pensive christian contemplates the snares and temptations from within and from without, to which he may be exposed in the ensuing year, and reflects on the depravity of his nature, the weakness of his faith, and the imperfection of his graces, he will tremble lest he should, in some unguarded moment, disgrace himself and dishonour his Saviour. Instead of boasting, like confident Peter. "Lord, I will lay down my life for thy sake. Though all should be offended, yet will not I," he would, like the agitated parent in the gospel, earnestly pray, "Lord, help my unbelief." But even these painful fears, will not drive the sincere believer to despair. He will call to mind the days of old, and recollect how often his omnipotent Saviour has shielded him in the hour of trial; and how kindly he has condescended to promise, "My grace is sufficient for thee: for my strength is made perfect in weakness." "As thy days, so shall thy strength be." Depending, with filial confidence, on these divine assurances, keeping a zealous and vigilant guard over his own heart, and praying constantly for the assistance of Divine grace, with holy David, he will be able to say, "Thou, Lord, hast de-

livered my soul from death: wilt thou not deliver my feet from falling, that I may walk before God in the light of the living?" "Thou shalt guide me with thy counsel, and afterwards receive me to glory."

REFLECTOR.

VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c. &c.

THE DYING INFIDEL'S CONFESSION.—"I was called," says a pious minister, "some time ago, to visit a stranger in affliction, whom I had never seen before. Soon after I entered his room, we were left alone; and, while he was labouring for breath, he thus addressed me: 'I have been living Sir, for fifteen years without God and without hope in the world. I had the benefit of a religious education. I regularly used to go with an aged relative, with whom I then lived, to the house of God. But I soon left my father's house, and then I went far astray indeed. I most unhappily fell into dissolute habits, and into the company of some who had imbibed themselves, and too successfully instilled into me, the maxims of infidelity. I went on, in this course, for several years. But I now clearly see, that men have recourse to such systems, not from a conviction of their truth, but to palliate, if they can, a life of licentiousness. I can say from experience, these maxims never gave me satisfaction, even at the time I professed to embrace them. I never got quit altogether of my early impressions. I felt a secret conviction, that there was truth in what I had been taught in early life, and that I was now quite wrong. I always looked for some favourable opportunity, when I should retrace my steps; but when I was making resolutions to do so, every new assault of temptation quite overcame me; and bore down all the good resolutions I had formed. I now feel, that there is nothing in these systems under which I tried to shelter myself, which I can lay hold of in the time of trouble.'"

RELIGIOUS ZEAL SUPERIOR TO AVARICE.—Though the United Cantons of Switzerland form only one political

confederacy, yet they differ in religion; the inhabitants of some cantons being papists; of others, protestants; and of others, a mixture of both. This variety sometimes produces unpleasant altercations. The people of Schwytz, from which the whole confederacy takes its name, are Roman Catholics. The pulpit of the principal church is composed entirely of marble; and supported, at several feet from the floor, by three colossal figures, which indicate, by a dreadful contraction of all their muscles, the uneasiness they experience in this situation. These figures represent the three celebrated reformers, Luther, Zuinglius and Calvin; and the enormous weight which they here support is, in the eyes of the catholic worshippers, an emblem of the punishment which these wicked heretics endure, in another world, for attacking popery. The inhabitants of Zurich, who are protestants and followers of Zuinglius, grieved at this public insult offered to their religion and the memory of their illustrious countrymen, offered the people of Schwytz forty thousand florins to have this offensive emblem removed, but the offer was peremptorily refused.

A CAUTION TO GEOLOGISTS. It is well known, that some modern Philosophers have constructed theories of the internal formation and structure of the earth; in which they have ventured to attack, with great confidence, the Mosaic account of the creation and deluge; and thus to throw a doubt on the truth of the Bible. To these gentlemen we beg leave to recommend the following remark of a sensible man. Observing a fly one day upon an orange, "The deepest mine," he said, "in the world bears nothing like the proportion to the diameter of the earth, that the yellow part of the rind of this orange does to its diameter. Now if this fly should drive his trunk half way through the bitter covering, or even if he should penetrate into the insipid substance beneath it, how imperfect an idea would he still have acquired of the real formation and structure of an orange! As little, I believe, do our theorists know of the formation and structure of the earth.

AWFUL DEATH OF A PERSECUTOR.—Towards the close of King Henry VII's reign, a woman was burnt for heresy at Chipping-Sodbury in Gloucestershire. The bishop's chancellor who condemned her to the flames, was na-

med Dr. Whittington. At her execution this doctor attended, along with a crowd of persons from the neighbouring villages. The woman exhibited great fortitude and zeal, and maintained her constancy to the last. As the company were dispersing and returning homewards in throngs, they were met in the streets by a bull, who had broken loose from a butcher, while in the act of slaughtering him. The affrighted people pressed to the sides of the streets to make way for the enraged animal. The bull rushed forwards without injuring any one, till he came where the doctor stood; when he instantly attacked him, tore open his body, and killed him on the spot: dragging his bowels on his horns about the streets, to the amazement and terror of the numerous spectators.

This awful account was communicated to Fox the Martyrologist, by the son of a person who was present at the affecting circumstance.

A HINT TO SUNDAY SCHOOL TEACHERS.—The following method of improving the Evenings of the Lord's days is copied from a little work lately published, by one of the Teachers of the Sunday Schools at Manchester.

"The sabbath evenings were appropriated to the religious instruction of the more serious children. The young people who attended on these occasions were divided into four sections, and instructed by as many visitors of the school. The first section consisted of the Teachers; and the remainder, of the children according to their age and capacity. We assembled at six o'clock in the school-room, and having sung a hymn, united in prayer for the Divine blessing. After this, each class with its respective visitor retired into a separate apartment, and received that instruction which was judged best adapted to the understandings of its members. Our general method of instruction was by question and answer. A portion of scripture, which had been given out on the preceding sabbath, usually formed the subject of our meditations; it might be a psalm, or one of the parables or miracles of our Saviour. These exercises we endeavoured to explain in a familiar manner. The children, having had opportunity during the week of meditating upon the passages selected, were the better prepared to answer such questions as might be put to them. The answers were first given in the words of the text, and afterwards ques-

tions were proposed as to their understanding the doctrinal sense and practical application. Occasionally we varied the nature of our evening's meditation, by reading an interesting memoir of a departed sunday-scholar, or of some other young person. This deviation, we found very profitable. By bringing before our young charge, the character of children of their own age and situation in life, we were often holding to their view a mirror, wherein they might recognize some features peculiarly their own; and by relating the happy deaths of these youthful disciples, we were encouraging them to follow their steps, as they followed Christ, that they might one day inherit the promises. In this way our time was occupied till eight o'clock, when we all re-assembled in the school room, and concluded the evening's exercise with a hymn and prayer."

A MANLY ANSWER TO A CHALLENGE.—The following letter is said to have been written by an officer of high rank, who had much distinguished himself by his courage in the military service, to a friend, in consequence of a challenge received from him.

"Sir, I must absolutely decline the challenge you sent me yesterday by Robin; and frankly acknowledge, *I dare not fight you*. I am sensible the world in general will call this cowardice, and that the odious appellation of scoundrel will be given me in every coffee-house; but I hope you will not judge with the multitude; because you have been an eye-witness of my behaviour in no less than seven engagements with the common enemy. I had the reputation of being a brave man; and am conscious that I am so still, even when I once more tell you, *I dare not fight you*. The reasons of my conduct in this affair, Sir, are very valid, though very few. To be brief; I would rather endure the contempt of man, than the anger of my Maker; a temporal evil than an eternal one. What can be more enormous, than for men, not to say christians and friends, to thirst for the blood of each other; nay more to aim the blow, with a true Italian vengeance, at once both at body and soul! I hope, in the coolness of reflection, you will think as I do. If otherwise, I am determined to give you up to the tyranny of your passions, as I am to remain master of my own."

SINGULAR CUSTOMS AT CADIZ.—Cadiz is as pleasant a city as any in Europe. The gentlemen and ladies mostly walk on the ramparts. Every evening when the sun sets, the bells toll in all the churches, and the men and women stop in a moment, of whatever station, on the promenade or in the street, while the priests in the churches say the Lord's prayer. The men lift off their hats, and the ladies put their fans before their faces, and pray that God would preserve them through the night, as he had done through the day; and thank him for their daily bread. When the oration is done in the churches, the bells toll again; then the gentlemen bow to the ladies, and they all resume their walk. All carriages and horsemen stop in the same manner. At nine o'clock, the priests go about the streets with lanterns, which give a great light; and stop at particular places to pray and give thanks, and to exhort the people to refrain from acts of wickedness during the night. *Macdonald's Travels*.

HOWARD THE PHILANTHROPIST.—During Mr. Howard's absence on one of his journies to the continent, a journeyman wheelwright at Cardington, Mr. H's residence, had succeeded his master in his shop, and married. Mr. Howard had scarcely been half an hour returned, before he took a walk through the village to enquire after his old acquaintance. He entered the house where the wheelwright lived, which was one of his own; and kindly congratulated him on his change of condition, "If I had been at home at your marriage," said he, "I should have made you a wedding gift; and you shall not lose it now. But it shall be a present to your wife, not to yourself. Come to my house to-morrow morning, and you shall know what it shall be." On returning home, Mr. H. asked his servant, which was the best cow in his yard. The servant told him. "Then," said Mr. H. "drive it to-morrow to the wheelwright's." "But no," he added, "the poor fellow has nothing to keep it on this winter. We will keep her for him till she has calved." This was done; and the wheelwright's wife was then made happy by a very fine cow and calf, which she valued highly as a proof of the esteem of so great and good a landlord.

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

Oct. 21, 1821, died at Quorndon, Leicestershire, aged seventy-two, Mr. W. MANSFIELD, who had been forty-two years a member, and many years a deacon of the G. B. church in that neighbourhood. He served his apprenticeship to a framework-knitter at Woodhouse-Eaves, a village two miles from Quorndon; but after he arrived at maturity, he engaged himself as an agricultural servant to Mr. T. Hind, who was then a zealous member of the established church, but afterwards espoused the G. B. cause, and died in the full assurance of faith. At this period, Mr. M. was in the habit of attending divine worship, sometimes with the Methodists, sometimes with the Particular Baptists, and sometimes with the General Baptists: and it is believed that, while in this unsettled state, he was made the subject of saving grace. He continued, for some time after his conversion, undetermined with what party to unite himself; but was most inclined to the Particular Baptists. Passing however through Loughborough, one Lord's day, he went to the G. B. Meeting-house, and witnessed the administration of the Lord's Supper. The solemnity of the ordinance made a deep impression on his mind; and led him to compare the doctrines advanced by the G. B. Ministers with the oracles of truth. The result was, a conviction of their consistency with the scriptures, and a resolution to take his portion with them. He accordingly proposing himself as a candidate for fellowship, was baptized, and admitted into the church, in 1779.

Some time after this, he married Mrs. Alice Smitherm, who had been a member of the same church from the age of twelve years; by whom he had a son and daughter who survive him. This union produced great felicity; for they were helpers of each other's joy.

Mr. M. entertained an humble opinion of his own abilities and attainments; but his friends highly respected him for his diligence, punctuality and regularity, in discharging the duties of his office in the church. The same excellencies were displayed in his mode of transacting his worldly business; his whole conduct being marked by the strictest integrity. And when

Providence had blessed him with a comfortable independence, it made little alteration in his habits of acting; except that the cause of God received from him a more liberal support. A few years before his death, sensible of the decay of his mental powers, he resigned the office of deacon; though the most active part of the church ardently wished him to retain it.

In the course of the last two years of his life, he was several times seized with strong convulsive fits, which rendered him insensible; so that his friends apprehended that he would be suddenly removed. In this they were disappointed, as a lingering disease terminated his earthly course. In his last affliction which was very severe, he enjoyed great composure of mind, and always expressed the strongest confidence in the sufficiency of the work of a dying Saviour: earnestly praying that he might not be deficient in his application to the Lamb of God, who taketh away the sins of the world. The prayers and conversation of his christian friends afforded much satisfaction; and he frequently requested that he might always have an interest in their supplications. He possessed a grateful sense of the goodness of his heavenly Father towards him both temporal and spiritual; and expressed his wonder that a creature so unworthy should be so highly favoured. He exhorted his friends not to mourn at his death, as he should be completely happy in a state much better than this life. The hope of being with Jesus and the spirits of the just made perfect animated his soul: and his frequent aspiration was, "Come Lord Jesus! come quickly." For the last two days, he was able to say little; but it was evident that he was leaning on the arm of his Almighty Friend. At length he was released; and his soul, we doubt not, took its flight into the bosom of his Saviour and his God. By his desire, Mr. Pywell preached his funeral sermon, from Deut. xxxii. 29: a text that was very useful to him in his first attention to eternal concerns. O! that all who read this account may possess a wise and understanding heart, and seriously consider their latter end!

April 18, 1821, died of a decline, in the twentieth year of her age, ANN HORSFIELD, who had been a scholar and afterwards a teacher in the G. B. Sunday School at Stayley Bridge, from the time of its commencement. She had always, as a scholar, been regular

in her attendance, and dutiful to her instructors; whose care was blest, it is believed, to her real conversion to God. When employed as a teacher, she was faithful and diligent in the discharge of that important trust. To her parents, she was obedient, and affectionate to her relatives. And as a christian, she constantly attended all the means of grace both public and private, till incapacitated by weakness of body. During her illness, she was frequently visited by her religious friends, and always expressed herself comfortable and happy. Two days before her dissolution, her minister called on her, and observed that the Lord was calling her out of this world, when she had only just tasted its sorrows. She calmly acknowledged the goodness of God to her in this respect; and observed that she was perfectly resigned to his will, and ready to die. She frequently observed, "How precious is Christ to me!" And how sweet she found the promises were evident, from the manner in which she often referred to them. Two were peculiarly blest to her. "He shall deliver thee in six troubles, and in seven shall no evil touch thee:" and "My flesh and my heart faileth; but God is the strength of my heart and my portion for ever." From this passage, at her request, her funeral sermon was preached, by Mr. Abbott, on April 15, to a crowded and attentive congregation. May her death deeply affect the minds of her youthful friends with the importance of early religion; and may they, like her, be induced to choose that good part which cannot be taken from her.

CONFERENCES.

The LINCOLNSHIRE CONFERENCE met at *Peterborough*, Sept. 19, 1821. In the prayer meeting preceding the Conference, Messrs. Jarrow, Payne and Yeats were engaged. At this Meeting, supplies were arranged for *Whittlesea* and *Chatteris*. It was agreed that, at the next Conference, it should be considered whether it would not be useful, if annual Missionary Meetings were established in this district, in as many of the churches as possible, and the times and places so arranged, that a friend or two from another district might attend a number of these anniversaries in the same journey.—It was also resolved that the brethren taking a part in the social

prayer meetings at the commencement of the conference, should spend a few minutes in giving a word of exhortation, in order to render those opportunities more interesting. The following plan of rotation for the future meetings of this conference was adopted, viz.

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|-------|--------|----------------------------|
| 1822. | March, | at <i>Morcott</i> , |
| | June, | at <i>Tydd St. Giles</i> . |
| | Sept. | at <i>Gosberton</i> . |
| | Dec. | at <i>Wisbeach</i> . |
| 1823. | March, | at <i>Fleet</i> . |
| | June, | at <i>Gedney-Hill</i> . |
| | Sept. | at <i>Chatteris</i> . |
| | Dec. | at <i>Sutterton</i> . |
| 1824. | March, | at <i>March</i> . |
| | June, | at <i>Spalding</i> . |
| | Sept. | at <i>Peterborough</i> . |
| | Dec. | at <i>Boston</i> . |

In the evening, Mr. Binns opened public worship with prayer; and Mr. Everard preached, from 1 Pet. i. 8. "Whom having not seen, ye love." &c.

This conference assembled again at *Boston*, Dec. 6, 1821; when Messrs. Jarrow, Bissill and Rogers engaged at the social prayer meeting. At this conference, some arrangements were made for supplying *Spalding*, on account of Mr. Everard's severe indisposition. A case was received from *Queenshead*, requesting a collection in this district, towards liquidating the debt on their new meeting-house, which was referred to the consideration of the churches, and they were desired to report to the next Conference, whether they were willing to admit it. It was agreed that Annual Missionary Meetings were very desirable, and the churches and associations were requested to consider the best method of establishing and arranging them, and report to the next Conference. It was thought that the establishment of a District Committee in aid of the Foreign Mission, within the limits of this Conference, as recommended by the last General Meeting would not answer any more valuable purpose than what is already accomplished by the Conference. It was resolved that a Committee be formed in this district, to manage the concerns of the Home Mission, as recommended by the last Association; that this Conference be the Committee formed of the Ministers, Deacons, and Delegates, appointed by the churches to attend the Conference; and that Mr. Butters of *Spalding*, be the Treasurer; and the secretary for the Conference for the time being be

the District Secretary. In the evening, Mr. Alsop prayed; and Mr. Bissill preached, from Heb. ii. 9. "That he, by the grace of God, should taste death for every man." The next Conference to be at Barrowdon, near Morcott, the first Thursday in March, 1822.

The YORKSHIRE CONFERENCE assembled at *Queenshead*, April 23, 1821, when a letter from Nantwich was read, requesting advice as to the best mode of proceeding in their distressing circumstances: advice was given, and Mr. Hodgson was requested, if possible, to pay them a visit and assist them in their endeavours for the benefit of the G. B. cause. A plan for more orderly begging towards the debts of churches was proposed, and referred to the consideration of the churches. The case from the friends in London was admitted; and they were advised to employ Mr. R. Ingham to collect for them in Yorkshire. Several private cases were considered. In the evening, Mr. J. Midgley preached, from Luke xiii. 24.

This conference assembled again at *Shore*, June 11, 1821. At this meeting, a letter was read from the friends in Cheshire; and Messrs. Hollinrake and Hodgson were requested to visit them, and assist them in obtaining ministerial supply.—Reports were received from the several churches respecting the best mode of collecting for new meeting-houses. It was concluded that the Association, in 1822, should be at Heptonstall Slack.—A case from the people at Manchester was referred to the ensuing Association at Loughborough.

This Conference met again at *Halifax*, Aug. 27, 1821, when it was recommended to the churches to collect for the friends at Fleet before next Midsummer; and for the friends at *Queenshead*, before Christmas; measures were resolved upon for the renewal of the Trust-deed of Halifax Meeting House.—The churches were desired to consider the plans adopted by the Association for conducting the Home Missionary Society, and the Report of the Foreign Missionary Society; and forward their conclusions respecting them, to the next meeting. Messrs. Hollinrake and Hodgson were desired to visit the friends in Cheshire; and Messrs. J. Midgley and J. Noble to visit Tarpорley.

The next LONDON CONFERENCE will be held at *Aylesbury*, on the Wednesday in Easter Week. Messrs. Wallis and Henham to preach.

REVIEW

OF NEW PUBLICATIONS.

THE PLEASURES OF HOME, with other Poems: by R. PORTER. 2d edit. 12mo. pp. 128. pr. bds. 4s. Baldwin & Co. London; Noble, Boston.

WE consider the cultivation of a taste for domestic pleasures, as one important step towards forming a respectable and useful character. When a man is duly sensible of these enjoyments, he is armed against the allurements of dissipation in some of its most ensnaring forms. Bound to society by the tenderest ties, his country has the best security for his peaceable conduct. Keenly participating in the joys and sorrows of those who are dearer to him than his own life, his feelings are exercised and humanized, and his benevolence awakened. Called in the course of Providence to behold these endeared objects resign their stations in this life and launch into an unknown futurity, his affections and meditations follow them, and he is induced to consider his latter end and apply his heart to wisdom. It therefore always affords us pleasure, when we find real genius employed in recommending those habits and pursuits, which are the foundation of every thing that is noble and manly in the human character. Mr. Porter, in the volume before us, has engaged the graces of poetry on the side of virtue, and pleasingly traced the Love of Home, in its operations on the human mind through the various stages of life; or, as he beautifully states his design:

"Four ages are to human life assign'd;
First INFANCY, with trifles pleas'd;
then YOUTH, [next,
To higher deeds aspiring; MANHOOD,

Serious, sedate, and prest by numerous
 cares;
 Symbol of Winter, frosty AGE comes
 last,
 Experience-led,—and HOME has joys
 for each. [*child*]
 Yea, HOME is always pleasing! to the
 Who meets a nurse's or a parent's smile;
 To eager youth, who there unfolds his
 heart
 To the lov'd partner of his future years,
 Awaking mutual feeling;—to the man,
 Surrounded by the fruits of earliest love;
 To sinking age, that in this calm retreat
 Can hush the troubled passions to re-
 pose,
 Drop fleeting life, and seek eternity."

The author has traced the influence of the Love of Home through these various states; and painted its effects with the partiality of one who has felt its full power. The verse is generally harmonious, and the language good. The theme, it will be easily perceived, precludes many of the higher beauties of poetry; but not a few passages prove the bard to be truly inspired. His descriptions are striking and faithful; his reasonings just: and several affecting anecdotes, illustrative of his leading design, are interspersed, which add much to the interest of the poem. A love of virtue and his fellow men shines through the whole; and vice, especially those branches of it which destroy domestic comfort, is held up to just execration. But we hope, that its principal recommendation to our readers will be the savour of scriptural piety which sanctifies almost every page. This places the author in a far more elevated station than many modern poets, who, though possessed of superior talents, have debased them in the service of immorality and scepticism. As a specimen of what we mean, we copy the following lines from the conclusion of the first part of the Pleasures of Home.

" How blest the christian! should the
 woes of war [home,
 Chase him unpitied from his peaceful
 Or death deprive him of his dearest
 friends
 Who gave that home its sweetness;
 well he knows
 Here is no lasting rest for fallen man;
 He has a better portion;—he ensures
 A heav'nly mansion in his father's house;
 Prepared by his reception for a friend
 Whose promises are faithful.—Here
 he finds [peace,
 A home indeed; a home of endless
 Free from all care, and crown'd with
 perfect joy. [fict past,
 Here, all their wand'rings o'er, all con-
 The Holy Family of God shall meet:
 And each to each united, all to Him
 Their Father and their Friend, and
 finding there
 Fullness of joy, and bliss for ever more,
 Shall taste the pleasures of ETERNAL
 HOME!"

Some writers might object to the use of the term "*ensures*" in the sixth line of this extract; and we could not say much in its behalf. Perhaps the Author, in the next edition will substitute a word more specified and poetical.

The minor pieces, like the principal poem, are of a religious character; and though, in poetical excellence, they seem to us to fall below it, yet they contain some pleasing verses. If room permit, we may insert a short specimen, in our poetical department.

THE BENEFITS of SUNDAY-SCHOOL INSTRUCTION *exemplified: a Memoir of Elizabeth Yates, of Manchester. Pp. 48, pr. stitched, 6d. Mann, London.*

THIS is a pleasing account of the conversion and experience of a young woman, who died in peace, May 18, 1821. She had been a scholar and afterwards a teacher, in one of the Sunday Schools of Manchester. Her first serious impressions and her growth in grace appear to have been chiefly effected through her attendance

at these useful seminaries. She was highly respected among her friends; and one of her teachers, who had the honour of being, in a great degree, instrumental to her spiritual good, has paid this tribute of respect to her memory. Her character and example are earnestly recommended to the consideration and imitation of young persons in similar circumstances. The tract will be a valuable reward book. The language, though perhaps too diffuse and declamatory, is intelligible and suited to young persons, and the lessons it inculcates are important.

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A DEFENCE of the BAPTISTS: or the BAPTISM of BELIEVERS by IMMERSION, the only Baptism of the Christian Dispensation. By GEORGE GIBBS, Minister of the Baptist Church, St. Clements, Norwich. 8vo. pp. 207. Wilkin, Norwich; Cradock & Co. London.

THE Author of this elaborate "Defence" had preached four sermons on the subject of Believers' Baptism, previous to the administration of the ordinance, and was requested by the hearers to publish them. While he was preparing them for the press, the Independent Ministers at Norwich delivered some discourses in favour of Infant Baptism: and the Author took an opportunity of interweaving a reply to their arguments in the course of his work. In all this, we confess, that we can discern nothing improper in either party; and yet it appears to have caused a degree of uneasiness among those who, we hope, are the disciples of the same Master, and conscientiously seeking to know and practise his precepts.

These Discourses are founded on our Saviour's Commission, Matt. xxviii. 18—20: which is explained at large; and the sense in which the baptists understand it, defended, by the authority of the most eminent pædobaptist commentators. After this introduction, the author lays down two principles on which he proposes to proceed in the investigation of his subject. 1. "That the word of God is the only rule of faith and practice among christians. 2. That what is not there commanded is not binding upon the consciences of men!" Having premised these principles, he states his intention to inquire into the *nature, mode, subjects and design of baptism*, as they appear in the *New Testament*.

As to its *nature*, it is an ordinance of divine appointment, and not a jewish or a heathen rite introduced into the gospel dispensation—a positive duty binding on all christians who profess faith in Jesus Christ—an ordinance of initiation—and of perpetual duration. The scripture *mode* of baptism is *immersion* and *immersion* alone. This is proved from—the signification of the Greek word, as allowed by the best critics even among the pædo-baptists—the places where the first christians administered the ordinance—the constant practice of the Greek church—and the testimony of learned pædo-baptists.

That *believers* only are the proper subjects of this ordinance is shewn from—the commission of our Saviour—and the persons whom the apostles baptized—and from the baneful consequences of infant baptism, which lessens the importance of revelation, cannot be proved to the illiterate, is adapted only to a national church, produces contra-

riety and confusion of sentiments among its advocates, originated long after the apostolic age in the midst of gross corruptions both in doctrine and practice, rose out of the belief of baptismal regeneration, and does not succeed circumcision. This last position is argued, with great ability, at considerable length.

The *Design* of baptism is—to evince the faith of the baptized in the Triune Jehovah—to set forth the work of the Spirit, and the purifying efficacy of the blood of Christ—to illustrate his sufferings, humiliation, and triumph over sin and death—to enforce a spiritual conformity to his example—and to prefigure our own death and resurrection.

Such is a very concise outline of the interesting contents of this truly valuable treatise: our limits forbid enlargement, or we could extend the sketch with great pleasure. The reader will observe, that it embraces almost every topic connected with the subject. Much praise is due to the author for bringing together such a mass of evidence, and such strength of argument, on a controversy which has so often occupied the christian world and seems likely to be revived. For, whether Mr. G. threw down the gauntlet or only took it up, is a matter of little moment. He has actually entered the lists as the champion of Believer's Baptism, and produced his strong arguments in its favour. His adversaries will not, we presume, suffer him to carry off the prize without a struggle. They certainly have full right to use their utmost efforts in their own defence; and, as long as the contest is conducted in the calm, manly, and ingenuous manner of which this writer has set so laudable an

example, we shall not deplore the event. The cause of truth must be ultimately promoted by the investigation. In the mean time, we earnestly recommend Mr. G.'s concluding advice, to the practical regard of all the friends of Believer's Baptism.

“While we conscientiously observe this ordinance, as an act of our Lord's divine authority, and an evidence of his consummate wisdom and goodness—while we zealously defend it from the false glosses, which the ignorances of others have cast over it—let us be solicitous to deduce from it for ourselves, at least some of the many spiritual lessons it is designed to teach us—and since we know by experience, that while we practice it in scriptural simplicity, even pædo-baptist professors will unite with men of the world in branding us with reproach—let us endeavour to adorn our profession, by the consistency of our walk and conversation;—to cherish and exercise those graces which are the brightest ornaments of the christian character;—to enjoy the consolations the gospel is calculated to afford, and to wait in patient expectation of ultimately beholding the glory of the Triune God,—Father, Son, and Holy Ghost.”

We have room only for one short extract more, which we insert as a fair specimen of the author's manner.

“If infant sprinkling were of Christ, would it not admit of proof *as readily* as believers' baptism? Should we not find it supported by some tangible scriptural evidence, that would carry conviction to the mind of the illiterate? But in vain does a reader of this description come to the New Testament to establish the right of his infants to baptism; in vain does he seek from thence, authority for the administration of this ceremony; he cannot find it among the laws of Christ; he has no precedent for it in the Acts of the Apostles; and, unlike every institution of the gospel, it rests upon a species of evidence, not within the grasp of ordinary capacities.”

“It is manifest from the mode of defence adopted by the advocates of this theory, that it can only be made

to appear plausible by a laborious process of moral reasoning, and by inferences drawn from very remote premises. The man who can read the New Testament in no language but his own, whose early prejudices and habits so strongly favour infant sprinkling, that he either cannot or will not believe the plain record of the fact, that men and women only were immersed by the Apostles, must follow the learned through many perplexed and doubtful discussions: he must study the nature and design of the Abrahamic Covenant, the relation it bears to the present dispensation, and the points in which they are agreed; he must understand the law of circumcision, why it was given, who were the subjects of it, and what were the blessings it sealed to them; and then draw this logical conclusion, that *because Abraham*, by a positive divine command circumcised his male children on the eighth day, *he* without a command is to sprinkle his female children on any day he pleases; he must be acquainted with the different modes of purifications used under the law; know what things were made clean by sprinkling, and what by immersion; and because Moses sprinkled the vessels of the tabernacle, he is to infer that sprinkling is the proper mode of administering baptism: he must inquire diligently about the proselyte baptism from the works of those learned men who have read the Talmud and Maimonides; and finding by their account that the children of proselytes were baptized with their parents, he is to receive this opinion, as a warrant for the baptism of his own children: he must learn from some one who will read the fathers for him, *when this practice arose*, and by what arguments they defended it; and he must be careful to observe and remember, that the terms, to *proselyte*, to *regenerate*, to *sanctify*, in those places where *an infant is the relative*, are used figuratively for baptize, and are always to be construed in favour of infant baptism. And finally, he must believe, what is contrary to truth, and to the opinion of learned men in all ages, that the original word from which we derive baptism, signifies not only to immerse, but also to pour and to sprinkle; and that this last is as genuine a signification as the first."

POETRY.

ON TRUST IN GOD.

(From Porter's Pleasures of Home)

"I will trust and not be afraid."

Isaiah xii. 2.

Tho' doubt, or distress may assail,
Tho' troubles beset me around,
And moments of darkness prevail;
While Satan with art and with malice
profound,
Would weaken my faith and my conscience
astound;

Yet the tempest in vain shall alarm,
I shall walk on the boisterous wave,
Upheld by a merciful arm;—
Temptation and sorrow and fear I can
brave,
For my trust is in One, who is mighty
to save.

Have I goodness and merit to boast
Ere his offer'd salvation I claim?
Ah! no, in myself I am lost!
And all that a mortal by nature can
name
As his own, is but sin, and pollution
and shame.

But the word of Jehovah remains,
To calm all the workings of fear,
And her peace the glad spirit regains,—
The right hand of my righteousness
surely is near,
'Tis I that have made, it is I that
will bear.'

Dear Saviour! with thee by my side,
Through this wilderness gladly I go;
For *thou* art in darkness my guide;
My shield and defence from the treacherous
foe,
In weakness my staff, and my comfort
in woe.

A PRAYER.

Great God! with filial hope and humble
pray'r, [care,
We trust this Work* to Thy paternal
Beneath Thy smile, the feeblest means
prevail; [ers must fail.
Beneath Thy frown, the strongest pow-
Accept our vows, the undertaking
bless: [cess.
Direct, support and crown it with suc-

* The G. B. R. & M. O.

Missionary Observer.

SKETCHES OF MISSIONARY HISTORY.

Few subjects are so interesting or instructive as the history of the propagation of Christianity. The Son of God, who for the benefit of his church, directed inspired men to write memoirs of his own life and actions during the period of his incarnation below, by the same spirit of inspiration moved one of them to compose the Acts of the Apostles, and thus to record the labours, successes, and sufferings of some of his first disciples. That part of the sacred volume is fraught with rich instruction; in it we behold the triumphs of the Gospel, and patience of the Saints. Many of the records of modern Missions furnish instruction of the same kind. They describe the triumphs of the same Gospel frequently subduing the corruptions of the heart, and in some cases civilizing the savage, and taming the human brute. And they furnish us with instances of gentle patient zeal, of glowing love and steadfast faith, as splendid almost or altogether, as the zeal, and the faith, and the love of Apostles and Martyrs. While then in this part of our work it is designed to record the principal events in the Missionary history of the day, our friends may probably be gratified by being furnished also with sketches of the history of the principal modern missions. These sketches it is thought may profitably occupy a few pages in most of our numbers for some time to come. It is not intended to make them a dry de-

tail of names, and dates, and places, but with a due regard to these things to furnish some of the leading or most affecting facts in modern Missionary history.

It is a well known fact, that the Moravian Brethren were the first in modern times, that endeavoured to propagate the Gospel extensively among the Heathen. In many respects we differ from them in religious sentiments. As Episcopalians we must look on them as departing from the Scripture; as friends of infant baptism we must look on them as the well-meaning but erring supporters of a system that destroys the spirituality of Christ's kingdom, that mingles the church and the world, and that has been productive of incalculable mischief to multitudes of immortal souls; but as Christians rejoicing in the same Lord and the same atonement, we must admire that zeal which has had few parallels, that patience which never was exceeded, and that faith which was the substance of things hoped for, and the evidence of things not seen.

The origin of the numerous missions supported by the Moravian Brethren, was attended with circumstances singularly interesting.

“Count Zinzendorf having gone to Copenhagen in the year 1731, to be present at the coronation of Christian VI. king of Denmark, some of his domestics became acquainted with a Negroe, called Anthony. This man told them much of the miseries en-

duced by the Negro-slaves in the island of St. Thomas, and of the ardent desire of many, especially of his sister, to be instructed in the way of salvation. This relation deeply affected the Count, and served to revive the hope, expressed by him some years before at a public meeting in Herrnhut, that the Brethren would one day have it in their power to proclaim the gospel to the Laplanders, Negroes, and Greenlanders. On his return, therefore, he took an early opportunity of mentioning this occurrence to the congregation.

“Anthony, having soon after obtained leave from his master to visit Herrnhut, repeated his former relation to many of the inhabitants; but added, that the labours of the Negroes were so incessant, that they could find no leisure for religious instruction, unless their teacher himself became a slave, for the purpose of instructing them in the midst of their daily employment.

“This representation afresh roused the zeal of the Brethren for conversion of the Heathen, and they determined, that no obstacle, however apparently insurmountable, should deter them from the attempt. Two young brethren, in particular, Leonard Dober, and Tobias Leupold, were so deeply impressed with the magnitude of the object, that they publicly avowed their desire and resolution to go to St. Thomas, and even TO SELL THEMSELVES AS SLAVES, in order that they might have an opportunity of preaching the gospel to the Negroes, should they find no other way of accomplishing their purpose. Tobias Leupold repeated his desire in writing, and while his letter was read to the congregation, the brethren Mathew Stach and Frederic Boenish formed the resolution of

offering themselves to go to Greenland.

“A sacred impulse to missionary labours was thus imparted to the congregation at Herrnhut by the great of his universal church. The impulse thus granted, operated most powerfully, for though the colony at Herrnhut, at the time of commencing this great work, consisted of only six hundred persons, and these mostly poor exiles; yet neither their external poverty nor the smallness of their number could damp their zeal or relax their ardour.

“Within the short period of ten years, missionaries went to St. Thomas, to St. Croix, to Greenland, to Surinam, to the Rio de Berbice, to several Indian tribes in North America, to the Negroes in South Carolina, to Lapland, to Tartary, to Algiers, to Guinea, to the Cape of Good Hope, and to Ceylon: and since that time missionaries have been sent to the islands of St. John, Jamaica, Antigua, Barbadoes, St. Kitt's, and Tobago in the West Indies; to Paramaribo and other places in South America; to Persia, to Egypt, to Labrador, to Tranquebar, and the Nicobar Islands.”

GENERAL BAPTIST MISSIONARY SOCIETY.

THOSE of our friends who are aware how much time is required to receive communications from persons in India, will not expect to hear as yet from our valued missionaries. No letters have reached the Committee from them since their departure from Madeira. It is trusted that under the care of their Divine Protector, they have before this time arrived at Serampore. The following letter from Madeira was received by the Secretary about nine weeks after the period of its date.

Funchal, Madeira, June 21, 1821.

Beloved Brother in Christ,

As it may now be some weeks, and perhaps months, before we may have another opportunity of addressing you, I take the present of sending you a letter by the regular mode of communication from this Island to England, which I understand will take our letters hence in about a fortnight. Brother Bampton wrote to you on one of the last opportunities which we had of writing, and as the time is short you will not expect a great variety of incidents to enrich our communication; but as every thing connected with us may be interesting to our friends, perhaps we shall not often err in descending to a detail of various circumstances which occur. Since the date of this letter we have been favoured with some good gales of wind, which enabled us to run from six to eight knots or miles an hour. Our missionary company consists of eleven persons,* Mr. Ward, Mrs. Marshman, her daughter, and niece; Mr. and Mrs. Mack, Miss Cook (from the British and Foreign Bible Society,) and ourselves; to these we may add two interesting youths named Ferris, born in India, educated in England, and now returning to their friends who live at Serampore, who are as of our own company. We have family prayer after breakfast and tea; at the former of these exercises every individual present mentions a passage of scripture, which with the hymn, chapter, and prayer, frequently renders these times of refreshing from the presence of the Lord. Our week-day opportunities are prayer, conference, preaching, and experience meetings; and on Lord's-days public preaching morning and evening, and prayer meeting in the afternoon of a private nature.—Thus you see even on the bosom of the mighty deep we may exclaim, "The lines are fallen unto us in pleasant places." "How goodly are thy tabernacles, O Lord God of hosts!" Our dear Brother Ward is a most valuable companion; he sets himself "like a wall for the house of Israel," and were the passengers and sailors disposed to despise and ridicule us, their attempts would be frustrated by his influence. His conversation, prayers, discourses, and assistance in our studies, cannot fail of raising him highly in our esteem. What an excellent example of missionary piety, zeal, and diligence have we in him continually before our eyes: may we "follow him as far as he follows Christ." The morning till

dinner is devoted to our Bengalee studies. After dinner we assemble in Brother Ward's cabin and read the Bengalee testament, and repeat the grammar which we have committed to memory. Our Bengalee scholars including Mrs. and Miss Marshman amount to twelve, and it is with the greatest condescension and pleasure that this dear man of God hears us lisp a language in which he has successfully preached to heathens "the unsearchable riches of Christ." Several have been much affected with sea-sickness, but we begin to be inured to the sea, and hope not to suffer much more from it in future: O! that in every situation we might abundantly prove the truth of the Poet's assertion:

"Labour is rest, and pain is sweet,
If thou my God art here."

Last Saturday morning we were delighted by the appearance of land, which proved to be the Island of Madeira on one hand, and Porto Santo on the other. The appearance of Madeira from the sea is truly grand; the mountains rising several hundred feet, covered at the top with clouds. We expected to land that day, or at farthest the next, but on account of unfavourable winds were incapable of anchoring near Funchal till Monday morning. This last Lord's day on board was the most unpleasant we have had. Several of us were sick, and we had no public meeting till the evening, when but few friends being present; Brother Ward read an excellent sermon on the mysterious nature of Divine Providence, delivered in America on account of the death of a native of Owhyhee, who was educating as missionary to his native country.

On Monday afternoon we landed at Funchal, where we now are till to-morrow morning, when we sail for Madras. I now consider myself as in a semi-pagan country, and this sheet could scarcely contain a detail of what we have witnessed and heard. Mr. Ward, Mrs. and Miss Marshman are very hospitably entertained by one of the merchants here named Mr. Blackburn, and a young gentleman, a Scotchman, in his office, has served as an agreeable companion and a useful interpreter to us all. Yesterday all of our missionary company, (excepting Miss C. who was previously engaged at another merchant's, who supports a school upon Lancaster's system,) breakfasted at Mr. Blackburn's. The situation and scenery of his house and gardens exceed the power of description either by pen or pencil. Our private lodgings in the town at an English persons are as cheap as in England, and we have been very comfortable. Last night we had a prayer meeting, and Brother Ward read and

* Our whole ship's company consists of fifty-three persons.

commented upon *Heb.* ii. 1—16. Our Scotch friend and hostess were present with us.—But you will expect some account of this island in a religious point of view—I understand the population is estimated at one hundred thousand; and that Funchal, the principal town, contains fifteen thousand; of these about two hundred are Protestants, who after ten years' exertions (not very unremitting you may infer,) have a Chapel not yet finished, and neither clergyman nor public worship. Their last minister died suddenly of the Cholera Morbus, and they now have some expectation of Mr. H. Davies, now in India, settling here. The want of education is most lamentable. In one parish, (when examination was made last year) containing twelve hundred souls, only twelve could read; and in another of nine hundred, but two. There is no printing press, though I understand one is expected, and a grammar of the language spoken cannot be obtained.

All our party excepting Mrs. and Miss Marshman, with the wife of the Vice Consul, have visited several public places to-day. The great church is most magnificent, but unwholesome from the dead interred in it without coffins. If our dear Brother D. Taylor said of the worship of cathedrals in England—"Good God! what solemn mockery!" what would he have said of the service at Funchal, on the festival days. After taking some refreshment at Mr. Blackburn's town house, we proceeded to the Monastery of St. Francisco. Here the greatest magnificence was displayed; but alas! it appears like dressing a putrid corpse in rich attire. In one chapel of it which we saw, hundreds of human skulls formed the ceiling of the roof, and covered also part of the walls. How similar the barbarity of the African Ashantees, and the mistaken zeal of Popish Christians. We also saw in another part of the town the Convent of St. Clair, and by means of our kind friend had some conversation with the Nuns, of whom some of our company purchased some artificial flowers.—What a perversion of Christianity thought I is here. How thankful ought we to be that England is delivered from Popery with all its baneful consequences. A grand procession was expected to-day, but the rains have deferred it for several days. There is much of the form of religion here, but little of that "kingdom of God, which consists in righteousness, peace, and joy in the Holy Ghost."—If such is the darkness of Popery, what is that of Mahomedanism, and most of all of Paganism? May the man of sin soon be destroyed by the word of the Lord and the brightness of his coming; the prophet of Mecca recognized as an impostor by his deluded

votaries; and the Son of God be known as "the glory of Israel, and the salvation of God to the ends of the earth." That our infant missionary society, with all other Christian institutions may be helpful in hastening this desirable period, is the earnest prayer of

Yours in the hope of the Gospel,

JAMES PEGGS.

Br. B. with our wives, unite with me in their regards to all friends. When our friends write, they should direct for us to the care of the Baptist Missionaries Serampore, near Calcutta.

FROM MRS. PEGGS.

My very dear Friend,

I cannot let this opportunity pass without writing a line or two to thank you for your kind affectionate epistle. It was, providentially, brought us just as we were sailing from the Downs, had it been detained at all we could not have got it. We were all very thankful. It came at an important crisis, and refreshed our drooping spirits.—We already feel ourselves in a foreign land, and behold with compassion the gross darkness of the people. How infinitely privileged are the inhabitants of our native country. What must be the condemnation of those who are thus favoured, and yet neglect the office of salvation. It would make any real christian weep, to see the superstition of the inhabitants of this Island. Not one gospel preacher among them. O! that the Lord of the harvest would qualify and send men after his own heart, that the ends of the earth may be favoured with the blessed Gospel, which maketh all who believe happy here and unspeakably happy throughout eternity. I entreat an interest in your prayers. Bear us on your mind at a throne of grace. O! pray that we may not grow weary, but press onward till at length we meet around the throne in glory; ascribing salvation and praises to our God.

Your affectionate,

Though unworthy sister,

E. PEGGS.

Home Proceedings.

MISSIONARIES NEEDED.

At a late meeting of the Committee, upon investigating the state of the Society's funds, it was judged that the Society could do more, than support its present missionaries. The Secretary was therefore directed to write to Mr.

Wigg, who some months ago offered to devote himself to the work of God, among the Heathen, to give him this information. From some circumstances in Providence, the letter did not reach him till several weeks after the time when it was written, he did not receive it till he arrived at Leicester, to commence labouring for the church at Friar Lane. Had the application reached him previously to his engagement with that church, he would have persisted in the offer of his services as a missionary; but having already engaged with the friends there, did not feel himself at liberty to do so at present.

An opening therefore now exists for any person, whose heart the Lord may incline to labour among the Heathen, to make an offer of his services. The Committee will pay proper attention to such applications. Besides natural talents, three essential qualifications for a missionary are, sterling piety, good temper, and an active disposition. Letters on this subject may be addressed to the Secretary, Derby.

MISSIONARY MEETINGS.

Meetings to promote the Sacred Missionary cause have been held lately at various places.

In the course of the Summer meetings were held at Broad Street and Stoney Street, Nottingham, at Derby, and at Ilkinston; and collections made at the conclusion of most or all of these meetings. In September meetings were held at Ashby-de-la-Zouch and Measham, which were followed by collections.

On Lord's day Oct. 14, two sermons were preached in behalf of the Mission at Chesham, by Mr. Pike, the collections including a few donations the next day amounted to £16 : 3 : 6. The

Society has a number of friends in that neighbourhood. One young Lady the daughter of our venerable Brother, Mr. Sexton, was collector to about 70 subscribers.

On Monday evening the same minister preached at Berkhamstead. The collection was £4 : 4. Several persons came forward as subscribers, and one volunteered as a collector. Hardly any thing had been done for the mission previously in that town.

On Thursday, October 18, a Missionary Meeting took place at Conningsby. Few particulars respecting this meeting have reached the Editor of the Missionary Observer. It is understood that it was one of an interesting description; was attended by several ministers; and that the collection amounted to £12 : 15 : 1.

In the Midland District the following meetings have been lately held:—

DUFFIELD.—Monday Oct. 29. Mr. Wigg preached in the afternoon. The Missionary Meeting took place in the evening: Messrs. Barrow, Wigg, and Pike, addressed the meeting.—It was a pleasing opportunity.—Collection above £5.

BELPER.—Tuesday Oct. 30. Mr. Pike preached in the afternoon. The Missionary Meeting was held in the evening. The congregation was thinner than had been anticipated. It was thought the time was unfavourable, Belper fair being the next day. Messrs. Meek, (methodist minister) Preston, Ingham, Wigg, and Pike, spoke on the occasion. A collection was made.

WIRKSWORTH. Thursday Nov. 1. A sermon on the mourning sower becoming a joyful reaper, from *Psalm cxxvi. 6.* was delivered in the afternoon by Mr Wigg,

The Missionary Meeting was in the evening. The chapel was crowded. Our active and venerable friend, Mr. Barrow, was called to the chair, and introduced the business with much feeling. The resolutions were moved or seconded by different ministers, or by friends resident in the neighbourhood. Messrs. Wigg, Gibson, (methodist minister,) Ingham, Pike, Preston, &c. spoke on the occasion. The sum collected amounted to £8 : 13s. The regular subscriptions amount to nearly £2 a month.

HUGGLESCOTE and IBSTOCK.—Monday Nov. 5. On this evening was held the Anniversary Meeting of the Hugglescote Association. Messrs. Orton, Pike, and Dean addressed the friends assembled. A collection, which had not been previously usual, was made at the conclusion of the meeting. The following evening a meeting took place at Ibstock. The speakers on the occasion were Messrs. Orton, Wigg, Green, and Pike. The chapel was well attended, and the meeting concluded with a collection. A pleasing proof of youthful zeal was, that upwards of £2. had been raised in the Ibstock Sabbath school.

BARTON, BARLESTON, and BAGWORTH.—Wednesday Novem. 7. The Anniversary Meeting of the Barton Association took place. The mode usually adopted at missionary meetings, was not followed here; the Pastor of the church and other friends preferring singing and a short prayer, at the conclusion of each speaker's address, to the accustomed form of proposing a resolution. Messrs. Green, Wigg, Dean, and Pike spoke on the occasion. This Church presents a striking illustration of the efficacy and value of Missionary Associations. It contains a number of respectable

friends, who were among the earliest subscribers to our Mission. At the time of the formation of the Association, their subscriptions amounted to about £12 annually. But such has been the productiveness of the smaller subscriptions, gathered in by the collectors, that at this Anniversary it was stated, the income of the year would amount to nearly £50. The amount of the small subscriptions thus trebling that of the larger ones.

On the following evening, Nov. 8, was held the Anniversary Meeting of the Barleston Association. It was conducted in the same way as that at Barton. No diminution of interest in the cause appeared. The brethren who had addressed the meeting on the preceding evening attended also here; and on both these occasions the improvement was adopted of ending with a collection.

The following evening, Nov. 9, a Missionary Meeting was held in the chapel recently erected between Bagworth and Thornton. Messrs. Orton, Green, and Wigg were present. This meeting was as well attended as either of the preceding, or better, and raised a better collection.

**AUSTREY, WARTON, and AP-
PLEBY.**—On the evenings of Nov. 12, 13, and 14, meetings were held in succession at these places. The season of the year, and the badness of the roads, were unfavourable for villages of so retired a description; and it is designed to hold the meetings earlier in the year. Nevertheless a considerable number of persons attended, some of whom appeared to feel interested deeply. Messrs. Barnes and Pike addressed the congregations, and conducted the meetings in the way adopted at Barton. The collections were rather more than £5.

TICKNALL.—Thursday. Nov. 15. A Missionary Meeting was held in this village. The evening, just before the time of commencing the meeting, was extremely unfavourable, from the violence of the wind and rain. The attendance nevertheless was respectable. Messrs. Goadley, Richardson, Preston, and Pike, urged the all-important subject of Missions on the attention of the hearers. £3 : 3 : 0 were collected.

LONGFORD.—Monday Dec. 3. On the afternoon of this day two sermons were preached; the former by Mr. Pike, on the future prosperity of Christ's kingdom, from *Is. li. 3. &c.*; the latter, by Mr. Green, on the means to be employed for producing that prosperity, from the Lord's commission to the Apostle Paul, *Acts xxvi. 18.* Mr. Franklin, of Coventry, introduced this service, and the Missionary Meeting in the evening, with reading and prayer. On the latter occasion a very numerous company assembled,—the chapel being crowded; Messrs. Rowton, (Independent minister,) Green, Pike, and Wigg, addressed the audience. The meeting was a pleasing one. Mr. R. congratulated his Baptist Brethren on having commenced exertions in the Missionary cause; and manifested his friendship by closing his own chapel, and thus affording his friends and himself an opportunity to attend. £9 : 1 : 7 were collected, and so lively had been the zeal of the committee, and successful the exertions of the collectors, that upwards of £39. exclusive of this collection, had been raised in 14 months. Mr. Wigg preached the next morning, notice being given for service at nine o'clock.

WOLVEY.—Dec. 4. Notice had

been given for a Missionary Meeting on the afternoon of this day, but as the friends who were to take the lead, in consequence of the morning service at Longford, did not arrive in time to make the proper arrangements, and as it was supposed more would attend in the evening, the meeting was postponed to that time; and Mr. Pike preached in the afternoon. In the evening a full congregation assembled, and were addressed on the interesting and important theme of Missions by Messrs. Jones, (Particular Baptist) Wigg, Parsons, Pike, and Verow. The sum collected was £7. Most of what had been previously raised in the village, had been collected by the assiduous exertions of one young female friend.

HINCKLEY.—Dec. 5. This evening a Missionary Meeting was held at Hinckley. Mr. Wilkinson, a leading friend among the Independents, was called to the chair. A good congregation attended. Messrs. Spinks, (Methodist minister) and Buckham, (Independent) urged the claims of the Heathen with feeling and fervour. And Messrs. Wigg and Pike united to recommend the cause to the attention of the audience. Considering how depressed has been the church in our connection at Hinckley, £5. was not judged an unfavourable collection.

SHILTON and THURLASTON.—Dec. 6. A notice had been given for a Missionary Meeting in what was the old General Baptist Chapel at Shilton. A tolerable number of friends assembled, and Messrs. Verow, Parsons, and Pike, urged them to pity the millions of the perishing Heathen. A collection was not made, no regular notice having been given; but several small donations were received; a young man

volunteered his services as a collector.

On the same evening it was designed to hold a meeting at Thurlaston, but no friends being present to take a principal part in its business, excepting Mr. Yates, the minister of the place, and Mr. Pike, he, by desire of Mr. Y. preached on the occasion. A considerable congregation attended, and the service was concluded with a collection.

LEICESTER.—*Friar Lane.* Tho' the Editors of this work are not aware that any public Missionary Meeting has taken place in this respectable congregation, yet an Association has been formed. About *thirty* persons have engaged as collectors, and two of these collectors, within a few days, are stated to have obtained *forty-five* subscribers each.

Other meetings may perhaps have been held of which no information has been communicated to the Editors of this publication.

It may be noticed that some of these meetings were preceded by a service of an entirely religious nature. Where this was the case, the meetings were generally the best attended, and the collections the most productive. Some remarks on this subject have appeared in a respectable Missionary publication, which are recommended to the serious consideration of the friends of our Mission:—

“We are more than ever convinced of the great importance of connecting such services with the Public Meetings of Missionary Societies, whether in Town or Country. They greatly tend, by the divine blessing, to produce a serious and hallowed tone of feeling; to chasten and sanctify that high and cheerful excitement, which naturally results from the happy intercourse of large numbers of friends with each other at these Anniversaries, and from the speeches addressed to them, when so assembled, on some of the most

interesting, and often delightful topics, to which the attention of human beings can be directed:—and to maintain those great principles, by which alone the purity and permanence of missionary zeal can be secured, in their proper position of paramount authority and obligation, as essentially indented with whatever is sacred or amiable in our Holy Religion, and founded on the peremptory injunctions of Divine Revelation. For Public Meetings, as affording the very best facilities for the communication of important intelligence, both as to the insipient success, and as to the still-existing necessity, of Missionary labours, we are sincere and decided advocates. We believe they are greatly blessed by Almighty God, not only in the *excitement*, but in the *proper* and *efficient* direction of benevolent zeal and activity; and that if they were neglected or discouraged, a large portion of our present means of doing good must at once be (in our judgment most foolishly and criminally) abandoned. But if Missionary *Sermons, without Meetings*, would leave the work in most cases but half done, we fear, on the other hand, that Missionary *Meetings, unconnected with Sermons* suited to the solemn occasion, and with other special and appropriate exercises of social devotion, would soon lose, by such an omission, more than half of their present blessing to ourselves, and of their eventual utility to those for whose illumination and salvation they are principally convened. For the various information on missionary topics, and for the free and spirited displays of christian eloquence, which characterize a *good public Meeting*, we are best prepared, when we take time and pains to “sanctify” the whole system “by the word of God and prayer.”

India within the Ganges.

AMERICAN BOARD OF MISSIONS.

SOME Missionaries under the patronage of this Society, have been stationed in Bombay or its vicinity for several years. It does not appear that they have yet succeeded so far as to admit any Hindoos into the Christian Church, but according to the 11th Report of the Board, they

have been pursuing plans which it is to be hoped will ultimately conduce to the extensive diffusion of divine truth. On this subject the Board observes:—

“It ought to be mentioned with gratitude, that the American Missionaries have been able to prepare books for the vast population among whom they are placed, calculated to lead the mind gradually into the knowledge of Divine Truth. By issuing Tracts and School-books replete with heavenly wisdom, and by preparing large portions of the Scriptures, which have been some time in a course of circulation, they have already done much for disseminating the good seed, which will doubtless sooner or later spring up and bear precious fruit. In almost every village, some one can read; and all, who are able to read, very gladly receive books, and promise to make known the contents to their neighbours and friends.

“Great advantages may also be derived from the circumstance, that there is a free communication from Bombay coastwise, and far into the interior. Books may be sent into remote districts and provinces, and individuals may be made wise unto salvation, by the influence of Christian Missions, though they should never see in this world the face of a single Missionary.

The Report from which the preceding lines are extracted, contains an account of a Missionary excursion by Mr. Hall. It presents in so lively a way a view of the sentiments and manner of the natives, and affords so interesting a representation of the exertions of a zealous Missionary, that our readers will probably be gratified by its insertion.

Mr. Hall writes:—

“Dec. 14, 1819. *Tuesday*.—Having obtained the requisite passport, I took leave of my family; and, at the setting of the sun, the passage-boat, with myself and nearly fifty other passengers, got under way for Panwell (twelve or thirteen miles east of Bombay, across an arm of the sea:) it was a small open boat; and, as we had anticipated, we were all exposed throughout the night to the cold and somewhat dangerous land winds of the season; and so crowded together, that scarcely any one had room to stretch his limbs on the deck.

“Soon after I went on board, I had religious conversation with a number of my fellow-passengers: but, as the cold moonless night soon came on, all seemed disposed to wrap themselves up as warm as possible; and to secure, each for himself, as snug a place as could be found.

“Dec. 15. *Wednesday*.—Before I left the boat, I imparted Christian Instruction by reading and speaking to as many of the passengers as were situated in a part of the boat convenient for hearing. I felt encouraged and thankful, that, in the very beginning of my excursion, I had been permitted to impart some knowledge of a Saviour to some of my fellow-creatures who had never heard of Him before.

“Soon after my landing, I was unexpectedly invited to breakfast with Lieut. J. M. the Commandant of the place; with whom, at his very cordial request, I was most kindly entertained during my stay.

“After breakfast, I went to a large Mahomedan Temple. This mosque was once a noble building, but is now much decayed: a number of people were employed in making some repairs. There were also a number of Fakeers, that is, mendicants of the Mahomedan Sect: and a more indolent, arrogant, and worthless set of creatures, perhaps, cannot be found. Some Hindoos also were present. I introduced religious discourse, and spoke to them for some time. No one contradicted.

“Dec. 16, 1819. *Thursday*.—I went out among the people, three times; which occupied nearly the whole of the day. I found opportunities for communicating religious instruction to a very considerable number of people. In some places, I spoke to 30, 40, 50, or 60, in one company. In another place, there were no more than three or four.

“I distributed a few books during the day. At first, when the people were told that I had religious books to GIVE, they could not believe it; but seemed deterred from receiving them, through fear that they should have to pay for them sooner or later. The idea of a gratuitous distribution of books among them, was what they probably never before heard of or thought of. But when they were convinced, that nothing would ever be received of them for the books, and that they were RELIGIOUS books, they seemed to be in no fear of receiving them: and the fact of their being RELIGIOUS books, was mentioned among themselves, more than once, in my hearing, as a reason why they should be received. I soon perceived, however, that only a small part of the people could read; and that I was

not likely to dispose of a large number of books, unless I were in effect to throw them away.

"Dec. 17. *Friday*.—Went out, at sunrise, to distant parts of the town, and addressed about a hundred people in three different places. Gave away but seven books among them all.

"I then set out for two villages, one of which is situated about three miles east of Panwell. On my way thither, I sat down in a shade, and endeavoured to impart some religious instruction to several persons, Hindoos and Mahomedans.

"I reached the further village, called by the natives Tukkeer, between eleven and twelve o'clock. It was an hour of the day, in which many of the people were engaged in their respective labours, and therefore less favourable for their assembling to hear me. I walked through the village, and saw no convenient opportunity for commencing my labours. After walking about until I began to be weary and almost discouragd, I turned aside to a border of the village, where a few boys were at play, and a few adults standing near them under the grateful shade of a large tamarind-tree. I asked them if they would listen to what I had to communicate to them: they readily complied; and I took my seat, and desired them to sit down around me, and also to invite the other villagers, who were disengaged, to come and hear. About thirty persons were soon assembled; and to them I read and discoursed on the great things of the Gospel, for about an hour: they seemed very attentive: no one contradicted; and I thought their appearance manifested, that their consciences testified to the truth of God's Word, which they heard. I gave books to a few among them, who could read; and they were received with apparent gratitude.

"I was then invited by a shopkeeper to go to his shop, in the centre of the village, situated on the main road, where he thought a greater number of people would be likely to collect. I did so; and again read and discoursed to about the same number of people as before, and gave away a few books. While I was communicating to the people around me, many others were passing; who stopped awhile, and heard more or less of my discourse.

"In the midst of my speaking, a Woman ran furiously by, crying out in a very boisterous manner. Some one had stolen from her three rupees: therefore she was hastening, in that noisy manner, to her god. Her god was but a short distance from the spot where I

was seated; and was no more than a shapeless stone, covered with some red paint, and placed under a small tree by the way side. As soon as she approached her deity, she vociferated her vow to it, which was in this style: "My god! my god! if thou wilt cause my stolen rupees to be brought back and deposited in my house, I will make thee an offering of a cocoa-nut or a sugar cane."

"I was told, that there was one School in the village; but that only a very few boys attended. The teacher was absent. One of the people solicited books for him, which, of course, I readily gave.

"After spending about three hours in this village, I directed my course homeward. As I walked on, I discovered at a distance, on the right of my way, a company of people, sitting under the shade of some large trees, near a great pool. I walked toward their charming retreat, and found the company to consist of about sixty Hindoo Doctors. These are the Quacks of India. They travel about the country; accompanying their prescriptions with many incantations: and are as successful in imposing on the credulity of the ignorant, as the most-accomplished Quacks of the Western Hemisphere.

"These Doctors were retired from their professional labours; and were engaged in the more humble, though much more useful work, of braiding a kind of matting, formed from the leaves of the date-tree; and much used in this country for packages, and a variety of other purposes. They were seated nearly in a circle: and, with their approbation, I stood in the midst and addressed them for a considerable time, on the principal truths of the Christian Religion. Some of them expressed the highest approbation of what I had advanced; others said nothing. I saw nothing which in the least seemed to say to me that I had made an unwelcome intrusion; but, on the contrary, at parting, I received many expressions of approbation and respect.

"I next came to the other village nearer my lodgings. There may be fifty or sixty small houses in this village. Seeing a number of people sitting in front of a little hut, I came up to them, and asked, if I might take a seat among them. They most cheerfully brought forward their best accommodations. I immediately commenced religious conversation, and shewed them some of my books. Some immediately began to read them. One of the persons present said he had a book, and ran to fetch it. And what should it be, but a few de-

tached pages of an old pamphlet, on the subject of the late war between England and America!

"The people requested me to read to them some of the books, which I had brought. I proposed that we should repair to the shade of some large trees near us, and that the other villagers should be invited to come and hear me. They most readily acquiesced; and, in five minutes, I was seated, with about 100 people around me sitting on the ground. I read and spoke to them until I was greatly exhausted; and concluded my labours with them, as I supposed. I then gave books to such as could read. One man began to read the Tract called "The Heavenly Way:" the people listened with great attention, seemed highly gratified, and not at all inclined to disperse. I asked, if they wished to have me read and speak more to them. They replied in the affirmative. I could not refuse, though I had spoken before till I was hoarse. I therefore took the Tract, and read the greater part of it; adding much by way of explanation, and application to themselves. I never before addressed an assembly of Heathens, who showed so many gratifying and encouraging appearances; and I could not but indulge the cheering hope, that, through God's blessing, some of them might be everlastingly benefitted.

"During the day I also had opportunities for Christian Conversation with various individuals, to whom I gave Tracts.

"Dec. 18, 1819. *Saturday*.—Soon after sun-rise, I went out among the people. The first stop that I made, was at the house of a respectable Jew, standing in an advantageous situation on a main road. I commenced conversation with several Jews who were in the front of the house. People, who were passing that way, began to stop and listen; and, soon, a very considerable number were assembled. I imparted to them the Word of Life, and distributed some books. The Jew showed me the Hebrew Liturgy, but he had not the Old Testament Scriptures in Hebrew; nor is it in the least probable that they would have been of any use to him, had he possessed them: for, like almost all the other Jews whom I have seen in this country, he seemed entirely ignorant of Hebrew.

"The Jews here, as in other parts of the continent where I have been, are the sole manufacturers of the oil. It has been farmed out to them by the Government, from time immemorial. Great numbers of Jews are found among the Seapoys, both civil and military. Many of them

are masons, others are carpenters, and a very few are merchants. The Jew, at whose house I stopped, told me that they had no Synagogue, nor any place of any description for the performance of Divine Service; nor did it appear that they have any form of social worship existing among them. Their Synagogue, he said, was in Bombay.

"I discoursed a considerable time in this place, as well as I was able, to both Jews and Gentiles.

"I next walked a little out of the town, to a large and sacred Mahomedan Edifice. It was a lofty building, as large as a common Parish Church; and once was rather superb, but now much neglected and decayed. This spacious building, which I supposed to be a Mosque, I found to be a "Peer," that is, a sacred edifice inclosing the tomb of their departed saints. These consecrated sepulchres, which are numerous throughout the country, are to the Mahomedans what the tombs of canonized saints are to the Roman Catholics. Every peer, that is, every distinguished saint, has his anniversary festival; where more or fewer of the disciples of that great Impostor assemble and worship. Here dead saints are addressed by great numbers of the Mahomedans; both as objects of worship, and as intercessors with God for the living. Indeed, the Mahomedans pay very great reverence, perhaps I may say worship, to all the tombs of their departed friends. Thursday, a day on which some special acts of devotion are enjoined upon them, is the time when great numbers of them repair to their burying-grounds, and throw flowers and repeat prayers over the graves. They pray for the dead, and to the dead. So generally is this the case, that when the Mussulmans (as they are ever disposed to do,) reproach the Hindoos for worshipping senseless idols, the Hindoos retort the reproach, by asking the Mussulman why he worships the mouldering corpses of men.

At the great Peer above mentioned, I found ten or twelve persons. I sat down, read and discoursed to them for a considerable time, and distributed books among them. They could not read the books themselves; but begged me to give them, for they had friends, who could read, and they would surely hear them read. These were mostly foreigners: some of them were from Aurungabad and Hydrabad.* They had come down to Panwell, as great numbers do from various parts of

* Aurungabad is 150 miles nearly east from Bombay: Hydrabad is 300 south-east.

the interior, with caravans, consisting partly of camels, but principally of bullocks : and which bring down also a variety of produce to market, and, in return, carry back European articles, &c. for the supply of Europeans at the interior stations. This large and constant ingress and egress of Natives from many distant places renders Panwell a place favourable for a wide dispersion of religion. I could not fail to regret, particularly, that I had no books in the Hindoostanee and Persian Character, which are the only books legible by a very numerous class of Mussulmans.

“ Leaving the Peer, I walked to an open place, near a large Hindoo Temple, where ten boys were at play. I sat down, and asked the boys to sit down by me, and I would talk to them. They left their play in a moment, and were seated around me ; and, contrary to what I had anticipated, seemed not in the least intimidated at the appearance or speech of a White Stranger. I read to them a part of the Catechism, and told them what they must do to be happy now and for ever. They were very attentive, and seemed to understand what I said. Tho’ those boys were mostly large, yet only one of them had attended school, and he could read but very imperfectly. I gave him two small Tracts, that his Master might teach him to read better.

“ I next directed my course through the principal street toward my lodgings, and came to a place where some copper-smiths were smelting copper by the wayside. I stopped while the liquid metal was pouring into the receivers from the glowing furnace, in the hope that I might find a favourable opportunity of addressing some eternal truths to more of my fellow-creatures. Nor was my hope disappointed. A number of persons, who were passing, stopped to see the glowing metal ; or to gaze at me, or to hear what a White Stranger, in the character of a Religious Teacher, could have to say ; for, by this time, a great number of people in the town had heard me speak in different places ; or had seen and heard of the book, that I had distributed. While the glowing furnace was before our eyes, I took occasion from it to describe to the people that lake, which the justice of God has prepared for the eternal abode and punishment of wicked men and devils. I told them, as plainly and solemnly as I could, how all men DESERVED to be punished for ever in that awful lake of fire for their sins ; and how God, in infinite mercy, had provided a way, in which all, who will truly repent and believe, may escape that eternity of woe, and obtain pardon and everlasting felicity in heaven. Thirty or forty

persons were present ; and seemed to hear with attention, and with some degree of sensibility. I distributed a few books among them ; and leaving them, returned to my lodgings, about three o’clock.

“ After a little refreshment, I made another tour among the people ; and read and spoke, in two places, to 30 or 40 persons in each place, and to several other persons in a third place ; thus concluding my labours for the day.

“ Dec. 19, 1819. Sabbath—I went out before breakfast, and met with a company of blacksmiths. One of them was a reader, and a man of some superiority ; I had before given him a Tract. He invited me to his house ; and, at his request, I sat down and began to read and speak to a number of people, who were immediately assembled. I spoke at considerable length, and the number of my hearers was soon increased to about 30 persons. I taught them the way to heaven through a crucified Saviour, as faithfully as I could ; and exhorted them to turn from their vain idols to God their Maker. These instructions were prolonged till it was time to return to breakfast ; and, as I humbly trust, I was enabled to bless God from my heart, for permitting me to commence my labours among the Heathen on this Holy Day, under such encouraging circumstances.

“ After breakfast, I commenced another tour ; and having walked a short distance, came to some herdsmen on one border of the town. As I began to address them, one after another fell in, till my audience was increased to about 30 persons. Not one among them could read, and I therefore distributed no books.

“ I next proceeded to another border of the town, where I addressed about the same number of persons ; found some who could read, and gave them books—A little detached from the town, and in the rear of a large Hindoo Temple, was a little hamlet, containing about 15 huts. Hearing the sound of music among these poor cottagers, I bent my course thither, and found nearly the whole village, men, women, and children, 60 or 70 in all, assembled in one house, stowed together as thick as possible, and engaged in their ceremonies. The occasion was this :—

“ A woman was ill of a fever, though to appearance she was by no means severely ill : her poor Heathen Neighbours, in their sympathy and compassion, were assembled to relieve the sick woman from her illness by their incantations and nameless extravagancies : the woman was seated nearly in the middle of the assembly ; before her, some white marks were fancifully drawn on the ground—the common

flooring of their poor houses: flowers, parched rice, &c. were scattered about, and incense was burning: a number of the people, men and women, nearest to the sick person, were writhing and forcing themselves into the most wild, unnatural, and painful attitudes, sometimes blowing ashes into each other's faces, beating themselves, and striking their foreheads violently on the ground. The design of the whole seemed to be to move their god, from a view of what they were voluntarily suffering, to extend relief to the sick person; and this seemed to be accompanied by a kind of challenge, that if their god would not grant their request, they would torture themselves to death: for now and then they would exclaim to their god, "Hear us, or we will die! Why should we live, if thou wilt not hear us?" The noise of several drums, beating at the same time in the house, made it a scene of much confusion, which is generally the case, when any ceremonies of idolatry are performed.

"The scene excited in my mind an unusual degree of tenderness and pity for these my deluded fellow-mortals; and I resolved, that, before I left them, I would instruct their ignorant minds in the knowledge of the True God. After waiting awhile, they, in a great measure, intermitted their devotions; and I addressed myself to them, and desired, that they would hear what I had to say. They very readily complied, and soon all were still in the house. I asked them why they thus tortured themselves, "Should your child," said I, "come and ask any thing of you when it stood in need, would any one, who is a parent, be pleased to see his child put itself in pain and anguish, in order to induce the parent to give the thing requested?" "No, no," was the reply, from several of the company. I told them, that God was their kind and tender Parent—that he did not take pleasure in seeing any of his creatures inflict pain on themselves—and that He was able and ready to hear and grant the prayers of all, who come unto Him humble and penitent. I enlarged on the character of God—endeavoured to convince them of their great sin in rejecting Him, and worshipping idols, and beasts, and men—and told them, how their offended Maker would be reconciled to them through His Crucified Son, if they would repent, believe, forsake their idols, and obey the truth. They were very attentive, and some of them were somewhat affected with what they heard; one called aloud and said that I was a God; from which I took occasion to reprove her, and to speak further to them on the character of the True

God, whom alone they must worship, if they would escape everlasting woe, and obtain eternal happiness: some said, "Let us lay aside our ceremonies;" and I have reason to think they did so. I exhorted them to think, from day to day, of what I had told them; for it was God's message of love and mercy to them. They said they would. I then left them, highly grateful for the attentive hearing which they gave God's Word.

"It was about midday, when I hastened toward the village of Tamboor, which lies on the road to Cullian, and is about three miles distant from Panwell. On my way, I fell in with two travellers; one an inhabitant of Cullian, to whom I gave Tracts, and who promised to have them read in the circle of his relations and friends. To both of my fellow-travellers, I endeavoured to point out the only way to heaven. When I reached the village of Tamboor, I inquired for the Pattell, that is, the Headman of the village: being directed to him, he received me in a very friendly manner: and, on my proposing it, most of the people, who were disengaged, amounting to about 60, were almost immediately assembled: for the houses of this little hamlet, though more than 20 in number, are, as I should judge, all within the limits of an acre of ground. I spent nearly an hour in preaching to this little assembly: the people were very attentive: none contradicted or objected; but all seemed to approve, and promised to remember and regard what they had heard. They told me, that there were three persons, belonging to the village, who could read; but that they had gone abroad: I left books for them, which the people promised to have read. It seemed a matter of some surprise to these villagers, so see a White Man travelling about on foot, in the character of a Religious Teacher: they seemed, however, to be highly gratified with my visit to them; and, on my departure, they gave me many compliments and good wishes, and insisted on my acceptance of one of their villagers to guide me in the best foot-path to the next village.

"The next place I arrived at can hardly be called a village, as it contained only five huts. I sat down by the way-side, under the shade of a large tree; and addressed myself, for a short time, to eight or ten persons. On taking my leave of this little audience, I was again, in the same friendly manner as before, furnished with a guide to the next village, called Adda. There I called on the Pattell, as at Tamboor—was received in the same friendly manner—and, within a few minutes after I reached the place, was seated in

the midst of not less than 70 Hindoos. I discoursed to them about three-quarters of an hour. They were very attentive; and their whole appearance was very interesting and encouraging to my feelings. At the conclusion of my discourse, I addressed them as I had previously addressed several other like assemblies, nearly in these terms—"My Friends, I have come to you in the name of God your Maker. I have come with a message from Him to you. I have delivered His message to you. You have heard it. It HIS word, and not mine. I never saw you before, and I know not that I shall ever see you again, until the Day of Judgment. Such a Day is coming, when the Only True God will assemble all men before Him, and judge and reward all men according to their works. Then I must give an account to God of the manner in which I have this day delivered His holy message to you; and you also must give an account to God of the manner, in which you have received, and shall have treated His gracious message of saving love. He is now looking into our hearts, observes all our actions, and knows all things. Oh prepare for that awful day. Fear and worship and serve the True God, your Maker and your Judge. Repent and forsake your sins. Believe in Jesus Christ: obey his Gospel. No more worship your vain idols, which are an abomination to God. Let this sink into your hearts. Regard it, and it surely shall be well with you in life—well with you in death—well with you in judgment—well with you in eternity." The idea of being called to Judgment seemed considerably to affect them. Several spoke out aloud—"We will no more worship idols: we will worship only the One True God, as you have told us." They asked when I should come to them again; and expressed many strong wishes, that I should soon make them another visit. I was told, that not one person belonging to the village could read: there was present a young man from Panwell, who acted in the capacity of a writer in the village, who could read: I gave him books, which he promised to read to the people. This village, like each of the others which I visited to-day, did not, as I was informed, contain a single Brahmin: wherever we find the people removed from the Brahmins, they seem more accessible and more attentive: and the prospect of winning souls to Christ seems the greatest.

"Leaving the village of Adda, I returned to Panwell; having made a circuit, as nearly as I could judge, of seven or eight miles, the greater part of which was performed in the hottest hours of the

day. I was extremely fatigued; but know not that I ever spent a day more agreeably to my feelings and wishes.

"After taking some refreshment, I went on board the boat at ten o'clock, P.M. The tide was out, and the boat was aground. I soon fell asleep; and awoke in the morning in sight of Bombay, where I landed at seven o'clock, and soon joined my family; and had the happiness to find, that the same God, who had so kindly preserved me, had been equally gracious in preserving and blessing them, during our separation."

The Mission to which Mr. Hall is attached, has lately endured severe losses. Mr. Bardwell, who was employed in the printing department, was compelled by ill health to leave Bombay, and Mr. Newell, so well known in England and America, as the husband of that estimable woman, Mrs. Newell; and as joint author with Mr. Hall, of that most excellent pamphlet "The Conversion of the World," has been removed. He appears to have died of the Cholera Morbus, was attacked about 10 in the morning, and dead before 7 in the evening.

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Hints to Christians, with Anecdotes respecting Missionary zeal.

THE following suggestions, on the spirit which should be indulged, by those who desire the salvation of the Heathen, are of such a nature as to deserve the devout attention of all the followers of the Lamb. They were published by the American Board of Foreign Missions.

"Is it not time that all our churches should think seriously how they may best advance the glory of Christ by the enlargement of his empire?—that, after reflection, they should act harmoniously?—and that their exemplary liberality, while it adorns their profession, should furnish the means of communicating the knowledge of salvation to perishing multitudes? Let the Christian retire to his closet; and, after prayer that he may form some just views of the value of the gospel, let him look abroad on

the Heathen world—let him recount his own privileges—and then let him ask himself what the Saviour requires at his hands.

“In the commencement of every combined plan of this nature, pains should be taken to impress on all—**THE NECESSITY OF CONTINUED EXERTIONS.** It will be in vain to make a sudden effort, and then let the matter stop.—There will be need of Missionaries and of Bibles, till the world shall be evangelized. It is probable that the call for these exertions will be greatly increased. All Christians should, therefore, determine not to give up the labour while they live, and with their dying breath to press it on others.

“This scheme should not be considered as supplanting, or in any way affecting any other work of charity. We are not bound to give up one good thing, merely for the sake of patronizing another. Not one Christian in a hundred is reduced to that necessity, in this early stage of enlarged and public beneficence.

“Each person, in fixing the amount of his contribution, should be guided—not by what others have done or are doing, nor by what he has himself done hitherto—but by a solemn consideration of the value of the soul, and of what he is able to do in the work of furnishing the means of salvation. He ought not to ask himself what he is able to do for a cause which he values at a low rate; but what his own conscience, common sense, and the word of God require him to do for his Saviour—for a cause which every Christian ought to value as infinitely superior in its claims to all temporal claims united. He ought to remember, however, that this is not the only form in which he can promote the same cause; and ought, therefore, to reserve something for the other religious charities of his day.

“The duty of punctuality, in discharging these charitable obligations, should be strongly fixed in the mind. Many persons are, in this respect, culpably deficient. They engage to pay a certain sum annually: but they forget these obligations; and, unless extraordinary diligence is used to remind them of their engagements, they fall into arrears. The mere fact of falling into arrears, is sufficient to make their engagements appear a burden, both to themselves and others. Strange, that, while the seasons return for their benefit—while God sends them the early and the latter rain—while their fields produce abundantly, their flocks increase, and their orchards are loaded with fruit—while their lives are continued, and their active labours are prolonged—

they should so easily forget the claims of the poor and perishing, and the commands of their Saviour and their God!”

The *Missionary Herald*, a periodical American work, connected with the Society to which we are indebted for the preceding hints, has also published some anecdotes of exertion and liberality in the cause of Missions, which should provoke the British disciples of the Saviour, to a holy emulation of the activity and pious zeal, displayed by some American Christians. They are introduced with the following paragraph:—

“It is very manifest, that extraordinary exertions must be made to support the Missions already sent forth from this country, or they must languish, the Missionaries must be disheartened, and the people among whom they labour be disappointed. In order to show what may be done, where a disposition to make sacrifices exists, the following instances are selected; and they are recommended to the prayerful consideration of every reader.

“In a village, which is furnished with several of the religious publications of the day, which is frequently called upon to aid the various objects of benevolence, and which, with the community in general, is suffering from the pressure of the times; in this village and its vicinity, a young lady has recently obtained sixty-five subscribers for the *Missionary Herald*. As she made application from house to house, she reasoned thus: If one of your children should be sick, do you not imagine, that, in the course of the year, you could settle the doctor's bill of a dollar and a half? “O yes.” Then surely you can take the *Missionary Herald*: perhaps it may heal some diseases of the mind. “O yes,” was cheerfully responded with the name of one subscriber after another.

“The same young lady purposes to collect a *thousand dollars* for the Board, in the course of a year; and, within a month from the time of forming the design, she remitted the first hundred dollars. She reasons thus: “Were it to redeem my father from the prisons of the inquisition, or my mother from the funeral pile, or my little brother from the waters of the Ganges, could I not collect in 365 days, by my own industry, by well-devised plans, and by soliciting from my rich friends,—do you not think I could collect a thousand dollars? ‘Try, said Oboc-

kiah; and I will try." She immediately resolved to open an evening school for the instruction of illiterate females; all the avails to be applied to the favourite object.

"A gentleman lately sold an article of convenience, and remitted the avails to the Board, with the observation, that *he could better be without the article, than the Heathen could be without the Gospel.*

"A note, inclosing three dollars, was lately received from a lady, as follows: "The inclosed mite is the avails of muslin wrought, in a very short time, by rising a little earlier in the morning, and retiring a little later at night. While farmers are cultivating their Missionary fields, may not ladies do much with their needles? And thus, by united exertions, the means will be afforded of aiding that great cause, for which Christ came into the world, even the *salvation of souls.*"

"Two country clergymen have lately remitted fifty dollars each as donations to the Board. A clergyman, who lives in the interior, and labours half the time as a Missionary in the new settlements and destitute places of our country, for a moderate stipend, has made *eight donations* to the Board of *fifty dollars each*, since September 1, 1813. He labours as a Missionary at home, and applies a large part of his hard-earned wages to the support of Missions abroad. It is not too much to say, that, if all professed Christians in our country, would exert similar self-denial and perseverance, the Gospel would be preached to every human being in fifty years from this day, and every family upon earth would have a Bible.

"The most remarkable instance of liberality in a church, so far as we have learned, is that of one of the churches in Portland. An application was made to the pastor for a collection in behalf of the American Education Society. There had been three collections for other objects within two months; a large sum had lately been raised to build a conference-room; the church already supported four indigent students preparing for the ministry; and the members pay annually to the Education Societies enough to support four others. Yet the object was good, and the call was urgent. One of the members sent a donation of a hundred dollars; and, after having celebrated the love of Christ at the communion table, the church contributed *three hundred dollars*. Thus a single church, besides taking an active part in supporting Missions and distributing Bibles, will enable twelve young men to pursue their studies during the present year, with the design of becoming preachers of the Gospel. There are probably

fifty richer churches in New England; than the one to which we refer. Let the arithmetician take his pen, and compute what would be the result, if all the churches in this favoured land were to *go and do likewise*; how many thousands of indigent young men would be educated for the ministry; how many hundreds of the heralds of salvation would be sent annually to the heathen. But when the account is to be taken of souls rescued from perdition, and prepared for heaven, by human instrumentality, the power of numbers is lost, and we can only wonder and adore."

MISCELLANEOUS.

A Negro Boy's desire for instruction.

A Missionary in Western Africa employed by the Church Missionary Society writes,—

"It must be particularly gratifying to every well-wisher of Africa, to see those people, who, but a short time ago, were reduced to a level with the brute, (that is, sold in the market), now, by their desire to learn to read the Word of God, shew that they are men who feel that they have immortal souls. The conduct of two of my school-boys will bear witness to this. They had been both put apprentice to a tailor, who works here for Government. About two months since, one of them had had some quarrel with one of his fellows, on account of which he ran away to his country people. He was absent three days. On the third day, in the evening, when I had done with all my work, and was on the point of going to bed, he came back, and earnestly begged me to forgive him. I then asked him why he absented himself so long; and why he came back again without being fetched? "Master," he said, "that School fetch me. Suppose me can go school no more, that make me afraid—me know nothing, if I no go to school and learn." I told him I would have him no more in my school—he might go where he liked: if he would go to another town, I would send him there with his fine character. His reply to this was—"Master, me can't leave this school. Suppose, Master, you whip me, or put me in black-hole, that right—you do me good—me run away for nothing: but me can't go away from this school here."—

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BIBLE GEOGRAPHY:

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A SURVEY of the EASTERN and
NORTHERN BORDERS of the
LAND of CANAAN.

WE have already seen that the *River of Egypt* marked the western part of the south border of the Land of Canaan; and the *Mountains of Seir*, in which that rivulet rose, formed its eastern part. The former divided it from the Wildernesses of Paran and Shur; and the latter, from the country of the Amalekites and Edomites: But, as we shall have to traverse these regions with the Israelites, when they leave Egypt, we pass them at present.

For about fifty miles northwards from Bela or Zoar, which lay at the south-eastern extremity of the *Dead Sea*, that sea itself formed the eastern boundary of the Land of Israel, and separated it from the possessions of the Moabites and Amorites. Within a few miles of the northern limit of the *Dead Sea*, on the eastern shore, the river *Arnon* discharged its waters into it. This river rose in the mountains of Gilead, and running westerly, formed the southern boundary of that part of the possessions of the Israelites which

was situated beyond, or on the east of the Jordan. The *Arnon* had formerly divided the territories of the Moabites and Amorites. Num. xxi. 13. When Balak, the king of Moab, sent for Balaam; the prophet halted on the frontiers of the kingdom, at a town on the banks of the *Arnon*. Num. xxii. 36. And, when the children of Israel were prohibited from distressing the Moabites and Ammonites, because the Lord had given their country for a possession to the children of Lot, they were permitted to pass over the *Arnon* to attack the Amorites. Deut. ii. 9-25. Isaiah represents the Moabites, when resorting to the country of the people of God, as passing over this river. "It shall be, that as a wandering bird cast out of her nest, so the daughters of Moab shall be at the fords of *Arnon*. Isa. xvi. 2. See also, Jer. xlviii. 20. The *Jabbok*, a stream which rises in the same ridge of mountains and discharges itself into the Jordan, a little south of the Lake of Tiberius, formed the northern boundary of the Amorites; the *Arnon*, the southern; the Jordan, the eastern; and the desert, the western. Judges xi. 22.

A little north of the river *Arnon*, and parallel with it, ran a ridge of irregular mountains, call-

ed in scripture, *Abarim*. The western point of these hills was very lofty, and obtained the appellation of *Nebo*, or the High. The most elevated summit of Nebo was denominated *Pisgah*, and commanded a prospect of a great extent of country on both sides of the Jordan. To this eminence, Moses ascended before his death, and viewed the promised land, which he was not permitted to enter. Deut. xxxii. 49, and xxxiv. 1. It was to the summit of Pisgah, that Balak took Balaam, when he wished him to have only a partial view of the camp of the Israelites; the projection of the neighbouring hills probably concealing part of their tents. Num. xxiii. 13, 14. And it was perhaps from the same mountain, that the tempter shewed our Saviour the kingdoms of this world and the glory of them. Matt. iv. 8. Two towns belonging to the tribe of Reuben, appear to have taken their names from these mountains, in the vicinity of which they stood; Nebo, Num. xxxii. 38, and Ashdod-Pisgah, Josh. xiii. 20. To the former of these the prophet refers, when describing the devastation of Moab, he exclaims, "Woe unto Nebo, for it is spoiled." Jer. xlviii. 1.

From the river Arnon, a ridge of lofty hills extending northwards, bounded the Land of Israel on the east. These hills were properly a branch of the mountains so famous in profane history, under the appellation of Mount Libanus, and still better known as the Mount Lebanon of the scriptures. On one of these eminences, Laban overtook his nephew Jacob, when he fled from Padan-Aram; and entered into a covenant with him. The contracting parties erected a heap of stones as a memorial of the covenant; to which Jacob gave the names of *Galeed* and *Mizpah*;

both of which signify a witness. Gen. xxxi. 44, 55. From this monument, the place obtained the denominations of *Galeed* or *Gilead* and *Mizpah*. These names were perpetuated to the mountain on which the transaction occurred; and, in process of time, spread over an extensive tract of country which lay between these hills on the east and the Jordan on the west, which was usually called the *Land of Gilead*; but sometimes the Land of Mizpah. Thus we read of "the Land of Mizpah near Mount Hermon;" Josh. xi. 3; and hence also it is probable that Ramath-Mizpeh, Josh. xiii. 26, is the same place which, in other passages, is called Ramoth-Gilead. 1 Kings xxii. 3, 4: 2 Kings ix. 1, &c.

This country abounded with trees producing an excellent gum, which obtained the name of the Balm of Gilead. It was noted for its healing powers, and much used in medicine. The physicians also of this district were very skilful and successful, and thought able to cure the most dangerous diseases. Hence the mournful prophet exclaims: "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" Jer. viii. 22. So high indeed was the opinion entertained by the ancients of the efficacy of this medicine, that it was common to express the incurableness of a disease, by saying that the Balm of Gilead could not remove it. The same prophet therefore threatens Egypt with inevitable destruction, when he thus addresses her: "Go up into Gilead and take balm, O virgin daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured." (xvi. 11.)

The country between the mountains of Gilead and the Jordan was remarkably fertile—abounding in rich pastures. This made the tribes of Reuben, Gad and Manasseh, who possessed large flocks of cattle, desire to settle in it. Num. xxxii. 1. The dominions of Og, king of *Bashan*, which occupied a considerable portion of this district, were esteemed the most fruitful tract in all the Land of Canaan. It was distinguished by its herds of superior cattle, its forests of lofty timber, and its populousness, including sixty walled towns, besides numerous villages. Hence, “the strong bulls of Bashan,” “rams of the breed of Bashan,” “kine of Bashan,” and “the tall oaks of Bashan,” became proverbial for any thing of peculiar strength, energy or influence. See Isa. ii. 13. Psa. xxii. 12. Deut. xxxii. 14. Amos iv. 1. Zech. xi. 2. Ezek. xxvii. 6. In like manner, any thing luxuriant or prosperous is compared to fields and flocks of Gilead. Thus Solomon says to his spouse, “Thy hair is as a flock of goats, that appear from Mount Gilead.” Song iv. 1. And Jeremiah, when predicting the future prosperity of Israel, declares, “he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead.” (l. 19.)

The same ridge of mountains continued from Gilead round the north-east corner of the Land of Israel, and for some distance westward. These eminences are distinguished in scripture by the appellation *Mount Hermon*. Deut. iii. 9. One of the hills composing this chain, or possibly the whole chain, was sometimes called Sion. Deut. iv. 48. This may perhaps assist us in understanding the meaning of the sa-

cred poet, who compares the union of brethren to “the dew of Hermon that descended upon the mountains of Zion.” Psa. cxxxiii. 3; as the text reads without the interpolation of the translators, who probably finding it difficult to conceive how the dew of Hermon could fall on Zion in Judea, have added some words which materially alter the sense.

This mountain is also mentioned Psa. lxxxix. 12. “Thou hast made the north and the south: Tabor and Hermon shall rejoice before thee.” As Tabor lies almost south west from Hermon, this passage has been paraphrased by some thus: “All places, whether in the north or south, whether towards Tabor in the west, or Hermon in the east, shall rejoice in thy bounty.” Others consider the latter clause as explanatory of the former, and render it: “Thou hast created both the northern and southern countries: Tabor in the south and Hermon in the north shall rejoice before thee.” It is evident the relative situation of the two hills will suit either explanation. Some late travellers, however, inform us, that there is a Mount Hermon not far from Mount Tabor to which the Psalmist alludes in both these passages. Mr. Maundrell observes, when travelling in this country, “We were sufficiently instructed by experience what the holy psalmist means by ‘the dew of Hermon,’ our tents being as wet with it, as if it had rained all night.” It appears that *Hor* was a name occasionally given to Hermon or some of its eminences; compare Num. xxxiv. 7, 8, with Josh. xiii. 11. But this was not the Mount Hor on which Aaron died, which was in the borders of Edom; and will be mentioned hereafter.

From Mount Hermon to the

Mediterranean Sea, "that goodly mountain, even *Lebanon*," as Moses styles it, Deut. iii. 25, incloses the northern part of the land of Canaan. This is a chain of lofty hills, which commence near the city Sidon, from whence we began our survey, and extend far into Syria; their length being about one hundred and fifty miles, and their height, at the most moderate computation, nearly two miles. Numerous inferior ridges branch off in various directions, and assume different names, though they belong to the same chain. Hermon and Gilead, as we have already seen, are two of these branches. The summits of many of these hills are level plains, well watered, fertile and populous. On one of them, a romantically beautiful hamlet is situated, called *Eden*, which the present inhabitants, who are honest, simple and friendly christians, suppose to be the place where our first parents dwelt.

The plains and valleys of Lebanon produce excellent wine, superior to any in the east. This was their production in ancient times; and furnished the prophet with an encouraging simile. When describing the happiness of returning backsliders, he says, "They shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon." Hos. xiv. 7. Indeed the agreeable odour which the fruits and plants diffused over the cultivated parts of these mountains, was proverbial. Thus Solomon expresses the sumptuousness of his spouse's dress by comparing the smell of her garments to the smell of Lebanon, Song iv. 11. And soon afterwards, growing warm in her praise, he likens her to "A fountain of gardens, a well of living water, and streams from Leba-

non." (ver. 15.) evidently referring to the numerous rivulets which abound in these mountains, and render them pleasant and fruitful.

In these sultry countries, cold water is esteemed a luxury; and is valued in proportion to the intensity of its coolness. The highest summits of Mount Lebanon are covered with snow through the whole, or the greatest part of the year; which is often carried to distant cities, for the purpose of cooling their liquors. Travelers agree in stating that the water which trickles down the hills from the frozen snow is peculiarly cool and refreshing. This hint may perhaps throw some light on a passage, that has generally been thought obscure. Jeremiah, complaining of the folly of the Jews in forsaking Jehovah and cleaving to idols, exclaims, "Will a man leave the snow of Lebanon which cometh from the rock of the field; or shall the cold flowing waters that come from another place be forsaken." (xviii. 14.) Critics tell us, that the original word rendered *snow* may mean the drippings from melting snow; that the *rock of the field* may refer to the congealed heaps of snow; and that the term which in our version is translated *another place* may import condensed masses of ice. The passage therefore may be paraphrased thus, "Will any one relinquish the rills from the hard frozen snow of Lebanon, or the cold waters which stream from the condensed ice?" The prophet evidently assumes it as a well known fact, that these streams are far superior to any other, for cooling and refreshing the exhausted and parched frame: and thus understood, the allusion is appropriate and beautiful.

But though the general character of these mountains is fertility,

yet some parts of them are completely barren. A recent traveller informs us, that in one place, they rode for several hours, over ground which, where it was not concealed by snow, was covered with a sort of white slates, thin, smooth and wholly barren. To these parts it is probable, that Isaiah alludes, when, foretelling the great changes which would soon take place, he compares them to "turning Lebanon into a fruitful field, and a fruitful field into a forest." (xxix. 17.) The forests and caves also with which this region abounded, afforded a shelter for wild beasts, especially lions and bears, as well as for robbers. Travelling therefore was often dangerous; and this danger probably constituted what the prophet styles "the violence of Lebanon." Habb. ii. 17.

But the forests of stately *Cedars* which it supported constituted in an especial manner, "the glory of Lebanon." The tops of some of them, at present, are one hundred and twenty-feet round; and the trunks thirty five or forty feet, in circumference, with a proportional height. Their leaves are shaped like those of rosemary, and continue always green. During the summer, the boughs spread almost horizontally, and afford a spacious shade from the heat of the sun; but, in winter, when this position would cause them to intercept a quantity of snow that would break them down with its weight, they bend upwards and assume a conical shape. The wood of the cedar is of a beautiful brownish colour, of a fragrant smell and fine grain. It is never attacked by worms; and is almost incorruptible. Instances are on record, in which it has been found, in the ruins of ancient temples, almost without any symptoms of decay, after

having lain upwards of two thousand years. The bark of this tree is brown and smooth; and, an odoriferous gum exudes from it, which is said to possess great medical virtues.

The Cedars of Lebanon must have been very numerous in ancient times. This wood formed a principal part of the materials in buildings that were intended to be both splendid and durable. It constituted, the beams, the ceiling, the wainscot, and even a considerable part of the walls; several edifices erected by Solomon being built with three rows of hewn stones and a row of cedar beams. Cant. i. 17. Jer. xxii. 14. 1 Kings vi. 15-22, 36. vii. 12.

The magnificent Solomon indeed consumed so great a quantity of this timber, that, for a considerable time, he kept ten thousand men continually employed on Mount Lebanon, in cutting down and squaring cedar. 1 Kings v. 13, 14. And so liberal was he in using it, that two of his structures were denominated from it. Zechariah, when threatening the destruction of the temple, says, "Open thy doors, O Lebanon, that the fire may devour thy cedars." (xi. 1.) And the palace which that monarch erected for his own residence at Jerusalem, was called "the House of the Forest of Lebanon." 1 Kings vii. 2. &c. The cedars seem also to have been frequently chosen to form masts for ships of large burden. Ezek. xxvii. 5.

In allusion to the immense quantity of timber which filled the forests of Lebanon, and the numerous herds of cattle with which they were enriched, the prophet, contemplating the greatness of the Creator and the impossibility of any of his creatures presenting an offering or worship

equal to his greatness, exclaims, "Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering." Isa. xl. 16. Yet numerous as the cedars formerly were, they are now reduced to a very few. The latest travellers reckon only twenty or thirty full grown trees, besides a few young plants that will require centuries to bring them to maturity. They are all found in one plain on the top of a high eminence, nearly three miles in circumference, which is environed, almost on all sides, by other mounts, so high that their summits are always covered with snow.

The elevation, fertility and pleasantness of Mount Lebanon, with the vigor, height and verdure of its cedars, have furnished the sacred writers with many striking allusions. The mountain itself is not unfrequently used to represent the government of a country, and the cedars the governors. Thus, when the king of Assyria threatened to overthrow the state and put the nobles of Israel to death, he used this significant language, "By the multitude of my chariots am I come up to the height of the mountain, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof." Isa. xxxvii. 24. The prophet Ezekiel, chap. xxxi, has a beautiful ode, in which, under the allegory of the growth, flourishing and cutting down of a lofty cedar, is represented the rise, prosperity and destruction of the Assyrian power. See also, Isa. x. 33, 34, where the same significant figure is introduced. And the sacred poet describes the increase of the saints in spiritual graces and enjoyments as "growing like a cedar in Lebanon." Psa. xcii. 12.

The following extracts from M. Volney's description of this elevated district, give the reader an idea of its state in 1784, when that author visited it:

"Lebanon presents us on all sides with majestic mountains. At every step, we meet with scenes in which nature displays either beauty or grandeur; sometimes singularity, but always variety. When we land on the coast, the loftiness and steep ascent of this mountainous ridge which seems to inclose the country, these gigantic masses which shoot into the clouds, inspire astonishment and awe. Should the curious traveller then climb these summits which bounded his view, the wide extended space which he discovers, becomes a fresh subject of admiration; but completely to enjoy this majestic scene, he must ascend the highest point of Lebanon, or the *Sannin*, as it is called by the Arabs. There, on every side, he will view, an horizon without bounds; while in clear weather, the sight is lost over the desert which extends to the Persian Gulph, and over the sea which bathes the coasts of Europe. He seems to command the whole world, while the wandering eye, surveying the successive chains of mountains, transports the imagination, in an instant, from Antioch to Jerusalem."

"It appears equally extraordinary and picturesque to an European at Tripoli, to behold under his windows, in the month of January, orange trees, loaded with flowers and fruit; while he sees the hoary head of Lebanon covered with ice and snow. If we are incommoded by the heats of July, in six hours travelling, we are on the neighbouring mountains, in the temperature of March;

or, if chilled by the frost of December on the hills, a day's journey brings us back to the coasts, amid the flowers of May. The Arabian poets have therefore said, that Lebanon bears winter on his head, spring on his shoulders, and autumn in his bosom, while summer lies sleeping at his feet."

SCRIPTURE

THE ONLY

STANDARD OF MORALS.

BEFORE we proceed to the detail of social duties, it may be proper to enquire on what basis they are founded, and by what standard they must be examined. These are important questions, and have occupied the attention of the moralist in all ages. Some have laid their foundation in the moral fitness of things, and affirmed that the light of nature is sufficient to enable us to enforce their obligation. But, alas! we know so little of things, or the fitness of things, and our reason is so depraved and darkened, that the wisest of mortals, would, by this mode, arrive at very vague and often inaccurate conclusions. What then would be the condition of the great mass of society, who have neither leisure nor ability to seek out their duty by this circuitous path? Others have supposed that natural conscience is capable of furnishing adequate instruction; and if we honestly follow her intimations, we shall never wander far from the path of duty. But every day's experience proves, that conscience is a creature of circumstances; and, unless properly enlightened, would sanction the darkest crimes, and approve the grossest absurdities. There have also not been wanting

moralists, who have traced all our social duties to self-love, and grounded them on expediency. Were man in the state in which he was first created, with his understanding unclouded, and his nature holy, so that he could clearly perceive his best interest, and trace his actions to their final issue, with no unruly passions to lead him astray, he might, perhaps, be safely permitted to make this the rule of his conduct. But, in his present ignorant and depraved state, it would be a most dangerous and delusive standard of morality. The only *basis* on which the obligation to duty rests, is the Will and Command of the Creator, who has placed us in certain circumstances and imposed on us a certain line of conduct; and the only *standard* by which our actions can be safely regulated, is the Revelation of that Will as contained in the Bible. To this therefore we shall appeal, and endeavour to guide our discussions by its unerring dictates.

The relations in which men in society stand to one another, are numerous and varied, and the circumstances in which they are called to act, are almost infinite. The duties which arise out of these relations and circumstances are equally diversified. No code of laws therefore can descend to every particular, and give specific rules of conduct in every conjuncture. Such a code, were it possible, would be too voluminous and complicated to be useful. The all-wise Author of Scripture, knowing perfectly the wants of his creatures, has admirably adapted his instructions to their capacities. Instead of entering into a systematical detail, he has introduced comprehensive precepts and general directions,

under which particular cases easily range themselves. These are scattered through every part of the sacred volume; and it is almost impossible to read a single page without meeting with them, either in a direct form or by inference. Whoever therefore wishes to learn the will of God in order that he may do it, will often peruse the oracles of divine truth, with this object in view; and lay up in his memory the various instructions with respect to his conduct in society which occur. By these means, a system of morality will be collected, which will seldom leave the honest mind at a loss to discover the path of duty. This observation will receive both illustration and confirmation, as we proceed to discuss the several duties required in the different relations of life.

Many parts of the scriptures are peculiarly employed in laying down the general principles on which the social duties are built. The last six of the ten commandments delivered from Mount Sinai are of this nature. By commanding a filial regard to our relatives, and prohibiting murder, uncleanness, dishonesty, falshood and covetousness, they furnish principles, which, if properly understood, and conscientiously reduced to practice, would render the intercourse of man with man safe, advantageous and honourable. Lest however even this short enumeration should perplex the most simple mind, our adorable Saviour has kindly condescended to give the sum of the whole in one short precept. "Thou shalt love thy neighbour as thyself," includes, we are assured, the substance of the Law and the Prophets, as far as respects our duties to our fellow creatures. This precept is so concise, that

the most treacherous memory can retain it; and so plain, that the weakest understanding can comprehend it. Its equity too is apparent. The creatures of the same God; equally dependent on the same divine bounty; responsible at last to the same Judge, and united by the same social bonds, every member of the large family of mankind demands an equal portion of my regard. And, as I am but one individual of this society, possessing no claims above my associates, why should I indulge in cherishing a regard to myself which reason and conscience disclaim? Self-love may indeed insinuate many causes and urge various arguments for a preference; but candid reflection will soon discover their sophistry.— In the intercourse of christians with each other, the Apostle carries the precept much farther, and enjoins us "to esteem others better than ourselves." Phil. ii. 3. And whoever is properly acquainted with his own imperfections and clothed with true humility, will feel a disposition to obey even this new commandment. That man, however, must be ignorant and vain to a pitiable degree, who will affirm that he deserves more esteem than others, and refuse to love his neighbour as himself.

But, amid the multiplied concerns of life, it is not always easy to apply this general principle with certainty. I may be willing and even desirous to fulfil this royal law of love, and yet be perplexed, in certain cases, to ascertain what it requires. It is therefore highly desirable to have a rule for its application, which will be easily understood and always at hand. Our blessed Saviour, whose morality proclaims his infinite wisdom, as loudly as

his miracles declare his infinite power, has here again interposed; and furnished us with a rule that exactly suits our wants. "All things whatsoever ye would that men should do to you, do ye even so to them." This rule is as simple as it is useful. It does not refer us to reasoning, or send us to consult the decisions of men. It appeals to our own feelings; and every man bears in his own bosom the standard by which to regulate his treatment of others. It carries the conviction of its equity on its surface. For why should not I treat others, as I think they ought, in similar cases, to treat me?

Such however is the depravity of human nature, in its present fallen state, that this golden rule may be misapplied. Self-love often leads us to form unreasonable wishes. Avarice might prompt me to wish that my creditors would remit to me the debts which are justly their due. Indolence might desire that my opulent neighbour would supply my wants without any exertion of my own. Vanity might induce me to aspire to stations and dignities for which God never designed me; and I might wish that my superiors would promote me to them. The love of life or liberty might lead the criminal earnestly to desire that the dispensers of the law would free him from the punishment to which his crimes have justly subjected him, and which the peace of society requires should be inflicted. In short, numberless cases might arise, in which, if our feelings and inclinations were permitted to guide our actions, the application of this excellent precept would produce acts of injustice which, however specious they

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might appear, would be inconsistent with the welfare of society and utterly opposed to the spirit of the command, "Thou shalt love thy neighbour as thyself." That comprehensive precept leads us to contemplate, in all our transactions, not merely the individual with whom we are more immediately concerned, but the interest of all who may be affected by our proceedings. And our divine Legislator intended, not that we, should do to others what we might *wish* or *desire* them to do to us; but what we feel, after duly examining the subject in all its bearings, they *ought* to do to us, provided they were placed in the same circumstances towards us as we are towards them.

Our blessed Lord knew that the heart is deceitful above all things, and that when self is concerned, a man is apt to usurp many rights, claim many privileges and admit many excuses which he would by no means allow another to adopt towards him. In order to counteract this partiality for self, he directs us to remove the cause to a distance, that we may examine it more disinterestedly—to change parties, and supposing our neighbour to be in our place and ourselves in his, calmly to investigate the case in this point of view. Then, whatever our conscience tells us that, in this change of circumstances, we should conclude our neighbour ought in justice to do to us, we should immediately, and as a matter of right, do to him. Thus guarded, the rule commends itself to every honest mind, is of universal application, and will guide us safely through the whole range of social duties.

Having premised these general observations, I shall, in my next,

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if leisure permit, attempt to point out the duties of magistrates and subjects, as taught in the sacred scriptures. JACOBUS.

Lladshew,
January 10, 1822.

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RULES AND INSTRUCTIONS
FOR A
HOLY LIFE.

(Extracted from Archbishop Leighton's Works)

1. Learn to have a continual eye inwardly to thy spiritual life, as thou hast heretofore had all thy mind and regard to outward pleasure and worldly things.

2. Give thyself up unto the discipline of Jesus, and become his scholar, resigning thyself altogether to obey him in all things.

3. Keep thy memory pure from all strange imaginations, and let it be filled with the virtues of Christ's life and passion, that God may continually rest in thy mind.

4. Exercise thyself to the perfect denial of all things which may let or impede thy union with Christ. Mortify in thee every thing that is not of God, and which he loveth not.

5. Resist all affection to, and seeking of thyself, which is so natural to men in all the good they desire or do, and in all the evil which they suffer.

6. Mortify all pleasure in meat, drink, and vain thoughts. Vain thoughts will defile the soul, grieve the Holy Ghost, and do great damage to thy spiritual life.

7. Imprint on thy heart the image of Jesus crucified. Think of his humility, poverty, mildness; and let thy thoughts of him turn into affection, and thy knowledge into love.

8. Mortify all bitterness of heart towards others, and all com-

placency in thyself, all vain glory and desire of esteem in words, in gifts and in graces.

9. Avoid all vain speculations on unnecessary things, human or divine. The perfect life of a christian consists not in high knowledge, but profound meekness, in holy simplicity, and in the ardent love of God.

10. Take all afflictions as tokens of kindness to enrich thee, and increase more plentifully in thee his blessed gifts and spiritual graces.

11. Whatever befall thee, receive it not as from the hand of any creature, but from God alone, and tender back all to him; seeking in all things his pleasure and honour, and thy own sanctification.

12. Remember always the presence of God. Rejoice always in the will of God. Direct all to the glory of God.

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THE TRIUMPH OF FAITH:

Exemplified in the Constancy of

JOHN BABBY, A MARTYR.

"Be thou faithful unto death, and I will give thee a crown of life." — *Jesus Christ.*

IN the beginning of the fifteenth century, the followers of Wickliff were numerous and active. The popish clergy, alarmed at their progress, were very vigilant in searching them out and persecuting them. Henry IV. a prince not firmly established in the affections of his lay subjects, endeavoured to strengthen his cause by gaining the support of the numerous priests, which swarmed in every part of his kingdom and possessed great influence. For this purpose, he gave way to their sanguinary wishes respecting the heretics; and was the first En-

glish monarch who condemned his subjects to the flames, on account of their religious opinions. The army of British martyrs was led by William Sawtre, who was burnt in the beginning of 1400. He appears to have been of good family; being styled by Fox, Sir William Sawtre. Being educated for the priesthood, he for some time discharged all the clerical functions with respectability; but having spoken against the real presence of Christ in the consecrated wafer, he was apprehended and convicted of heresy. Through some impulse of human frailty, he abjured his errors and was pardoned. Not long afterwards, he was discovered maintaining them again, and was condemned to the stake, as a relapsed heretic. The next sufferer was a person of inferior rank and more confined education; but he excelled his predecessor in the clearness of his sentiments, and his courage in defending them. His character deserves to be esteemed; and we trust our readers will be interested in perusing the following account, which comprises all that has been preserved respecting this good man.

The name of this confessor was *John Badby*: a tailor by trade. He was probably a native of Worcestershire, as he first presents himself to our notice as a prisoner for heresy at Worcester. On Jan. 2, 1409, he was examined before the bishop of that diocese; and charged with heretically teaching that "the sacrament of the body of Christ, consecrated by the priests upon the altar, is not the true body of Christ, by virtue of the words of the sacrament. But that after the sacramental words spoken by the priests to make the body of Christ, the material bread doth

remain unchanged upon the altar, as at the beginning." The prelate repeated the charge to the accused, and demanded his answer. He instantly replied that it was impossible for any priest to make the body of Christ; and declared that he never should believe it, till he saw the real body produced, and in the hands of the priest after the words of consecration. Adding that the priest had no power or authority to make the body of Christ: and that it was an absurdity which he could not believe, that our Saviour, when sitting at supper with his disciples, held his own body in his hands, and distributed it to them. He continued in this manly and rational manner to defend his sentiments against the reasonings, entreaties and threats of the bishop; who laboured hard to induce him to renounce his errors and embrace the catholic faith. Finding at length all his endeavours to shake the constancy of the prisoner unsuccessful, the prelate condemned him for heresy; and sent him in bonds to London, to be proceeded against in the higher courts.

On March 1, 1409, John Badby was brought before the Archbishops of Canterbury and York, the bishops of London, Winchester, Oxford, Norwich, Salisbury, and Bath & Bangor, the Duke of York, the Lord Chancellor, the Clerk of the Rolls, and a great number of other lords, both temporal and spiritual. Before this august assembly, the worthy tailor was arraigned of heresy; and the proceedings at Worcester having been read over to him, he was called upon to answer for himself. No way abashed by the presence of so many noble personages, he boldly acknowledged that he had both said and main-

tained the opinions imputed to him. The Archbishop of Canterbury then addressed the prisoner, at great length and with much apparent affection, entreating him to renounce his errors and embrace the catholic faith; adding as a motive to induce him to comply, that in that case he would pledge his own soul for his safety at the day of judgment. This generous offer seems to have made no impression on the stubborn mechanic, who adhered to his opinions with still more decision: saying, when interrogated on the several articles, that it could not sink into his mind, that the words of the institution should be taken literally, unless he should deny the incarnation of Christ—that he would believe the omnipotent God in Trinity; but if every wafer consecrated at the altar were the Lord's body, then there would be twenty thousand gods in England; and he believed in only one God Almighty. After he had made these and many similar remarks, the archbishop renewed his expostulation to bring him to recant; but finding him resolute, he committed him to close custody, in the house of the preaching friars, in a strong apartment of which he himself kept the key.

The archbishop again assembled his court, at St. Paul's, on March 15, and was assisted by the same prelates and nobles as on the former occasion, with the addition of several other temporal Lords. Before this assembly, John Badby was placed for his final examination. The articles of accusation were read over to him; and renewed endeavours used to persuade him to conform to the Romish church. But this intrepid confessor declared that he still held the same opinions,

and never would retract them as long as he lived. He then proceeded to defend them with such boldness and strength of reasoning, that the archbishop began to fear that the prisoner, instead of renouncing his own opinions, would persuade the auditors to embrace them. He therefore abruptly concluded the proceedings, and passed sentence on him as an incorrigible heretic. When however he delivered him over to the secular power, he earnestly entreated that he might not be punished with death. On this hypocritical recommendation, the Martyrologist observes, "Note here, murdering wolves in sheep's clothing."

The sentence was passed in the forenoon; and in the afternoon of the same day, the king's writ was issued; in virtue of which the prisoner was taken to Smithfield, and there being put into a large cask open at both ends, filled with dry wood, he was fastened with chains to the stake. Before the fire was applied, the king's eldest son, who was present at the execution, stepped up to the sufferer; and with great earnestness admonished him to have respect to himself, and speedily to withdraw from the dangerous labyrinths of errors in which he was involved. The Chancellor of Oxford also addressed him in a long speech, and exhorted him to conform to the catholic faith. Lastly, the consecrated wafer, was brought with all due solemnity, by the prior of St. Bartholomew's, preceded by twelve torches; and, being shewn to him while fixed to the stake, he was asked what he then believed it to be. The martyr instantly replied, that he knew well it was hallowed bread, but not God's body. This was no sooner spoken, than fire was ap-

plied to the wood. When he felt the flame, he cried out, "Mercy," probably calling on the Lord to receive his soul. The prince on hearing this, immediately ordered the cask to be removed, and the fire quenched. This being quickly done, he again enquired of the prisoner whether he would forsake his heresy and embrace the faith of the holy church: promising him plenty of goods if he would, and a yearly pension out of the royal treasury, sufficient for his support: and telling him that, if he refused this overture, he must look for no further favour. The princely promises and threatenings were however ineffectual. The intrepid man continued immoveable; and the prince, ordering the cask to be replaced and the fire to be kindled, left him to his sentence. He endured great torments; but supported them with invincible courage to the end: and is now doubtless uniting with the glorified company, who are ascribing "Salvation and glory and honour and power unto the Lord their God, who has judged the great whore, and avenged the blood of his servants at her hand." Rev. xix. 1, 2.

QUERIES.

1. Can professors of religion and members of christian churches be justified in paying visits on the Lord's day, especially to village wakes? J. K.
2. Ought persons of an immoral character to become Teachers of Sunday Schools? J. K.
3. A subscriber requests, that some able correspondent would favour him, in a future number, with a plain and practical illustration of that interesting appellation of the Almighty, "The Lord

our righteousness." Jer. xxiii. 60.

E. H.

4. What are we to understand by Providence? And what is meant by a general and particular Providence? J. K.

CORRESPONDENCE.

SCRIPTURE RECONCILED.

Gentlemen,

Our blessed Saviour united two natures in one person: he was "God manifest in the flesh:" Deity united in an incomprehensible manner with humanity. With respect to his divine nature, he is "God over all, blessed for ever:" "thinks it no robbery to be equal with God;" and "in him dwells all the fulness of the Godhead bodily." As a man, he was *given* of God, that whosoever believe thou him might be saved:" "sent by God into the world, that the world through him might have life." This is the uniform manner in which he represents himself, when he speaks of his sojourning among men. "My meat," he says, "is to do the will of him that sent me, and to finish his work." This observation will assist your correspondent Quærens, in reconciling the two passages to which he refers.

In the first, John x. 30, our Saviour is disputing with the cavilling Jews; and assures them of the safety of those who hear his voice and follow him. He boldly asserts, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." And, to convince them that this extraordinary assumption of power is well grounded, he first reminds them of a truth which they would readily admit; the omnipotence of God: "My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." 'Granted;' the Jews might reply, but 'how does that prove that none can pluck them out of thy hand?' To meet this objection, he asserts his identity with the Father "I and my Father are one." The union between us is so intimate and close, that his Almighty power is mine, and therefore I am fully equal to protect my followers from all attacks. Here it is evident that our Lord is speaking

of his essential union with the Father, by which he possessed the same divine attributes, and was able to exercise the same infinite power. No other consideration could have authorized the inference, that his sheep were as secure in his hands as in those of his heavenly Father. So evident, indeed, was his meaning, that the Jews immediately prepared to stone him as a blasphemer, because, that he being, as they supposed, a mere man, made himself God.

But in the other passage, John xiv. 28. the adorable Redeemer was conversing with his dejected disciples; and comforting them under the prospect of his approaching death. To reconcile them to this separation, he adverts to the state of humiliation to which he had submitted, and the great work which he had to accomplish in that state. With the same view, he informs them that he is going to his Father, to resume that glory which he had enjoyed with him before the world was; and which he had voluntarily laid aside to sojourn for a time among the sons of men. And, as the Father, in that exalted state, was superior in glory and felicity, to him in the painful and humiliating condition to which he had reduced himself, their affection for him should induce them to rejoice that he was going again to partake in those celestial enjoyments. "If ye loved me, ye would rejoice, because I said, I go to my Father: for my Father is greater than I;" and it must increase my honour and happiness to be more closely united with him than I can be while I remain on earth. How conclusive the reasoning! How consoling the reflection to his mourning followers! especially when connected with the encouraging assurance so often repeated in this conversation, that in the state of heavenly dignity to which their departing Master was soon to be exalted, he would retain undiminished his love for his disciples, and still continue to guide, protect and bless them.

Thus the seeming inconsistency between the two passages vanishes; and your correspondent will perceive that they perfectly harmonize. The one refers to the essential union, which as God, our Lord enjoyed with the Father; the other, to his condition, as a man, the Redeemer of his people.—May Quærens, and every other reader, and the unworthy writer of these hasty lines, be partakers of the salvation

which this adorable Being wrought out, when he humbled himself unto death; that they may to all eternity join the multitude of the redeemed in singing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

RESPONDENS.

ON
WRITING DOWN DISCOURSES.

Gentlemen,

I have observed, that it is growing more common for young persons in our congregations to write down as much of the sermon as can be done, during the delivery of it. Will you permit me to make a few remarks on a custom which is, I fear attended with bad consequences?

The great end we ought to have in view in hearing a discourse, is that our hearts may be properly affected with the truths delivered. In order to this, it is necessary that we should hear and understand them. But has not this practice a tendency to prevent the whole continued discourse from being either heard or understood perfectly? While one sentence is writing down, another is begun and perhaps concluded, before it can be listened to by the writer. Thus many sentences are not heard at all, or heard with attention so divided, that the sense is lost or confused.

But hearing will be of little use, unless I comprehend the import of what is heard. It is necessary for this purpose, that my attention be directed to the speaker—that I perceive his plan—follow his reasonings—feel the justness of his conclusions—and the force of his appeals. Now, if I am engaged in taking down the words, it is not probable that I can attend much to this necessary work. Habit may perhaps so accustom me to this mode of hearing, as to render me insensible of its inconveniencies. But I fear, that the habit which renders the writing down of sermons familiar, is a habit of attending to words and neglecting the sense. It is very possible to repeat the exact words of an oration, and yet have but a very inadequate conception of its import, and feel little of the strength of its reasoning, or the beauty of its sentiments.

But the chief objection to the custom of which, I complain is that it

directly prevents edification. Every sermon ought to be designed to produce some practical effect—to excite some holy disposition—to correct some improper temper or conduct—to teach some necessary duty and incite to the discharge of it—or to describe the christian graces and animate us to grow in them. In order that these great objects may be attained, the hearer must not only fully understand the discourse, but exercise impartial self examination, conscientious self application, and constant and earnest prayer for divine assistance. Now if the attention be engrossed by taking down the words, is there not great danger that these important exercises will either be wholly omitted, or performed in a very imperfect manner? The impression made by the best discourse will be weakened, and its effect diminished.

Would it not answer a much better purpose, if those who wish to keep an account of the sermons they hear, were to occupy an hour, as soon after the service as circumstances would permit, to recollect and enter in a book, kept for the purpose, the general divisions and leading thoughts of the last discourse? This would afford a favourable opportunity for reflection, deepen every useful impression, and have a happy tendency to enrich the memory with useful stores.

Hoping, gentlemen, that these hasty hints will be taken in good part by those to whom they apply; and allowed all the weight they deserve,

I remain, your's cordially,

CIRCUMSPECTOR.

VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c. &c.

THE BEGGAR AND HIS TRACT.—The following pleasing account has lately appeared; and as the narratör, a respectable minister, has given his name, our readers may rely on its authenticity.

“About five or six years ago, while passing through a meadow, I observed before me a beggar. He appeared to bend with the weight of years, having a bag on his back, containing, I suppose, his kettle, &c, on the top of which was a bundle of sticks. After walking a short distance, he frequently

paused as if tired or afflicted. When I overtook him, I mildly accosted him and said, “Well, master, where do you think you shall be in twenty year's time?” He immediately stopped, fixed his eyes on me, and after a short interval replied, “In heaven, I hope, master.” “In heaven!” I rejoined, “Why do you hope that you shall be in heaven?” “Because I hope I shall, master.” “Bnt,” said I, “you know there are two kinds of hope mentioned in scripture: the hope of the hypocrite which perisheth, and the hope of the righteous which is an anchor to the soul. Which hope of the two is yours?” “Why faith is a great thing, master; is it not?” “Yes, faith is certainly very important.” “To be born again is a great thing; is it not, master?” “Yes, to be born again is a very great thing; but where,” I continued, “did you get all this knowledge?” “I will tell you, master. About nine or ten years ago, I was begging for something, at one of the houses on the Royal Crescent, Brighton. After waiting some time, as no one gave me any thing, I turned and walked away. A servant then came after me, and said that a lady had sent me a penny and a little tract, which she desired I would read. It was that little book, master, which taught me to know about faith and being born again.” “What was the name of the tract?” “A Dialogue between a Traveller and Yourself; and such was the effect, master, which this little tract had on me, that I learned every word of it by heart.” “Can you repeat it now?” “Yes, master.” “Let me hear you.” After repeating a small portion of it, his shortness of breath prevented his proceeding. “Master,” said he, “I have got an asthma, and cannot go on.” Wishing much to ascertain the truth of his statement, I asked him to call on me another day, and repeat the contents of the tract; to which he readily consented. Before we parted, he said, “Master, I wish you would give me some prayers.” “Give you some prayers!” I replied, “You do not find any difficulty in supplicating for a supply of your temporal wants at persons' doors; cannot you ask the Lord to give you spiritual blessings in the same way?” “Yes, master, but my prayers are so sinful, I am afraid the Lord will not hear me. I endeavoured to explain to him the nature of prayer; and how the Lord would accept the prayers of sinful creatures like ourselves, through the mediation of the Saviour. However, I promised

to give him some prayers when he called.

In two or three days afterwards, he came to my residence, when I heard him repeat every word of the tract before specified, both questions and answers, without missing, I believe, a single word; although he was, as he informed me, eighty-two years of age. I now examined him respecting his general view of religion, which I found to be correct, and which, as he informed me, he had gathered entirely from this excellent tract. Indeed I am well persuaded, though I wish ever to attach a proper suspicion to the depositions of strangers, that the Lord had so blessed the reading of this little production, as to make it instrumental to the salvation of his soul. I gave him a few prayers, and dismissed him. He promised to call on me again, when he came into these parts; but, as I have not seen him since, it is probable that he soon after paid the debt of nature, and is now ascribing salvation to God and the Lamb, among the countless numbers who surround the throne of glory.

By associating, in this single instance, if there were no other, the salvation of this poor old beggar with eternity, it will infinitely more than compensate for all the expence that has been incurred and all the labour that has been bestowed in circulating these little messengers of mercy. It is of more value to the recipient than millions of worlds."

ACCEPTABLE PRAYER.—An Arabian once, in a mosque where the monarch was present, repeated his prayers in such an improper manner of pronunciation, as enraged the prince, who, when he had ended, reproved him; and hurling his slippers at him, commanded him to repeat them; which he did with great propriety of tone and emphasis. After he had done, says Ali, "Surely thy last prayers were better than the former." "By no means," replied the Arab, "for the first I said from devotion to God; but the last, from the blow of thy slippers."

A JUST REPROOF.—A gentleman travelling in a stage coach, attempted to divert the company by ridiculing the Scriptures: a common practice with the sceptics of the present day. "As to the prophecies," said he, "in particular, they were all written after the events took place." A minister, in the coach, who had hitherto been

silent, replied, "Sir, I must beg leave to mention one remarkable prophecy, as an exception, 2 Pet. iii. 2. "Knowing this first, that there shall come, in the latter days, scoffers." Now Sir, whether the event be not long after the prediction, I leave the company to judge!" This severe, but well deserved rebuke, effectually stopped the mouth of the scorner.

DR. FRANKLIN ON PRAYER.—When the American Convention were framing their Constitution, Dr. Franklin asked them, how it happened that, while groping, as it were in the dark, to find political truth, they had not once thought of humbly applying to the Father of lights to illuminate their understandings. "I have lived, Sir," said he, "a long time; and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And, if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, Sir, in the sacred writings, that except the Lord build the house, they labour in vain that build it. I firmly believe this: and I also believe that without his concurring aid we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded; and we ourselves shall become a reproach and a by-word down to future ages." He then moved, that prayers should be performed in that assembly, every morning before they proceeded to business.

THE SWEARER REPROVED.—As the late Dr. Gifford was one day shewing the British Museum to strangers, he was much hurt by the profane conversation of a young gentleman present. The Doctor, taking an ancient copy of the Septuagint, and shewing it to him; "Oh" said the Gentleman, "I can read this." "Well," said the Doctor, "read that passage," pointing to the third commandment. The gentleman was so struck with the delicate reproof, that he immediately left off swearing. How apposite is a word in season!

SELF-DENIAL.—Life is not entirely made up of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercise of the christian graces. To bear with the infir-

mities of those about us, with their failings, their bad judgments, their ill-breeding, their perverse tempers; to endure neglect, where we feel we have deserved attention, and ingratitude where we expected thanks; to bear with the company of disagreeable people, whom Providence has placed in our way, and whom perhaps he has provided on purpose for the trial of our virtue: these are the best exercises, and the better because not chosen by ourselves. To bear with vexations in our business; with disappointments in our expectations, with interruptions to our retirement, with folly, intrusion, disturbance; in short with whatever opposes our will, or contradicts our humour: this habitual acquiescence appears to be the essence of true self-denial.

THE TOLERANCE OF INFIDELITY.—Infidels boast that they are the only friends of free discussion and champions of the liberty of conscience; while they lose no opportunity of charging christianity with intolerance. Let two of their apostles be heard as a specimen of the rest:—"Fanaticism," says Rousseau, "is not an error, but a blind, a senseless fury, which reason can never keep within bounds. The only way to hinder it from spreading, is to restrain those who broach it. In vain is it to demonstrate to madmen that they are deceived by their leaders; still they will be as eager as ever to follow them. Wherever fanaticism has been introduced, I see but one way to stop its progress; and that is to combat it with its own weapons. Little does it avail either to reason or convince; you must lay aside philosophy, shut up your books, take up your swords and punish the knaves."

Hume allows that the persecutions of the christians in the early ages were cruel; but lays the blame chiefly on themselves: and all through his History of England he palliates the conduct of the persecutors, and represents the persecuted in an unfavourable light. These are the champions of liberty and toleration. If men of such principles could once gain civil and political power, the consequences that would follow may be pretty accurately calculated.

THE BIBLE RECOMMENDED BY A POPE.—*Gregory I.* was raised to the papal chair A. D. 590. He was distinguished by the earnestness with

which he urged the reading of the Bible, which he compared to a river, in some places so shallow, that a lamb might easily pass through it; in others so deep that an elephant might be drowned in it. "The scriptures," said he, "are infinitely elevated above all other instructions. They instruct us in the truth; they call us to heaven; they change the heart of him, who reads them, by producing desires more noble and excellent in their nature, than what were formerly experienced; formerly they grovelled in the dust, they are now directed to eternity. The sweetness and condescension of the holy scriptures, comfort the weak and imperfect; their obscurity exercises the strong. Not so superficial as to induce contempt, not so mysterious as to deserve neglect, the use of them redoubles our attachment to them; whilst assisted by the simplicity of their expressions and the depth of their mysteries, the more we study them the more we love them. They seem to expand and rise in proportion as those who read them rise and increase in knowledge. Understood by the most illiterate, they are always new to the most learned."

This great man not only used persuasions, but adduced examples; and particularly referred to the conduct of a poor paralytic man, who lived at Rome, called Servulus, who, being unable himself to read, purchased a Bible; and by entertaining religious persons, whom he engaged to read to him, and at other times persuading his mother to perform the same office, had learned the scriptures by heart: and who even when he came to die, discovered his love to them by obliging his attendants to sing psalms with him.

Gregory's decided opposition to persecution was scarcely less remarkable than his love to the scriptures. It was a maxim with him, that men should be won over to the christian religion by gentleness, kindness and instruction; not by menaces and terror. "Conversions owing to force," he observes, "are never sincere. Such as are thus converted, seldom fail to return to their vomit, when the force that wrought their conversion is removed." Happy would it have been for mankind, if Gregory's successors had inherited his principles and disposition.

GENERAL BAPTIST
OCCURRENCES.

OBITUARY.

On March 2, 1821, died, at his father's house in Sawley-Cliff, Derbyshire, aged thirty-four, Mr. WILLIAM JOHNSON. His remains were interred in the G. B. burying-ground at Quorndon, Leicestershire, amongst the graves of his ancestors and relatives. The mournful occasion was improved, by Mr. Stevenson, of Loughborough, from Rom. xiv. 8. Mr. Johnson was grandson, by his mother, to the late Mr. W. Parkinson, of Quorndon, of celebrated memory amongst the General Baptists, for his steady adherence to that cause, and generous support of it for a great length of years. With him, Mr. Johnson lived from his infancy, till about the age of eighteen; when he went to reside with his parents at Sawley-Cliff, with whom he regularly attended the G. B. chapel at Sawley. He was naturally of a mild and amiable disposition; and, while destitute of real religion, was very steady in his conduct, and obedient to his parents; manifesting a disposition to promote as much as lay in his power the peace and comfort of the family.

When about twenty years of age, he began to think seriously about religion, and for a length of time was under strong convictions. His attendance on the public means of grace was regular and diligent: and he proved that it was good to wait on the Lord in the public administration of his word. At one of these opportunities, he was led to fix firmly on Christ; and found that peace and joy in believing which he had been so earnestly seeking. Being soon after baptized and admitted a member of the church, he gave evidence of the sincerity of his profession, by a conversation such as became the gospel of Christ. As a member of the church, he was zealous, active and useful. He manifested a great regard for the interests of the rising generation; being, as a teacher in the Lord's Day school, regular and diligent in his attendance on their instruction. One instance will shew that his labour was not in vain. He set, as the first copy for one boy, "Strive to unlearn what you have learnt amiss." The peculiarity of the expression struck the boy's mind, with some degree of seriousness; and led

him to think of what he had done amiss. The impression made was never removed: he became, in early life, a diligent enquirer after the salvation of his soul, and found peace with God.

Till about seven years previous to his death, he had been employed in the farming business: his father and grandfather being both of that occupation. He then removed to Birmingham and entered into partnership with his brother in the drapery business; and was soon after honourably dismissed to the G. B. church in that town. His conduct in his new situation proved that it is practicable to unite diligence in business with fervency of spirit. He manifested his zeal for the honour, the welfare and the prosperity of the church—and was there very attentive to the instruction of the young. But the great change of air, from the open country to the confined situation in Birmingham, his close attention to business, and his various duties as a member of the church and teacher in the school, made a serious impression on his health. After about five years residence in Birmingham, he became weak and languid, and evidently consumptive. He applied to medical skill with but little success.

In Sep. 1819, he took a journey into France for the benefit of his health; and while there was principally at Rennes. There he saw the vast superiority of the religious light which his native country enjoyed. He met with nothing but the popish religion: no protestant assembly, nor with any protestant, except an English gentleman, an officer from Portsmouth. He was a pious man: with him he walked, and they took sweet counsel together. The Bible here was his great support. He took the liberty to recommend it to his acquaintance; and had oft occasion to defend it, particularly against an Irish gentleman, a papist. This person became acquainted with our young friend; and though their religious views were so opposite, yet the mild disposition and amiable manners of Mr. Johnson, gained him the esteem, and even the affection of this Irish catholic. He sought much for his company, and would often be in it. In these interviews, Mr. J. took frequent occasion to recommend the Bible, and would read or repeat various parts of it to his catholic companion: but he despised the Bible, and declared, that he would not even read it. However, Mr. J.'s labour was not lost;

for on his departure from France, the Irishman expressed great regret and shed tears; declaring that he would, in future, read the Bible for himself. Mr. J. left France in March, 1820, with very little improvement in his health.

After his return, he resided a short time in Birmingham; but finding himself grow worse, he gave up his business, and returned to his father's house. He spent his time chiefly in visiting his relations and christian friends; and attending on the public means of grace at Sawley, while his strength would permit him. It was evident to his friends that he had a desire to live, yet he was resigned to the will of his heavenly Father—experiencing a calm serenity of mind and an unshaken confidence in his Saviour. He had sometimes flattering hopes of recovery, but these were of short duration. A few weeks previous to his death, he had a very severe attack, which confined him to his room. Several times he was thought to be sinking into the jaws of death and again revived. In his lucid intervals, in conversation with his friends, he would say, "All is well; Christ is precious to my soul." His weakness increased, his pain of body became frequent and very excruciating; so that he could say very little. At length nature sunk; and his spirit ascended to the blissful regions of immortality.

August 21, 1821, died WILLIAM WARTNABY, in the twenty-seventh year of his age. He had enjoyed a religious education; his parents being honourable members of the G. B. church, at Broughton-Sulney, Nottinghamshire. From his infancy, he was tractable, and avoided in a good measure those crimes to which childhood is too prone. At a proper age, he was put apprentice to Mr. Hallam, a worthy member of the G. B. church at Leake. Here the serious impressions on his mind were deepened by a regular attendance on public worship; assisted by the instructions he received at the well-regulated Sunday School connected with that church; at which he attended with great diligence and much to his advantage, for four or five years. When honourably dismissed from this institution, he was invited to become an assistant, and soon afterwards, a regular teacher. In this situation, he laboured for several years, with assiduity and zeal to promote the real improvement of the

children committed to his care. In 1814, he was baptized, and admitted to the fellowship of the church at Leake. And though he could not state, so clearly as some, the precise circumstances of his conversion, yet the regularity of his future conduct furnished full proof that he was a disciple of Christ.

In 1816, he removed, for the purpose of trade, from Leake to Nottingham; and was honourably dismissed to the church in Stoney Street. In 1817, he entered into the marriage state; and has left a dearly beloved and highly esteemed widow to mourn the loss of an affectionate husband. Early in the last spring, the symptoms of a rapid decline became too apparent; increased, if not caused, by the unhealthiness of the crowded town. Medical aid was resorted to, but with no success. At length, as a last resource, he was, by the advice of the physician, removed to his father's house, in the hopes that the change of air might assist his recovery. But this measure produced no improvement, and death evidently advanced with hasty strides. In these trying circumstances, he was enabled to resign himself and all his temporal concerns, with cheerfulness, into the hands of his God: and when his friends inquired of him the state of his mind, a short time before his dissolution, he said, with a pleasant smile, "I have no fear of death. I know in whom I have believed; and I feel persuaded, that he is able to keep that which I have committed unto him against that day." His general frame, though not marked by those extacies which some have enjoyed, was serene and steadily fixed on the Lord Jesus Christ.

His departure was sudden and unexpected. On the day of his death, he appeared better in health than usual; and ate more freely at supper. He appeared very cheerful; and observed that he hoped he should have an easy night. He retired to rest a little before ten o'clock; but had not lain down above ten minutes, before he was seized with a violent coughing; which caused him to throw up a quantity of blood. As soon as the fit moderated, he reclined his head on his mother's breast, and calmly expired. May the affecting dispensation be sanctified to the everlasting benefit of all who were connected with the deceased; and may they follow him as he followed Christ.

On Nov. 20, 1821, departed this life, Mrs. MARTHA NEAL, of Broughton Sulney, Nottinghamshire, aged sixty-one years. She was upwards of forty years a worthy member of the G.B. churches at Leake and Broughton; and thirty-nine the wife of Wm. Neal, senior deacon of the church at Broughton: a man well known for his munificence to the cause and people of God.

She was born in the year 1760, at Stanton-on-the-Woulds, where her father, Jonathan Sheffield, occupied a farm. When she was in infancy, her father removed to East Leake. The circumstances of the family obliged her, at eleven years of age, to go to service, and provide for her own subsistence. In her new character, she was frugal, faithful and industrious; and has often mentioned the great pleasure she had on this change of her circumstances. When near the age of twenty, she was persuaded by a serious fellow-servant to accompany him occasionally to meeting. From preaching and conversation, she soon became alarmed respecting her spiritual state; and for several months was much distressed on account of her sins: in the bitterness of her soul, she cried out, 'What must I do to be saved.' Seeking in earnest divine aid, and appearing to find it not, she was ready to conclude herself a poor outcast, beyond the reach of mercy. At length, she obtained relief, by hearing the late Mr. John Grimley preach at Widmerpool, from 2 Cor. v. 14. respecting Christ dying for *all*. She was enabled to make personal application of the gospel of Christ. 'Poor unworthy I,' she said, 'am one of the all: he therefore died for me.' Here she placed her confidence: rested upon Jesus Christ as her Saviour, lost the burden of sin from her mind, and rejoiced with joy unspeakable. On her leaving the house of God, her sensations were altogether new. The captive was set at liberty; and she hastened home to tell the joyful news, to her mistress and her companions, but especially to her former adviser. And, though they were afterwards most affectionately united for the space of thirty-nine years, she has been heard to say, that this was the happiest evening they ever spent together. They were both so thankful, that they rejoiced exceedingly in Jesus Christ and him crucified. On her coming forward for baptism and fellowship at

Leake, her relatives threatened her, and desired she would come home no more, if she went to be dipped. This was a severe stroke, as the greatest affection had always existed between her and her father. But she had found Jesus Christ precious, and hesitated not to take up her cross and follow him. She therefore calmly, but with tears, replied to their threats, 'If my father and mother turn me out, the Lord will take me in.'

On her marriage, she settled with her husband at Broughton, then a dark neighbourhood; where they soon opened their house for preaching the gospel; and thus laid the foundation of the present interest in that place, to the happiness and salvation of many. Here she shewed that she had put on the Lord Jesus Christ. Not content with letting her light shine in her daily deportment, she was anxious to have all around her happy. And, when any neighbour entered her house, she would immediately introduce the subject of religion. She would discourse on their state of sin, the wrath to come, and of the precious Saviour, who came to take away their sins by the sacrifice of himself. She would tell of his preciousness to her, of his fitness for all, and the impossibility of their getting to heaven without trusting in him. Many will long remember, with feelings of respect, her simple addresses of this kind.

She was for many years, the subject of heavy and complicated affliction. She had her faith and patience much tried, and was often discouraged; but in all her difficulties she fled to the divine word, where she found support and comfort. Her afflictions frequently detained her from the house and worship of God. This she much lamented; but constantly spent the time of worship in reading her large testament and old hymn book. She would tell her friends on their return what she had learnt of Jesus Christ, and what cause she had to abase herself and exalt him; and ask for the text of the preacher, that she might read it in her book, and employ her thoughts upon it.

She was the mother of nine children, and would often express pleasure in the hope, that seven of them were in heaven; and the surviving two honorable members of the church of Jesus Christ. In her domestic and relative character, she was an example to believing matrons. Her constant aim

was "to do justly, to love mercy, and to walk humbly with God." And she was adorned in modest apparel, grave, sober, chaste, a keeper at home—no slanderer; but faithful in all things—diligent in business and fervent in spirit. In a word, a kind neighbour, a tender parent, an affectionate and upright partner. With simplicity and godly sincerity, she uniformly attended to the various duties of her station. Her delight was in the law of the Lord. And that conversation, that ministry, that book, which contained most of her precious Saviour, she decidedly preferred and highly valued.

It will readily be admitted that she was not without infirmities. Her afflictions were very protracted, and often increased by her domestic cares. Under these circumstances she was, at times, in danger of showing some peevishness. She was not unconscious of her imperfections. She was often humbled on account of them; read the exhortations of the scriptures with keen sensibility, laboured much after a christian frame, and mourned when she could not possess it. 'What must I do,' was her language, 'if I had no advocate with the Father. Thanks be to God for Jesus Christ the righteous. I have no hope but in his precious blood.'

The writer visited her, but one day previous to her removal, when she sat in her room and discoursed very cheerfully upon the great truths of religion. 'I wish you,' she said, 'to preach at my interment, whenever it may happen. Tell the people, I am a poor unworthy creature; but I know whom I have believed. It is my comfort that Jesus died for me. To me to live is Christ and to die will be gain.' Her departure was rather sudden. She had been ill several weeks, as was common; but no alarming symptoms appeared till within two or three days of her death: and even then her attendants had no thoughts that her course was finishing, till she silently expired without their notice. Thus she dropped all the shackles of mortality, and entered, we trust, upon immortal blessedness. May my last end be like her's! Her bereaved partner called upon Mr. W. Hatton, according to her dying desire, to improve the event, at her interment in the G. B. burial ground, Broughton, on the third day after her death, in a discourse from Phil. i. 21. "To me to live is Christ and to die is gain." She was

followed to the grave by a numerous train of mourning relatives and christian friends, who possess a lively hope of meeting her again at the resurrection of the just.

CONFERENCE.

The YORKSHIRE CONFERENCE assembled at *Burnley*, Oct. 8, 1821. Mr. Hollinrake preached, in the morning, from Psalm cxxvi. 6. Arrangements were made for collecting for the new meeting-house at Queenshead. The Home Missionary Society, and the Foreign Mission, were recommended to the liberal attention of the churches. Mr. Hollinrake was requested to visit the people at Manchester, and administer the Lord's supper to them.

REVIEW.

THE CONSOLATIONS OF GOSPEL TRUTH, *exhibited in various interesting Anecdotes, respecting the dying hours of different persons who gloried in the cross of Christ; to which are added some affecting Narratives, describing the horrors of unpardoned sin, in the prospect of Death and Eternity. Vol. II.* by J. G. PIKE. 12mo. pp. 226. *pr. bds. 3s. 6d.* Wilkins, Derby; R. Baynes, London.

We have, on a former occasion, (G. B. R. vol. viii. p. 86) expressed our cordial approbation of the first volume of this useful work; and perhaps, in present circumstances, it will be sufficient for us to observe, that this volume is on the same plan and possesses similar excellencies with the former. The subjects, though not very novel, are interesting and instructive; the information conveyed is various; and the reflections are judicious and edifying. This volume contains some brief particulars respecting the lives, and a

more full account of the triumphant deaths of the Martyrs of Vienne and Lyons, Perpetua and her companions, John Lambert, Ann Askew, Zeigenbalg, John Elliot, Thomas Tregoss, Joseph Alleine, Margaretta Klopstock, Philip Doddridge, Richard Cecil, Cl. Buchanan, Mary Buchanan, Obeck, Joseph Hardcastle, Richard Reynolds, and of four Converts from Paganism. As a contrast to these, are exhibited the doubt, darkness or despair that attended the last moments of Franklin, Hume, Hobbes, Gibbon, Rousseau, two anonymous Noblemen, and Priestley. We insert two short extracts, as a specimen of the manner in which the author treats his subject.

"Another narrative respecting a dying converted negro woman, displays a faith so strong, a hope so full of immortality, as may lead the christian reader to exclaim, 'let my last hours be like those of this poor slave.'"

"AGNES MORRIS, a poor negro woman, sent a pressing request to Mrs. Thwaites, a lady resident in Antigna, to visit her. She was in the last stage of a dropsy. This poor creature ranked among the lowest class of slaves. Her all consisted of a little wattled hut, and a few clothes. Mrs. Thwaites finding her, at the commencement of her illness, in a very destitute condition, mentioned her case to a friend, who gave her a coat. When Mrs. Thwaites paid her last visit, on her entering the door, Agnes exclaimed, 'Missis! you come! This tongue can't tell what Jesus do for me! me call my Saviour day and night, and be come.' Laying her hand on her breast—"he comfort me here." On Mrs. Thwaites asking if she was sure of going to heaven when she died, she answered, "Yes, me sure. Me see de way clear, and shine before me"—looking and pointing upwards with a smiling face. "If da this minute, Jesus will take me home, me ready." Some hymns being sung, she was in a rapture of joy; and in reference to the words of one of them, exclaimed, "For me—for me—poor sinner!" lifting up her swelled hands—"what a glory!—what

a glory!" Seeing her only daughter weeping, she said, "What you cry for? No cry—follow Jesus—He will take care of you:" and, turning to Mrs. Thwaites, she said, "Missis, shew um de pa,"—meaning, the path to heaven. Many other expressions fell from her, of a similar nature, to the astonishment of those who heard her. She continued, it was understood, praying and praising God, to her latest breath. This poor creature was destitute of all earthly comforts. Her bed was a board, with a few plantain-leaves over it. How many of these outcasts will be translated from outward wretchedness to realms of glory!

"HOBBS was a well known infidel, a century and a half ago. When alone, he was haunted with the most tormenting reflections; and would awake in great terror, if his candle happened but to go out in the night. He could never bear any discourse of death, and seemed to cut off all thoughts of it.

Dr. Wallis relates of him, that discoursing one day with a lady in high life, Hobbes told her, "that were he the master of the world, he would give it all to live one day longer." She expressed her astonishment, that a philosopher who had such extensive knowledge, and so many friends to gratify or oblige, would not deny himself one day's gratification of life, if by that means he could bequeath to them such ample possessions. His answer was, "What shall I be the better for that, when I am dead? I say again, if I had the whole world to dispose of, I would give it to live one day." How different is the language of the real Christian? "Having a desire to depart and to be with Christ, which is far better"—far better than the highest enjoyments that can be attained in this world!

"He lived to be upwards of ninety. His last sensible words were, when he found he could live no longer, "I shall be glad then to find a hole to creep out of the world at." And, notwithstanding all his high pretensions to learning and philosophy, his uneasiness constrained him to confess, when he drew near to the grave, that "he was about to take a leap in the dark." A. T.

* * *Errata* in our last *Review*, Page 21, col. 2. line 10. read "Prepared for his reception by a friend."

BOSTON

AUXILIARY

Religious Tract Society.

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The fourth Anniversary of this Society was held at *Boston*, Oct. 11, 1821, when it appeared from the Report, that in the course of the preceding year, there had been issued from its Depository, thirty-eight thousand, two hundred and four Tracts, of which nearly eight thousand have been distributed gratuitously. The total distribution of Tracts, since the formation of the society, in 1817, has been upwards of one hundred and nine thousand. At this meeting, several pleasing instances of the good effects of distributing these silent monitors were noticed by the various speakers; and it is with pleasure that we abstract a few of them for the gratification of our readers.

“At our last anniversary,” says a clergyman, “I mentioned the good effects that were produced upon the mind of a packet-woman, by means of a tract. This tract was entitled ‘The Death of the Hon. Francis Newport, an infidel.’ A short time ago, I was in the same packet, and scarcely had the steam engine begun to work, when this woman appeared in the cabin and on the deck with a number of tracts, which she informed me she regularly brought out for the perusal of the passengers. This she did, in consequence of being struck with a conviction of their usefulness, from reading the tract already referred to; since which time she had become a subscriber to the Boston Auxiliary Tract Society, from whence she received a regular supply. Now, from a moderate calculation, it may be computed that not less than two thousand persons regularly sail in this packet during the year, who have access to these little silent monitors, and who, but for this circumstance might not, perhaps, have been brought within their influence. No small result this, arising originally from the distribution of one single tract. And it would, perhaps, not be altogether a useless hint, if I suggest the expediency of supplying the other two steam packets with the same materials.”

“A shopkeeper, resident in a hamlet a mile from Boston, was regularly

in the habit of selling his goods on a Sunday, till a tract was put into his hands, called ‘Sabbath Occupations.’ This tract produced such a conviction on his mind of the sin and evil of the practice, that he resolved to profane that sacred day no more; and though he had many difficulties and trials to struggle with, he still persevered in his resolution, and his shop has ever since remained closed on that day of rest. A poor aged man in the village, who occasionally made purchases at his shop on the sabbath, applied one Sunday evening for a loaf, as he had none in the house: he was refused admittance. Forcibly struck with the idea that the people should refuse to profit by his custom, sooner than be a temptation, or throw a stumbling block in their way by visiting another shop, he was determined that nature should make a sacrifice, and that he would go supperless to bed. These people are now regular attendants on the means of grace which they once totally neglected, and it is to be hoped that they will thus be brought to the saving knowledge of the truth.—A few days ago, this shopkeeper assured a friend, that he felt no diminution of profit on account of closing his shop; but even if he had, he would rather have his pocket a little less filled, than have the curse of God upon such unhallowed gains. Here then is an instance of the beneficial effects of the gift of a single tract, and also a proof that, ‘Godliness has the promise of the life that now is, as well as of that which is to come.’”

“In the month of July or August, a poor woman called at my house to implore relief. She was very neatly dressed, appeared between thirty and forty years of age, and had something very prepossessing in her appearance. The tears stood in her eyes, and she seemed as if she knew not how to beg. I enquired into her circumstances, and found she was the wife of a millwright, with whom she had travelled several miles in search of work without being able to obtain it. She was quite destitute of the necessaries of life, and had not a penny in her pocket to procure a bed for a night’s lodging. I gave her a few tracts, and recommended her to try to sell them; she did so, and the next day returned to the depository to express her thankfulness and gratitude for the favour she had received, as the money she got

for those little books was the means of saving her from perishing. Being still distressed, I gave her a few more, which she readily sold: and then expressed a wish to become a purchaser, as she was afraid of encroaching. She

called upon me the next week, to inform me her husband had got some work in the neighbourhood of Spilsby: and when she left the town, she implored the blessing of the 'Most High to rest upon this society.'

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 POETRY.
 

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 AN ADDRESS TO THE DEITY.
 

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*The following Extract from a Poem under this title, written by G. R. Derzhavin, a Russian nobleman, who flourished at the close of the last century, will, we trust, be acceptable to our readers; as a specimen of the poetry of a country which we have not been accustomed to consider as the favourite resort of the Muses. It is copied from the Russian Anthology, lately published.*

A million torches lighted by Thy hand  
Wander unwearied through the blue abyss:  
They own Thy power, accomplish Thy command;  
All gay with life, all eloquent with bliss.  
What shall we call them? Piles of crystal light—  
A glorious company of golden streams—  
Lamps of celestial ether burning bright—  
Suns lighting systems with their joyous beams?  
But Thou to these art as the moon to night.

Yes! as a drop of water in the sea.  
All this magnificence in Thee is lost:—  
What are ten thousand worlds compar'd to Thee?  
And what am I then? Heaven's unnumber'd host,  
Though multiplied by myriads, and array'd  
In all the glory of sublimest thought;  
Is but an atom in the balance weigh'd  
Against Thy greatness; is a cypher brought  
Against infinity! What am I then? Nought!

Nought! But the effluence of Thy light divine,  
Pervading worlds, hath reach'd my bosom too;  
Yes! in my spirit doth Thy spirit shine,  
As shines the sun-beam in a drop of dew.  
Nought! but I live, and on hope's pinions fly  
Eager towards Thy presence; for in Thee  
I live, and breathe, and dwell; aspiring high,  
Even to the throne of Thy divinity.  
I am, O God! and surely *Thou* must be!

Thou art! directing, guiding all, Thou art!  
Direct my understanding then to Thee;  
Control my spirit, guide my wandering heart:  
Though but an atom midst immensity.  
Still I am something, fashioned by Thy hand!  
I hold a middle rank 'twixt heaven and earth,  
On the last verge of mortal being stand,  
Close to the realms where angels have their births  
Just on the boundaries of the spirit land!



## THE HOUSE BUILDER.

*From the same Collection.*

Whate'er thou purporest to do,  
With an unwearied zeal pursue;  
To-day is thine—improve to-day,  
Nor trust to-morrow's distant ray.  
A certain man a house would build,  
The place is with materials fill'd;  
And every thing is ready there—  
Is it a difficult affair?  
Yes! till you fix the corner stone;  
It won't erect itself alone.  
Day rolls on day, and year on year,  
And nothing yet is done—

There's always something to delay  
The business to another day.  
And thus in silent waiting stood  
The piles of stone and piles of wood;  
Till Death, who in his vast affairs  
Ne'er puts things off—as men in theirs—  
And thus, if I the truth must tell,  
Does his work *finally* and *well*—  
Wink'd at our hero as he past,  
"Your house is finish'd, Sir, at last;  
A narrower house—a house of clay—  
Your palace for *another day*."

# Missionary Observer.

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## SKETCHES OF MISSIONARY HISTORY.

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### MORAVIAN MISSION TO GREENLAND.

A PRINCIPAL qualification to prepare a Missionary for extensive usefulness, is a high degree of devotedness to the Son of God, springing from a deep, a lively, a constraining sense of his love to undone man. This, so unspeakably important to every christian, even in the calmest walk of retired life, is of still more consequence to him, who has to endure severe privations, encounter numerous hardships, and patiently persevere in preaching the gospel, where every thing seems to daunt, and nothing to encourage. Missionaries in many instances here manifested the influence of this divine principle, and few have displayed this more strikingly, than some of the Moravian Brethren. Their history may be rendered as conducive to the promotion of personal piety, as it is of missionary zeal. For the christian, surveying their self-denial and sufferings, may profitably inquire, Is my religion of the same stamp with theirs? does it spring from the same root? is it watered from the same fountain? does it bear the same fruits?

These observations are not designed to suggest that the Moravian Missions are the most important of the present day; others probably exceed them in importance; and in the wisdom of the plans employed to diffuse extensively the knowledge of Jesus

Christ; but they are recommended to attention, from the slender means with which they commenced, and yet the zeal with which they have been carried forward; and from the holy fervour, the steadfast faith, and almost unconquerable patience, displayed by many of the missionaries.

Their mission to Greenland commenced in 1733. This country is the remotest tract of land in the north, lying between Europe and America; and is divided into East and West Greenland. The eastern coast has long been inaccessible, but the western has been explored from the 59th to the 73d degree of north latitude. It is thinly peopled, and a frozen inhospitable region. The climate is intensely cold; at times so severe that even brandy will freeze in a room heated by a stove. The summer seldom lasts above four months, and even then it frequently snows.

“The natives are of a tawny hue and low stature, with very dark and black eyes, and long and strong hair. They are clad the whole year round in fur dresses, made of the skins of seals and reindeer, very neatly sewed by the women. Their dwellings are of two kinds; first, tents, which are covered with seal-skins, and constitute their summer habitations; secondly, winter-houses

constructed of large stones, the walls being a yard in thickness and the crevices filled up with earth and sods. The roof is made with a few uprights, crossbeams, and laths, every opening being stopped up with heath. Over this are spread sods and earth, and the whole covered with old skins. The inside-breadth of such a house is generally twelve feet, but its length varies from twenty-four to seventy-two feet, according to the number of its inmates. The ceiling is so low that it barely admits of a man standing upright in it. The entrance is by a long low passage, through which you must rather creep than walk; but this is well calculated to keep out the cold. Four, or even ten families live together in such a house, each having its own apartments, separated from the rest by a skreen made of skins. In every apartment a lamp is kept constantly burning, which lights and heats it, and serves the purpose of cooking their victuals. Great cleanliness indeed must not be looked for in their houses; and the constant smell of the train-oil is very disagreeable to Europeans. Yet the contentment of the Greenlanders, amidst this poverty, and the order and stillness observed among them, where so many dwell together, cannot but excite admiration.

“They have two sorts of boats; the one called *woman's* or *skin-boat*, and the other *kajak*. The latter is eighteen feet long, terminating in a point at each end, in the middle eighteen inches broad, and but one foot in depth. It is covered on all sides, above and below with seal-skin, leaving an aperture in the middle, in which the Greenlander seats himself, lacing the skin of the boat so tightly round his waist, that no water can penetrate.

such is their dexterity in managing the *kajak*, that, if it even upset, they can right it again by a single stroke of the paddle, which they use for rowing. In this manner they scud over the waves, even in tempestuous weather, with astonishing celerity, and not unfrequently make a voyage of twenty leagues in a day. Seated in his *kajak*, equipped with his bow and arrow, his harpoon and other implements for catching seals, the Greenlander feels not a little proud of his skill, and looks down upon the arts of Europeans with supercilious contempt.

“The skin boat is much larger, being from forty to fifty feet long, and proportionally broad and deep.

“Their notions of God and religion are likewise extremely limited, being confined to some general but very indistinct ideas of two great spirit: the one good and benevolent; the other evil and wicked. In their pagan state they evince but little desire to obtain any knowledge of either the good or the evil spirit, except their *angekoks* or sorcerers. These are a set of deceivers who pretend to have intercourse with the great spirit, by means of a *torngak* or inferior spirit, and who by their tricks play upon the ignorance and superstition of the credulous. To a foreigner the acquisition of the Greenland language is not an easy task.”

To convey to these poor people the gospel of salvation, Frederic Boenish and Matthew Stach offered themselves, in 1732, to go to Greenland. Their offer, after proper inquiry, was accepted.

In the spring of 1733 Matthew Stach, accompanied by Chrstr. Stach, his cousin, proceeded to Copenhagen on their way to Greenland; and Fred. Boenish followed them to that country

the next year. They literally obeyed the injunction of Christ, when he sent his disciples to preach the gospel.

*Take nothing for your journey, neither staves nor scrip, neither bread, neither money, neither have two coats apiece.* "There was no need of much time," says one of them, "or expense for our equipment. The congregation consisted chiefly of poor exiles, who had not much to give, and we ourselves had nothing but the clothes on our backs. We had been used to make shift with little, and did not trouble our heads how we should get to Greenland, or how we should live there. The day before our departure a friend in Venice sent a donation, and part of this we received for our journey to Copenhagen. Now we considered ourselves richly provided for, and therefore would take nothing of any one on the road, believing, that he, who had procured us something for our journey at the very critical moment, would also supply us with every thing requisite for accomplishing our purpose, whenever it should be need'ed."

They were kindly received at Copenhagen, but their design to many seemed romantic. They were proceeding to a country where it was likely they would either perish by famine, or be murdered by the savages.

Undismayed they persevered, and applied to Count Pless, entreating his interest in their behalf. At first their proposal did not meet with much approbation, but being convinced of their piety, he undertook to present their petition to the king, and seconded it by the following argument:

"God has in all ages," said he, "employed the meanest, and in the eyes of the world, the most

unlikely and even despicable instruments, for accomplishing the grand designs of his kingdom, to show that the honour belongs to Him, and teach mankind not to rely on their own penetration or power, but on his benediction."

"In one of his conversations with them, count Pless asked: "How they intended to maintain themselves in Greenland?" Unacquainted with the situation, and climate of the country; they answered: "By the labour of our hands and God's blessing;" adding, "that they would build a house and cultivate a piece of land, that they might not be burdensome to any." He objected that there was no timber fit for building in that country. "If this is the case," said they, "then we will dig a hole in the earth and lodge there." Astonished at their ardour in the cause in which they had embarked, the count replied: "No; you shall not be driven to that extremity; take timber with you and build a house; accept of these fifty dollars for that purpose."

After surmounting many difficulties, and experiencing much christian kindness, on May 20 they landed in Greenland.

Here they endured difficulties of a very severe nature, and for a length of time were not gratified with any prospect of success. The language was hard to acquire, yet encouraged by the arrival of other missionaries they persevered. In 1735 receiving no supplies of food from Europe, they were in danger of perishing by famine.

"In this extremity of distress, they had no resource left them, but to buy seals of the Greenlanders, as they themselves could not catch them. But these barbarians, observing the want of the missionaries, not only rated

their seals very high, but even refused to sell them at all. Frequently after rowing round among them for two or three days, their utmost entreaties could procure but a scanty portion, and when that was consumed, they were obliged to pacify the cravings of nature with shell-fish and seaweed. While they could procure a sufficiency of the former, they retained their health and strength, but when obliged to live chiefly upon the latter, they became greatly debilitated.

“ During their excursions, the missionaries were often exposed to the most imminent perils. Dire necessity forced them to venture out to sea in their old leaky boat, sometimes in very unsettled and stormy weather. Once having almost reached the land, they were driven back two leagues by a sudden squall, drenched in wet by the breakers, and obliged to remain till the fourth day on an island without any shelter. Another time, having quite exhausted their strength at the oars, they stopped over night in a desert place, and satisfied the calls of hunger with some seal's-flesh they had procured from a Greenlander, though they had nearly lost their appetite through fatigue and cold. Having no tent, they dug a hole in the snow and lay down, but were soon compelled to leave this retreat, as fresh snow drifted and stopped up the entrance; thus no expedient was left them, but to run up and down to keep themselves warm. Even in fair weather these excursions were not without danger. One of their number having embarked in a kajak, to angle for fish, was upset by a sudden gust of wind and rolling waves, and must inevitably have perished, if two Greenlanders, who were near at hand had not come to his as-

sistance, and after tying him between their kajaks, towed him to land. They, therefore, relinquished this hazardous way of fishing.

“ God did not forsake his faithful servants in these trying circumstances. He strengthened their faith in his all-sufficient providence, when meditating on the examples of his people, recorded in the bible, who were sustained in famine and dearth, in weakness made strong, and rescued out of a thousand dangers. They proved that the same all-sufficient God, still takes care of his children, and knows how to deliver them from all their fears. Help was often at hand when least expected. Thus when they were brought to the last extremity, He, who sent a raven to feed his prophet, disposed a strange Greenlander, called Ippagan, to come forty leagues from the south, and from time to time to sell them all he could spare. This heathen was the instrument in God's hand, to preserve the missionaries from actual famine, till his own resources were exhausted.

“ Notwithstanding these overwhelming discouragements, they still persevered in the path of duty. They continued their visits to the heathen, though without any visible success. Those that lived at a distance were stupid, ignorant, and void of reflection; and those in the vicinity, who had been long instructed, were not grown better, but rather worse; they appeared disgusted with religious discourse, and hardened against the truth. Sometimes they urged their want of understanding as an excuse, and would say: “ Shew us the God you describe, then will we believe in him and serve him. You represent him too sublime and incomprehensible, how shall



we come to him? Neither will he trouble himself about us." At other times they exerted their wit in shocking and profane jests at the most sacred mysteries of religion."

For five years the missionaries had to sow in tears, but in 1738 they began to gather in the first fruits of the harvest, that was to be reaped in joy.

"June the 2nd, 1738," they write, Many Southlanders visited us. Brother Beck at the time, was copying a translation of a portion of the gospels. The heathen being very curious to know the contents of the book, he read a few sentences, and after some conversation with them, asked whether they had an immortal soul, and whither that soul would go after death? Some said: "Up yonder;" and others: "down to the abyss." Having rectified their notions on this point, he inquired, who had made heaven and earth, man, and all other things? They replied, they did not know, nor had they ever heard, but it must certainly be some great and mighty Being. He then gave them an account of the creation of the world, the fall of man, and his recovery by Christ. In speaking on the redemption of man, the Spirit of God enabled him to enlarge with more than usual energy on the sufferings and death of our Saviour, and in the most pathetic manner to exhort his hearers, seriously to consider the vast expense, at which Jesus had ransomed their souls, and no longer reject the mercy offered them in the gospel. He then read to them out of the New Testament, the history of our Saviour's agony in the garden. Upon this the Lord opened the heart of one of the company, whose name was Kayarnak; who stepping up to

the table, in an earnest manner, exclaimed: "How was that? tell me that once more; for I too desire to be saved." These words, the like of which had never before been uttered by a Greenlander, so penetrated the soul of brother Beck, that with great emotion and enlargement of heart, he gave them a general account of the life and death of our Saviour, and of the scheme of salvation through him.

"In the mean time, the other missionaries, who had been abroad on business, returned, and with delight joined their fellow-labourer in testifying of the grace of God in the blood of Jesus. Some of the pagans laid their hands on their mouths, which is their usual custom when struck with amazement. Others, who did not relish the subject, slunk away secretly; but several requested to be taught to pray, and frequently repeated the expressions used by the missionaries when praying with them, in order to fix them in their memories. In short, they manifested such an earnest and serious concern for their salvation, as the missionaries had never witnessed before; and at going away, they promised soon to return, and hear more of this subject, and also to tell it to their countrymen.

By means of Kayarnak's conversation, his family (or those who lived in the same tent with him,) were brought under conviction; and before the end of the month, three large families came with all their property, and pitched their tents near the dwelling of our brethren, "in order," as they said, "to hear the joyful news of man's redemption."

The next year Kayarnak, his wife, his son, and his daughter were baptized, after giving an account of the ground of their

hope, and promising to renounce their heathen customs, and to walk worthy of the gospel.

(To be concluded in the next number.)

### General Baptist Missionary Society.

We are not aware that any communications from our missionaries, since their departure from Madeira, have been received by any of their friends in England.

#### *Home Proceedings.*

On the concluding evening of the last year a missionary meeting was held, and an association regularly organized at Beeston. Mr. Heard of Nottingham was requested to preside, and in introducing the business, observed, that it is impossible for us in the present state to form adequate views of the importance of missionary exertions; being here unable fully to comprehend the worth of the soul, the value of heaven or the horrors of hell. Messrs. Pickering, Hurst, Pike, and Saunders addressed the meeting. Mr. Seals and other friends seconded the resolutions. The meeting was well attended, and was one of an interesting description. The collection amounted to £4:2:8½.

Perhaps there may be a propriety in observing, that though collections at missionary meetings are an important part of the missionary system, and it is hoped will become still more important and efficient, yet that it is not to them that the Society looks for its principal support. It would be absurd to suppose that they can ever be rendered so efficient, as are the labours of a number of voluntary collectors, taking frequently their benevolent rounds, and gathering funds for the Society, not merely from the bounty of the affluent, but from the liberality of the

poor. In most of the places where collections have been made at missionary meetings, the sum raised by the collectors has greatly exceeded the public collections. The origin of the Missionary association at Beeston, and the circumstances which preceded the late meeting are pleasing. A few friends from that village attended the ordination of Mr. Bampton, at Loughborough. Returning home they conversed on the subject, and wished to do something to support the cause. They soon made a commencement. Their first month's collection was 2s. 10d., the second month's 5s. 5d., the third 18s., the fourth £1:11:0, the fifth £3:16:0, the sixth £1:14:0. One of the friends after the late meeting mentioned about 14 or £15 as the sum it was thought they might raise in a year, but observed, they had raised that sum already.

### Society Islands.

#### LONDON MISSIONARY SOCIETY.

After the long years of discouragement and hardship, which tried the patience and the faith of the missionaries employed in the Society Islands, they, as is now well known, were at length rewarded by an ample harvest. It is true the population of the Islands where they have laboured is small, compared with that of some other heathen countries; but the population of the different clusters of Islands scattered over the immense Pacific, is by no means inconsiderable; and it is probable that, at no distant period, the gospel will reach and bless them all.

The effect of the gospel in the Society Islands has been glorious. In an extract of a letter from Mr. Brown, a missionary, dated

Burder's Point, Tahiti, May 15, 1821. The following account is presented of what these people were:—

“ Having given a slight sketch of the land, &c. I will next proceed to make a few observations upon the manners, &c. of the people. I will state what they were in their former condition. *In war*, they were cruel in the extreme, the conquering party not only killing the men, but all the women and children that they could find; and when dead, they used the bodies with indignity. If the conquering chief had conceived a hatred to another when alive, he would after his death order his body to be brought before him, and would beat it with a club in a savage manner, as if the body could feel the blows he dealt upon it; another indignity exercised on the bodies of those slain in battle was, they would lay them in a row, and make them serve the same purpose as pieces of wood, to drag their canoes upon, on the sea-beach: another piece of wanton barbarity they would be guilty of towards the bodies of the murdered children; they would collect a number of their bodies together, bore a hole through each head, put a cord through each of them, (as you would put a string through the gills of a parcel of herrings,) and then drag them about in sport: these and a thousand other barbarities they exercised towards each other in their former wars.

“ The manner of murdering their children formerly was very shocking. When a woman found she was near the time of delivery, she would remove from the house, and retire under some shady tree, and immediately as the child was born, a stander-by would stamp it under his feet, or else strangle it, or bury it alive; or, if a pond was near at hand, throw it in: and afterwards it would be talked about among the natives with the greatest indifference, just as we should talk about the killing of a sheep or pig. The devil had attained such a power over them, that they truly answered the description of the Apostle, when he describes those who were “ without natural affection.” Thus you see, my dear friend, what dreadful characters these Tahitians were before the Gospel came unto them. Some have killed seven or eight children in this way, and now they would give anything if they had but a child. I cannot help mentioning a circumstance that occurred about nine months ago, at one of the Paumotu Islands, which have not yet embraced the Gospel.

“ Two Russian vessels calling at the Paumotu islands, the captain of one of

the vessels went on shore, where he found a little girl crying very bitterly. On inquiring the cause, she made him understand, that her father and mother had been killed in war; that those who had killed them had cooked and eaten them; and when the poor child asked for something to eat, *they offered her a piece of her own father!* The Russian captain pitied the poor child, brought her to Tahiti, where, having been taught to read, she now resides. Thus you see, although much has been done, that much still remains.

“ Before the people of Tahiti received the Gospel, they were sad mockers: when a missionary came to preach to them, they would call out in derision, and tell the blind men that were there to go to the Missionary, that he could make them see: and called to the lame and leprous in the same manner, and told them to go and be healed.”

The change effected on these savage barbarians by the influence of the Gospel is thus described in extracts of letters from Mr. Hill, missionary at Huahine, which have appeared in a respectable periodical publication. The letters bear date June 13, 1821.

“ I am happy to say things continue going on well among us. We are very comfortable among ourselves, and trust the Lord is using us as instruments in his hand, for the promotion of his praise among these people, and prospering his work in our hands. The salvation of their immortal souls through the blood and righteousness, merits and death, of our common Saviour, is of course the principal end to which all our exertions among them tend. But while we are principally concerned to interest them in the pursuit of those everlasting blessings connected with the unseen but eternal world, we are not altogether unconcerned about their temporal happiness, and anxious also to abate, if possible, the sum of their present misery, and to confer on them the blessings of this life, as well as of that which is to come. With this view, we have exhorted them to provide themselves more decent clothing, and our wives have taught many of the women to make very neat modest gowns, &c. which they find more comfortable than their former mode of dressing, which consisted of just binding a great quantity of cloth around them. They have also made themselves

very neat European hats for the men, and bonnets for the women; also for all the little children, which they find very comfortable, and which make them look very creditable. We have also taught them to build themselves neat plastered cottages, instead of open and exposed houses, which could not shelter them from the bleak winds from the mountains, or the drifting rains from the southward. Several very neat houses are finished, and many in hand. Those who have got a good plastered house, find it a very comfortable thing on a cold rainy night, and enjoy good health, while their neighbours are laid up with colds, dysenteries, &c.

"They suffer very much also during the scarce season for want of food. We are continually urging them to cultivate more ground, and have the pleasure to see many more acres cultivated this year than last. Idleness is the source of the greatest misery to them; and the abundant manner in which nature spontaneously supplies most of their wants, is by them made an excuse to encourage it. For six or eight months in the year, bread-fruit grows almost sufficient for their want, with only the trouble of gathering and cooking it; so long as that lasts, they never think of planting, (unless continually urged to it,) but when that is over, they are obliged to live on wild roots from the mountains, fern root, or a sour paste called Mahi, which brings on the most violent disorders of the bowels, and carries many of them off every season. However, industry is on the advance. but we have great difficulties to overcome, to counteract habits which they have indulged since their childhood, and which we cannot expect to see give way entirely in a day or two.

"We are also instilling into their minds principles of humanity and compassion towards the sick, to whom they used to behave in a most cruel manner. Generally, when persons were taken ill, they used to make a little hut by the water-side for them, take them there, and now and then take them a cocoa nut, or bread-fruit, or, if very old, leave them to die without. Yea, they used sometimes to pierce the sick people through with a spear, to be free from the trouble of them, or else bury them alive, merely to get what little property they might have. Thanks be to God, they now shudder at such things themselves, and when we talk to them about their former cruelty, say, "Jesus Christ is a mild, kind master, but we were satan's slaves when we used to do so, and he was a hard-hearted cruel tyrant. They are now very kind to the aged and sick, and pay them every atten-

tion, and are anxious to procure from us medicine and medical advice, as far as we can impart it. Few days pass without several applications for a little "rau'u na te mai," "medicine for the sick." When they found our stock of medicines quite expended, they expressed themselves very sorry, and on the proposal being made, all around us immediately agreed to subscribe one bamboo of cocoa-nut oil, to send to England, to buy them some medicines for the sick. We hope to be able to send their aid by this ship, as we are sure the directors will be glad to sell it for them, and purchase them some medicines.

"They are remarkably fond of their children; and to see their affection for their offspring, I am often tempted to wonder how they could wantonly strangle them formerly. It is a most affecting thing to see a fond mother with a little boy or girl by her side, and another at her breast, and to ask her, as I asked one I overtook the other day, How many children have you? "Only these two." Have you never had any more? "O yes, I have had ten." And where are the eight? "Ah! (she answered weeping) they are na pau i te unmi hia, they were all strangled, while we were in darkness, under the dominion of the evil spirit." Are you not thankful that God in mercy has taught you the evil of such ways? "O yes, it is of his goodness that these two are spared; for had he not sent his word and his power, and overturned the kingdom of satan among us, these two most likely would have been strangled also." These and such kind of conversations we hear almost every day, which continually call forth our liveliest gratitude, and encourage us to persevere, amidst all the trials we are called to encounter.

"There are still some of the old warriors among them, who are sometimes trying to breed quarrels between the different chiefs: and there are, as in every society, a number of wild, idle young men, who are fond of learning to handle the musket, the club, or the spear, and who frequently talk of war; but we have decidedly set our faces against all such pastimes as they like to indulge in. The king and chiefs of our island are peaceable men. I trust the gospel has reached their hearts. They also are for peace; so that though sometimes threatened, we have no very serious apprehensions of so destructive a calamity overtaking us at present.

*Second Extract, June 13th, 1821.*

"It has often been alleged by the enemies to Missionary exertions, that Mis-

tionary labours are inimical to the introduction of civilization, and the comforts of social and civil society. The present appearance of our Missionary stations, enlivened by the gospel of Jesus, contrasted with the appearance of the same people and places, while illuminated by the light of nature only, would forcibly repel such charges. Not only are they made acquainted with the everlasting blessing of covenant love, and the unseen glories of the eternal world, as objects of faith and hope, but their present condition is vastly improved. Instead of degrading the light of nature by assembling in thousands to offer sacrifice and prayer to a senseless idol, the work of their own hands, they may now be seen rendering with devout demeanour their humble tribute of gratitude to Jehovah; the Lord of heaven and earth. Instead of offering violence to the best feelings of human nature, by sacrificing their fellow-creatures, to appease the wrath of an impotent idol, they may be heard praying unto God, for their parents, relations, neighbours, friends, and even their enemies. Instead of strangling their newborn infants; they may now be seen pressing them to their breast, nursing them at their side, or dandling them on their knee, with all a parent's fondness and affectionate delight. Instead of consigning them to the darkness of the grave almost as soon as the light of day had beamed on their just opened infant eyes, the fond parents may now be seen placing before their intellectual eye, the irradiating beams of inspired truth, the enlightening word of God. Instead of wandering about on the mountains, or wantonly rolling naked in the sand on the sea-beach, or committing to memory the profane and obscene odes (songs) of their warriors and idols, or strolling about without any one to care for their bodies or souls, the fond parents are now concerned if their little children are out of their sight. They may now be found morning and evening at the school, and, when at play on the sea-beach, frequently seen, five, six, or seven in a party, teaching each other to write in the sand; or, under the shade of a tree, hearing each other say their lesson ready against school-time. How often have I seen the parents on a sabbath morning view their children, neatly dressed, clean and healthy, walking two and two, from the school-house to the chapel, while joy has beamed on their countenances; and the big tear of gladness has appeared flashing and ready to roll down their wrinkled cheek, when the eye of their little boy or girl has caught their own,

as he or she has passed along. The mother, perhaps, has remembered the many dear infants her own hands have strangled, and feels increased affection for, perhaps, the only one that has survived, to enjoy the blessings of the milder reign of Jesus Christ. The father; perhaps, thinks that had the chains of idolatry been cast away sooner, I, instead of seeing one to bear my name, to inherit my land, to eat of the fruit of my cocoa-nut and bread-fruit trees, should have seen five or six growing up to manhood; or mingling with those who are going to the house of prayer. How different must their feelings be on such occasions, to what they were under the reign of the prince of darkness, the distinguishing feature of whose government is *cruelty*. Instead of seeing the aged and sick cast out from the house, which perhaps their own hands had reared, and left by the side of a brook, beneath the shelter of a few cocoa-nut leaves, with now and then a cocoa-nut or a bread-fruit taken to them; or perhaps left to die with hunger and cold, the sick and aged are now attended to, and their wants supplied. Many, no doubt, are thus restored, who, formerly, after languishing in famine and nakedness, would have died a miserable death.

Instead of the poor helpless sick being thrust through with a spear, or even buried alive, which used to be the case when their attendants were tired of waiting on them, or impatient for the little property they possessed, or when the groans of the sick were an obstacle to their merriment; the friends and neighbours may now be seen administering every comfort they can obtain, to the sick and dying, weeping over them in the most affectionate manner, and mingling with their tears, prayers, to Him with whom are the issues of life and death, that health may be restored; or, if His will be otherwise, that the passage of the departing spirit may be composed and calm through the swellings of Jordan. Instead of seeing both sexes dressed in a manner from which the eye of decency would turn aside with disgust, their dresses are now modest and becoming. Instead of being in continual fear of the sly thief in open day, or the midnight plunderer, our little property, though not always secured by lock or bolt, remains untouched. Instead of living in open houses, exposed to the bleak winds from the mountains, or the drifting rains, sheltered from the inclemency of the weather in the rainy season, only by the leaf of cocoa-nut trees; the neat warm plastered cottage here and there greets the eye. But I must draw to a close. These are

only some of the blessings that have accompanied their reception of Christianity; and much as the simple preaching of the cross may be spoken against, I have not heard of any philosophical philanthropic scheme, from which the gospel of Christ was excluded, however plausible and imposing it may have appeared in theory, that has ever produced such practical effects, in any age, in any country, or among any people.

“With respect to the population of these islands, I am inclined to believe that, (like every other country which is only partially known) it has been vastly overrated. I cannot give you an accurate statement of the number of inhabitants on any of the islands, but from all the information I have been able to obtain, I do not think I shall be far wrong when I say, the Leeward, or Society Islands, contain less than 6000 inhabitants (viz.) Huahine, and Sir Charles Sands Island, 2100; Raiatea and Tahua, 2300; Borobon and Mourua, 1000. Respecting the Windward or Georgia Islands, I cannot speak so correctly. Some of the brethren think they may be stated at 7000; so that the population of Tahiti and the adjacent islands may be safely rated at 14,000. The population had been most rapidly decreasing during the twenty or thirty years prior to the introduction of Christianity, as the remains of recently abandoned plantations and dwelling houses in every valley all around in almost every island abundantly testify. The population appears at present at a stand, neither decreasing nor increasing; for by an account which we have kept of births and deaths, we find them to be nearly equal: and if the deaths now (which are only natural ones) equal the births, how vastly must they have exceeded them when so many hundreds were annually strangled in their infancy; so many died by the unrestrained use of spirits, and from the diseases contracted from foreigners, which spread generally with alarming rapidity; as well as the great number killed in their frequent wars, setting aside human sacrifices, &c. &c.?”

“The institution of marriage has been enforced, and is now universally acknowledged among the natives, and attended to by those who profess the christian religion. The parents also are very fond and careful of their offspring; so that I think we may fairly infer, that these islands are likely to become in the course of another century very populous: but we cannot expect a very rapid increase for a few generations to come; 1st. because of the diseases of the parents, many of the children when born being sickly

or diseased, and the majority seldom survive three or four months; 2d, on account of the great disproportion between the adult males and females, which is not more than one female to three or four males, as the males were generally spared during the days of heathenism, and the female children were strangled, being less useful as warriors: and the same disproportion exists between the sexes of the rising generation, and is visible in the elder scholars of our Sunday Schools: at Huahine we have more than 200 boys, and little more than 100 girls. The births of the sexes are nearly equal.

“A canoe arrived lately with some of the inhabitants of Hao, an island several hundred miles off, to the eastward; another from Chituroo, a large island to the south-west. Their errand is, to inquire about the true God. They have embraced his gospel, and long to get back to their country to burn all their idols.

“3000 copies of the Gospel of John had been printed at Tahiti, and I am now at work at 3000 more, for the Leeward Islands, for which the people are anxiously waiting. I have done three sheets, and shall, if not interrupted, finish in about two months.

On the subject of these latter extracts, Mr. Bourne adds:—

“Having thus given a slight sketch of what they were formerly, I will now proceed to say a few words upon their present state and character.—They pay a strict outward regard to the Sabbath. At sun-rise they assemble, and have a prayer-meeting among themselves. About nine o'clock they assemble again; then we preach to them. Every body attends the morning service; not a man, woman, or child, is absent, unless it be on account of sickness: The people take no walks of pleasure on a Sabbath; no canoes or boats are to be seen on the sea; nor is any sort of work done on that day. The evening service is not so well attended; but those who do absent themselves must keep to their own houses, as they would be afraid to be seen walking about in service time. Although the Sabbath is so strictly kept, you must not suppose that all the people in Tahiti are real Christians.”

To expect all to become real christians would have been an unreasonable expectation, but to know that many have, is a subject of joy and gratitude. The subjoined statement shows that some are qualified to teach others.

"*Raivaivai*, or *High Island*, is situate about 400 miles south-east of Tahite. Pomare visited this island, and having procured peace between two contending parties, then at war, was requested to take upon himself the sovereignty of the island.

"Pomare wishing to promote the instruction of the people, engaged *Para*, a person from Tahiti, acquainted with reading and writing, who was then with him, to stay in the island, and undertake the work, until proper persons might be sent from Tahite as Missionaries.

Mr Henry, captain of the ship Governor Macquarrie visited this Island about two years afterwards, and gives the following account of what he saw, in a letter to the Missionaries at Tahiti.—

*Brig, Governor Macquarrie,*  
Feb. 3, 1821.

"On my way hither I had occasion to call at the island of *Raivaivai*, or *High Island*, to procure provisions; and the circumstances which came under my immediate knowledge and observation, are of a nature so truly gratifying, and in which the great object of the Christian world is so closely interested, that I conceive a detail of them will afford you a similar gratification.

"It was Sunday when I made the land, and I went on shore early in the morning. The natives were all assembled to go to church. My presence detained them nearly an hour beyond the usual time of service. How affecting and delightful was the scene which presented itself! Each individual on entering the church kneeled down and uttered a prayer; when *Para*, the person whom King Pomare left there for the purpose of instructing the natives, performed the service of the day. There were 848 assembled at the church for the worship of the Universal God; 700 were within, and the rest were outside, unable to gain an entrance.

"The very quiet, devout, and orderly manner in which they conducted themselves, not only in church but during the Sabbath, awakened my highest admiration.

"The whole of their gods are mutilated, removed from their Morais, and were converted into stools at the entrance of the church, which is very neatly built; the ground is nearly covered with grass, and provided with a sufficient number of forms. Its length is 117 feet, and breadth 27.

"There are about 25, who have not yet adopted the religion of the Saviour, but who have renounced idolatry. They

say, "We have no books, nor proper Missionaries to instruct us; and we will wait till one comes, before we become Christians." The rest appear very anxious that they should have a guide, like the happy islanders of this place.

"This surprising and happy change has taken place within the short space of only four months! It happened upon a great feast day, when all the natives and chiefs were assembled.

"The chief of the island, *Takuhu*, together with *Para*, (the teacher) most earnestly solicited that they might have a Missionary sent to instruct them. I promised my utmost efforts to effect their wishes; and I doubt not, Gentlemen, your wishes and your feelings will accord with mine in their common and desirable object—the enlightening of these people in the knowledge of our Saviour, and the road to happiness and eternal life.

I am, &c.

SAMUEL P. HENRY."

ABSTRACT OF THE LAST REPORT OF  
THE PARTICULAR BAPTIST MIS-  
SIONARY SOCIETY.

IT will probably be gratifying to our friends, in addition to the other missionary information which our pages contain, to have abstracts presented to them annually of the Reports of the principal Missionary Societies; by such abstracts a connected view will be furnished of the labours and progress of the different Institutions.

After a suitable introduction, the Report of the Particular Baptist Society proceeds with statements in the following words, or to the following effect:—

*Diangepour, Fernandez.*—Forsome years past, a considerable number of natives at this place have openly renounced idolatry, and, since our last report, several of them have been added to the Church. Of the exact number, we have not been informed, but it cannot have been small, since Dr. Carey observes, that more have been baptized here, than at any other place in connexion with the Society.

"*Malda.*—There are, we have reason to fear, but few to whom the word of truth has been rendered effectual.

*Cutwa.*—About seventy have been baptized in ten years. Mr. Wm. Carey writes:

I have great reason to hope, that the majority are, indeed, members of our Lord and Master; some are gone to their rest, and a few have left us. I must say, that I often have a great deal of trouble with them, which has sometimes discouraged and distressed me beyond measure. But when I reflect upon what they have to encounter—what temptations to overcome—what prejudices to lay aside—that they have not had a religious education, and even now have no books to direct them—I do not much wonder at their giving us pain at times. By degrees, as knowledge increases, I hope all these evils will be much lessened. My sphere of labour is not very large, or rather it is large enough; but my strength and means are so small, that I am obliged to keep in more than I otherwise should. Beerbhoom is about 60 miles from this place, and the greater part of the church live there, but the journeys are so very expensive, that it is with difficulty I can make one journey in the year, which I have much lamented. At Cutwa, and another large place, called Dewangunj, I have some large and attentive congregations, who have often given me much pleasure and delight. These are the chief places of my labour. I have several large fairs every year, where thousands hear the word and receive tracts. I have several native Itinerants who go about from place to place; and I have often had much pleasure in their labours among their countrymen. Mrs. Carey has lately set up a female school for a trial, which contains, at present, about thirteen pupils."

*Jessore.*—Thomas. A whole village in this district have expressed their desire to renounce idolatry, and become christians.

*Dacca.*—Leonard. The schools proceeded steadily, and several have been baptized.

*Moorshedabad & Berhampore.*—Sutton. The church has upwards of sixty members, Europeans and natives.

Mr. S. gives an awful account of the tremendous power of superstition:—

'Idolatry appears to rust the springs of human intellect, and destroy its energy. Nothing is more common than to hear the Hindoo say that there is no occasion for him to think about salvation; his Goroo (or teacher) will do that for him. If we speak to the Goroo, he will answer there is no occasion for him to think; the charms he gives his disciples he has received from his fathers, and they from their gods. Thus the blind lead the blind, and if God does not infuse a spirit of inquiry amongst them, both must perish. A Goo-

roo lately told me he did not know what sin or holiness was, and yet this is a man who has a number of disciples, and professes to lead them to eternal happiness. In Britain you can have but a faint idea of the state into which they are fallen, and the puerile objections they make to the truth. One will not believe because he cannot see Christ, and cries out, 'Show us Christ, and we will believe'. Another refuses to embrace the Gospel, because it is not the custom of the country. One thinks all systems alike, and there are as many heavens as different kinds of people, and consequently they shall go to their heaven, and we to ours. Another believes the Hindoo system to be the true one, and vainly inquires if the sun and moon are not Gods, how would the world go on, and day and night, summer and winter appear? Some expect salvation from repeating a charm, others from visiting holy places. Some look for help from worshipping rivers, others from stones; some from gifts to Brahmans, and the poor; others from worshipping Seeb, Vishnoo, Ram, Krishnoo, Juggernaut, or the Goddesses Doorga, Kalee, Unna, Poornah, and Gunga: but none appear to know that God is a spirit, and that they who worship him must worship him in spirit and in truth. The description of Isaiah may justly be applied to a Hindoo, 'He feedeth on ashes, a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lie in my right hand?'

'In another part of his journals he mentions the dreadful havoc made in the city by the Cholera Morbus. Nearly one hundred victims are said to have died in one day, and out of a family of seventeen persons, one only survived its attack; as fast as one was carried out, another expired! 'But,' he remarks, instead of any great national calamity driving the Hindoos to the worship of the true God, it makes them more earnest in the adoration of their idols.'

Of his native friends, Kureem and Bhowdurgur, he continues to speak with great satisfaction. The native brethren having preached near the palace of his Highness the Nawaub, some of his servants complained to their Sovereign, that these men wished to destroy their caste! The Nawaub replied, that they were mistaken; their object was to instruct them in the pure worship of God!

*Serampore.*—Carey, Ward, Marshman. In the course of the last two years, no less than fifty-one persons have been added to the church under their pastoral care. Among these was a Dane, the first of that



nation whom they have had the pleasure of receiving—a Hindoo ascetic, who had maintained a vow of silence for four years, living among the wild beasts in the Sunderbunds; and whose attention was first arrested by the perusal of a Bengalee tract—the durwan, or door-keeper of the new College,—and a pundit of the Mug nation, whose simple account of the manner in which divine truth entered his mind, is said to have been particularly pleasing. A spirit of Christian zeal appears to have been diffusing itself, in a larger measure, among all the members of the church. An Auxiliary Missionary Society has been formed, for the purpose of spreading the gospel more widely around them, and five young men have offered themselves, gratuitously, to engage in these useful labours.

Considerable progress has been made in the erection of the new College, of the magnitude of which some idea may be formed, when it is stated, that the whole premises include about eight acres, and that the buildings are expected to cost not less than £10,000 sterling. The Serampore brethren, with whom its management exclusively rests, have most liberally determined to take upon themselves if it should be found necessary, the whole expense.

With a view to counteract the spirit of thoughtless improvidence, so general around them, a Savings Bank has been established at Serampore, on a plan which has received universal approbation; and more recently, the venerable Carey has exerted himself with success, in the establishment of an Agricultural and Horticultural Society, of which the Governor-General has kindly accepted the patronage.

*Calcutta.*—Pearce, Yates, &c. The new chapel for English worship, which is two miles distant from that in the Lal Bazar, has, most probably been opened, ere now; and such was the liberality of the public in reference to this object, that two thirds of the cost, or about £1,500 had been subscribed before the close of last year. Our brethren occupy seven native places of worship, including that at the Doorgapore station. Two of them have lately been studying the Hindostanee language. Still they are called to exercise the patience of hope in relation to the success of their labours.

Though they do not witness the saving effects of the gospel, yet useful knowledge proceeds. As an illustration of this we quote the following passage from one of the journals. "This morning asked my pundit, who has lately visited every School connected with the Society, to examine

its progress, whether he had witnessed any effects of the instruction now afforded to children. He replied, 'Yes, Sir, the effects are astonishing, both among the children and the parents. A few months ago, before your books were introduced, if I had asked a boy at school what was the matter during the late eclipse, he would have replied, that the giant Rahoo was eating the moon, and would have joined in the beating of drums, &c. to frighten him, that he might let go his grasp. But now they all know better; they see such an event without alarm, know it to be produced by the shadow of the earth, and despise the foolish ideas and customs they formerly entertained and practised. A few months ago, had a snake bit a person he would have done nothing but immediately call for a priest to repeat a mantra (or incantation) over him; and if the snake was poisonous, die in the repetition—but now, as soon as he is bitten, he puts no faith in mantras, but directly ties a bandage over the wound, and gets a hot iron applied to burn out the poison—and if he gets it done quickly, there is great hope of his recovery, even though the snake were poisonous.

"The other day,' he continued, 'one of the Hurkarahs (or letter carriers) while all the servants were sitting together in my house, expressed his intention of swinging at the Churuk Poojah, as he had made a vow, when he was ill, that if Shivū would preserved his life, he would perform this act of holiness to his praise. All the assembly, instead of receiving this declaration of his piety with approbation, and encouraging him to put it into execution, as they would have done some little time ago, now, with one accord, blamed him for his folly, and made him desist from his intention!'"

"We have just erected," writes Mr. Pearce, in July last, "a school-room, for the instruction of Hindoo girls, at the expense of a little society formed in our young ladies' seminary, and have been so happy as to meet with a Bengalee woman who can read and write, and who is willing to act as a teacher. She has already eighteen regular scholars, besides nine or ten more, (who attend occasionally at first, till they can overcome the shame which attends being known to go to school,) and nearly twenty under schoolmasters; so that we have already nearly fifty under instruction! At last, several Hindoo gentlemen do not scruple to say, that perhaps girls may be able to learn, and that instructing them may be a good thing.

*Cawnpore.*—Twenty-four members and a number of serious hearers.

*Benares.*—Smith. Several baptized.

*Allahabad, Guyah, Delhi, or Midnapore.*—No recent intelligence.

*Chittagong.*—The Christian Society, originally collected by the successful exertions of our deceased Missionary De Bruyn, have proved the reality of their religion by continuing to meet for the worship of God, though without a stated pastor, for the long period of three years. As one or both of the American brethren, who have been obliged to leave Rangoon, will probably proceed to Chittagong, we indulge the hope that the cause of the gospel may yet flourish there more and more.

*Digah.*—Some interesting statements, respecting the progress of female education particularly, have been published from this station in the course of the last year. Mrs. Rowe, who appears to be highly qualified for this important work, has lately compiled a Spelling Book and Grammar of the Hindostanee language, which have been published by the Calcutta School Book Society. The station has sustained a loss by the death of Mr. Stewart.

The following pleasing incident is recorded:—

“Some time ago, a man of the name of Naron came from Chandpore, a village about sixty miles north of us. He was then very anxious to be baptized, and appeared equally anxious to obtain a salary, and to be employed as an itinerant. We thought this latter request rather premature, and could not help doubting the sincerity of his profession on account of it. We therefore advised him to return to his village, to follow his occupation, a smith, and to do all in his power for the good of his neighbours; and promised that one of our native brethren should visit him in the course of a few months, to see how he was going on, after which we would consider the propriety of his baptism. A few days ago, two of his relatives came hither. They say Naron works at his trade, and reads and explains the Scriptures to some of his relations and neighbours daily. From their account there are ten of his family who have renounced idolatry, and are of one mind respecting the gospel. He is persecuted by many, and especially by those of his own cast; but he is determined to persevere. He wishes to be baptized in his own village, that he may make a public profession before those who know him. Koopdas is to visit him, and to bring us a particular account of the state of things in this village. The journey will also afford him a fine opportunity of

making known the gospel in a number of populous villages beyond the Ganges.

*Monghir.*—Chamberlain. The last accounts contain the gratifying intelligence that his health had considerably improved. He proceeds laboriously in his work of translating, preaching, &c.

The following statement shows what difficulties native converts have to encounter:

Brindabun, and Hingham Misser, his native assistants, continue to be actively employed in disseminating the gospel, and though none have lately been added to them, hopes are entertained of some who read the New Testament, and are apparently affected by it. The wife of Hingham Misser, who, with the whole of his family, had renounced all intercourse with him, on his becoming a Christian, had lately returned to him, bringing one of her sons with her—the others yet choosing rather to be orphans than to associate with Christians. “The coming of this poor woman to her husband,” observes Mr. C. “has mortified the enemies very much, and they will exert themselves now to prevent the children’s coming, but in this I trust in the Lord they will fail also.”

*Agimere.*—Mr. Jabez Carey has had to contend with the same inveterate prejudices as prevail in those provinces with which we have been longer acquainted. At the date of the only communication hitherto received from him, he had succeeded in the formation of one school, containing about 30 children, who met in the temple of an idol.

#### CEYLON.

*Colombo.*—Chater. At the commencement of last year, the prospects of Mr. Chater, at Colombo, appeared to be brightening. The preaching in Cingalese and Portuguese was better attended; new openings presented themselves in the villages near Colombo; and three Cingalese, two of whom had been Budhist Priests, were candidates for baptism.

Since this, Mr. C. has been severely tried; Mrs. Chater died in her way to England, and he having nine children in this country, considers it his duty to return for a season, to make arrangements for their future welfare. His last letter, dated December, announced this intention, and we are now in daily expectation of his arrival.

*Hangwell.*—Siers. Three persons have been baptized.

#### JAVA.

*Batavia.*—Robinson. His health better. Several persons appear to have re-

ceived the truths of the gospel. Two or three, however, have entered on that state, where conversion and temptation are alike unknown. Speaking of one of these, a Chinese, Mr. Robinson remarks, 'It is affecting, and a little encouraging, to hear a poor idolater, while lying on a sick bed, in prospect of death, say, I know none but Jesus can save me; I will pray to him, and die under his feet.'

Another letter contains the following view of the visible effects which have resulted from his labours at Batavia. 'We have now four members who have been baptized in Java; and we have besides them, five men of hopeful piety, who pray in turn at our prayer-meetings. There are also a few women, who seem to be pious; and two persons, if no more, appear to have died in the Lord, to say nothing of the Chinaman, who says, he will die at the feet of Jesus; add these together, and you will find them more than ten, the number for which Solomon might have been saved.'

*Samarang*.—Bruckner. Besides the translation of the New Testament, which, it appears, has advanced to the end of Colossians, he is constantly engaged in visiting the surrounding villages, to converse with the inhabitants.

### SUMATRA.

Messrs. Burton and Evans, sent out not long ago to this island, at the suggestion of the Governor, Sir Thomas Raffles, determined upon attempting the formation of two stations—the first at Fort Marlborough, the seat of Government, where Mr. and Mrs. Evans, and Mr. Ward, have already commenced a School, with a view of lightening the expenses of the Mission, and the second in the northern part of the island, among the Batta tribe, whose moral condition is such as forms the strongest argument for endeavouring to communicate to them the word of life. Of that condition, some faint idea may be formed, when it is stated, on the authority of the Governor, that it is not only their practice to eat prisoners taken in war, but that the capital punishment of the country,—a punishment as common as hanging in England—is eating the criminal ALIVE! The population of this Sumatran tribe is estimated at about a million: they have no cast among them, nor is it known that they practice any religious observances whatever; but it is remarkable that a little before the arrival of the Missionaries, they had sent a deputation to the British Governor, requesting to know of what religion they should be!

### WEST INDIES.

*Kingston, Jamaica*.—Coulart. Nearly two hundred persons have been admitted into the Church at Kingston, in the course of the past year, and we are assured, that the utmost possible discrimination is exercised, so as to receive none but those who appear to be the genuine disciples of the Saviour.

At the date of Mr. Coulart's last letter, 27th March, the new chapel was in a state of considerable forwardness. It is a neat, substantial building, calculated to hold two thousand persons, on lofty ground, near the entrance into the city.

*Spanish Town*.—Mr. Godden, had in, July last, a narrow escape with his life; the Mission house, with nearly all it contained, having been consumed by fire, kindled, as there is reason to apprehend, by an incendiary in the night. The exertion and anxiety occasioned by this event materially affected Mr. Godden's health, but a friend had kindly invited him to spend a little time in the country, and he hoped soon to be able to resume his labours with new vigour.

Towards the close of last year, Mr. Coulart, at the urgent desire of some persons of colour in the parish of Manchineel, about 60 miles from Kingston, paid them a visit. His reception was pleasing in the highest degree. Numbers flocked "to hear," according to their own expression, "what God would speak by Massa." They listened with profound attention to the preaching of the gospel and are exceedingly anxious that a Missionary may be sent thither. In the anticipation of one, they have already begun to subscribe among themselves for the erection of a place of worship.

### TRANSLATIONS.

1. In *Bengalee*, the fifth edition of the New Testament, containing 5,000 copies, which was printed off about three years ago, is nearly exhausted, and of the different parts of the Old, scarcely a single copy has been left for some time past. The continual demand for this version, therefore, has rendered it necessary to print a new edition of the whole Scriptures.

2. In the *Sanskrit*, the last volume of the Old Testament was printed off above two years ago. The first edition of the New Testament is quite exhausted, and the numerous calls for the Scriptures in this language by the literati of India, have induced the brethren to put to press a second edition of the whole Scriptures.

3. In the *Hindee*, also, the last volume of the Old Testament was published nearly two years ago. The edition of the New Testament being nearly exhausted, and

Mr. Chamberlain having prepared another version of the New Testament in this language. The brethren have resolved in this edition to print his version of the New Testament, instead of their own. Of this edition of the New Testament, which is more than half through the press, they are printing 2,000 copies.

4. In the *Orissa* language the whole Scriptures have been long published. The first edition of the New Testament being exhausted, and the demand for this version still increasing, the brethren have prepared a second edition, which is half through the press.

5. The last volume of the Old Testament in the *Mahratta* language was published many months ago. Of the first edition of the New Testament, not a single copy being left, they have put to press a second edition, in a duodecimo size.

*Translations partly printed.*

1. In the *Chinese* language the translation of the Old Testament was completed several years ago. The Historical books, which will complete the whole Scriptures, are in the press, and will probably be published before the end of the ensuing year.

2. In the *Shikh* language, besides the New Testament, the Pentateuch and the Historical Books are printed off. So strong, however has been the desire of this nation for the New Testament, that the whole edition is nearly distributed, and a second edition will probably be called for before the Old Testament is wholly published. Excepting the Mugs on the borders of Arracan, no one of the nations of India has discovered a stronger desire for the Scriptures than this hardy race; and the distribution of almost every copy has been accompanied with the pleasing hope of its being read and valued.

3. In the *Pushtoo* or *Affghan* language, the nation supposed by some to be descended from the ten tribes, the New Testament has been printed off.

4. In the *Telinga* or *Teloogo* language, the New Testament was published two years ago.

5. In the *Kunkuna* language, the New Testament was completed above eighteen months ago.

6. In the *Wuch*, or *Moollance* language, the New Testament has been printed off these 18 months, in its own character.

7. In the *Assam* language, also, the New Testament has been printed off nearly two years, and the vicinity of this country to Bengal, rendering it highly desirable to proceed with the translation, an edition of the Old Testament has been put to press, in the large octavo size, in double columns, which will considerably lessen

the expense, the character being similar to the Bengalee, both in form and size.

8. In the *Gujuratee* language, the New Testament is now happily brought through the press, 13 years after retaining the first pundit in this language.

9. In the *Dickansee* language, also, the New Testament is now finished at press.

10. To these we may add the New Testament in the *Kashmeer* language, which version has been in hand nearly eight years, and will be finished at press in about a month.

Besides these fifteen in which the New Testament is completed, there are six other languages in which it is brought more than half through the press.

These are, the *Kurnata*, the *Nepal*, the *Harotee*, the *Marwar*, the *Bhughulkund*, and the *Oojein* versions. About ten months more, they have reason to hope; will bring these through the press; and thus in twenty-one of the languages of India, and these by far the most extensive and important, the New Testament will be published.

The remaining versions now in hand are the following ten, which are all in the press.

*Jumboo*, *Kanouj*, and *Khassee*, printed as far as John: the *Khoshul*, *Bhutuncer*; *Dogura*, and *Magudha*, to Mark: and the *Kumaon*. *Gudwal*, and *Munipoora*, to Matthew.

In these ten versions, therefore, a sufficient progress is made to render the completion of them in no way difficult.

The Report states, that Mr. Ward collected in England, Scotland, and America, about £6000; that in consequence of the demands on their funds, it had been found necessary to suspend the sending out new Missionaries during the preceding year—that the Bible Society had granted £500 each for three of their translations of the New Testament, and voted £2000 towards the general expense of the translations. The Edinburgh Bible Society has voted £300, and the Netherlands Bible Society 4000 guilders (between 300 and £400) to the same object. The Report further states, that exertions had been made to increase the funds of the Society, but that it was then £3500 in debt.

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VOL. I.

BIBLE GEOGRAPHY.

No. 3.

THE RIVER JORDAN.

HAVING surveyed the borders of the Land of Canaan, we now enter the interior; and observe the natural lineaments of the country. The most striking of these is the river *Jordan*. This celebrated stream rises at the foot of Mount Lebanon, and running southward, upwards of one hundred and fifty miles, loses itself in the Dead Sea. Its usual breadth at present does not exceed twenty-five or thirty yards; but its waters are deep, turbid and rapid. It formerly overflowed its banks at a certain season of the year; which is called harvest, Josh. iii. 15, and the first month, which answers to our March, 1 Chron. xii. 15. Some travellers however who, about a century ago, visited it, at that season, say that they saw no probability of its overflowing; though they acknowledge there were indisputable proofs of its former inundations. Volney, who examined it, in 1817, expresses himself in a manner which leads us to suppose that these overflowings still continue. "In winter," he says, "it overflows its narrow

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channel, and forms a sheet of water, sometimes a quarter of a league broad. The time of its overflowing is usually in March, when the snows melt on the mountains; at which time, more than any other, its waters are troubled, and of a yellow hue, and its course impetuous." All travellers indeed agree that it has an outer bank, at about a furlong distance from its real channel, which marks the limits of its inundations: so that, when at its greatest height, it forms a sheet of water nearly three quarters of a mile in breadth.

The inner banks of the Jordan are covered with reeds, willows and shrubs, so closely interwoven that it is difficult to force a passage through them. These afford shelter to many lions and other beasts of prey; which, when dislodged by the overflowing of the waters, prowl over the adjacent plains and are very fierce and dangerous. To this the prophet alludes, when he compares the invader of Edom to "a lion coming up from the swelling of Jordan." Jer. xlix. 19. At this season also, the stream is very rapid and almost impassable. Hence the same prophet asks, "If, in the land of peace wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" (xii. 5.) L

The Jordan appears to rise from a cave, called *Panion*, about twelve miles beyond Dan, the most northern town in Canaan; which was formerly called Laish, Judg. xviii. 29; and afterward, in the days of the Apostles, Cesarea Phillipi. But the original source of this stream is supposed to be *Phiala*, a fountain of a circular figure, twelve or fifteen miles to the south-eastward; the waters of which always reach the brink but never overflow. Straws thrown into this basin have been found to come out again at Panion; and hence it has been concluded, that a current runs under ground from Phiala. Twelve miles below Dan, the river spreads itself into a lake, about seven miles long, and four broad, named by the ancients, the Lake of *Semechon*. Modern travellers denominate this tract the *Marshes of Jordan*; and represent it as nearly dry during the summer months. Some have supposed this to be the waters of Merom, mentioned, Josh. xi. 5; but it is hardly probable, that the native kings would have permitted Joshua to have penetrated, unopposed, to so great a distance from the place where he entered the country.

After proceeding southerly for about twenty-five miles, the Jordan forms another lake nearly fifteen miles long and five or six wide. Its waters are sweet and salubrious, and abound with a variety of the most excellent fishes. Formerly, a great number of persons maintained themselves by fishing in this lake; and we are told that, at one time, two hundred and thirty boats, each managed by four men, were constantly thus employed. The sacred writers give many names to this collection of waters; chiefly borrowed from places on the coasts. It is

called the *Sea of Chinnereth*, Num. xxxiv. 11. Josh. xiii. 27; the *Sea of Chinneroth*, Josh. xii. 3; the *Sea of Galilee*, Matt. iv. 18; xv. 29; John vi. 1; the *Sea of Tiberias*, John vi. 1; and the *Lake of Gennesaret*, Luke v. 1. And, as it was the only considerable collection of waters within the scene of the transactions described by the Evangelists, it is frequently referred to in the gospels, by the simple term *sea* or *lake*, without any specific designation. Matt. xvii. 27; Luke viii. 22.

It was on this lake that our Saviour calmed the storm. Luke viii. 22—26. On its surface, he walked. Matt. xiv. 22—33. Hither he sent Peter to catch the fish with the tribute money in its mouth. Matt. xvii. 27. Here Peter, under the direction of his risen Master, drew up, at one draught, one hundred and fifty three large fishes. John xxi. 6—11. And on this sea, Peter, John, Andrew and James, were pursuing their occupation, as fishermen, when they were called to be fishers of men. Matt. iv. 18, 19.

Though the Sea of Galilee is doubtless formed by the expansion of the waters of the Jordan, yet, according to the testimony of the most respectable travellers, that river passes through it with such impetuosity, that it preserves a distinct current till it leaves the lake, at its southermost extremity. Soon afterwards the river Jabbok, falls into it. On the banks of the Jabbok, Jacob wrestled with the angel of the covenant, on his return from Padan-Aram. Gen. xxxii. 22. A little to the south, some geographers place a rivulet, called the brook of Jazer; which gave name to a district mentioned Num. xxxii. 1, 3; Isa. xvi. 8, 9; and probably rose out of a lake

situated near Mount Gilead, called the Sea of Jazer, Jer. xlviii. 32. Its precise situation is not known; but it appears to have been between the Jabbok and the Arnon.

Not far hence also was the brook *Cherith*, near which Elijah concealed himself and was fed by ravens. It is not determined on which side of the Jordan this rivulet was situated; but, from the directions given to the prophet, "to turn eastward, and hide himself by the brook Cherith which is before Jordan," it appears that it lay on the west bank of that river. Elijah must have been on the west of Jordan when the command was given, or he could not have turned eastward to go to the river; and, as no mention is made of crossing, the place of his concealment was probably on the same side of the river. It was but a very inconsiderable stream; and soon exhausted by the drought 1 Kings xvii. 3, 7. It is generally placed about fifteen miles below the Sea of Galilee.

After leaving the Lake of Tiberias, the Jordan pursues an undulating course southwards, for eighty or ninety miles, till it loses itself in the Dead Sea. The country through which it passes is generally pleasant and fertile; diversified with gentle risings of the ground, which add both to the beauty and salubrity of the district. Its eastern shore has been described in our notice of Gilead and Bashan. The western coast is called in scripture "*the Plain of Jordan.*" Gen. xiii. 10. 1 Kings vii. 46; or "the region round about Jordan." Matt. iii. 5. Though the latter probably included the level country on each side of the river from the Lake of Tiberias to the Dead Sea.

The Jordan has been rendered famous by many signal interposi-

tions of Almighty power. On its surface, Elisha caused iron to swim. 2 Kings vi. 6. In its stream, the Syrian nobleman washed, and was cured of an inveterate leprosy. 2 Kings v. 14. Thrice were its waters miraculously divided, in order to afford a safe and easy passage for the servants of God: and evidently, in all the instances, nearly at that part of the river which runs in the vicinity of Jericho. Elijah before his ascension, and Elisha after he had witnessed that ascent, both in one day, passed through its channel on dry ground, not far from Jericho. 2 Kings ii. 14, 18. And when the Israelites had wandered forty years in the wilderness, after their deliverance from Egypt, and approached the termination of their toils, the Jordan, then swelled by the torrents from the mountains, rolled a boisterous and rapid stream, at that time probably more than one thousand yards in breadth, between them and the long sought Land of Promise; and presented an apparently insurmountable obstacle to their progress. But the God of nature interposed. He commanded the ark, the symbol of his presence, to be carried forwards into the stream. No sooner did the feet of those who carried it, touch the brink of the waters, than the streams which were rushing down with rapid impetuosity from the north, were arrested, and instead of flowing forwards, "stood and rose up upon a heap;" while the waters towards the south, flowed away, and left the channel of the river dry, till all the hosts of Israel had clean passed over. The chosen tribes, on this occasion, "passed over right against Jericho," not far from the termination of the Jordan at the Dead Sea. Josh. iii. iv.

Almost fifteen hundred years after this memorable passage, another event still more interesting and important took place in this river, and most probably precisely in the same part of it. The adorable Immanuel, Jesus the Saviour of the World, condescended to be baptized in this sacred stream, by his forerunner John. "And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased." Matt. iii. 13—17. What a glorious and instructive display of the Divine Majesty!

### BRIEF MEDITATIONS

ON 2 Cor. v. 8.

*Written on the evening previous to the funeral of a dear and affectionate, a kind and valuable Parent, and presented to an equally dear surviving one, on the following morning.*

Perhaps by nothing is the weakness of our faith more apparent, than by our languid desires after heavenly blessedness, and by our sorrow for those who leave time for eternity. We mourn when the blessed rejoice; and shed tears for those who will never shed them more. We lament a change, with which those on whom it has passed are infinitely satisfied. We mourn over their beloved remains, as if all we loved in them were there. But the better part has fled—the dark coffin does not receive it—the solemn grave will never confine it. The beloved *spirit*, which gave animation to the lifeless body, will never become an inhabitant of the

tomb. "It is absent from the body, and present with the Lord." Blessed! thrice blessed change! more worthy for ourselves to be welcomed with eagerness than beheld with dislike! more worthy for those most dear to us to be reviewed with tears of joy and gratitude than remembered with regret.

"Absent from the body:" the feeble languishing, disordered body. Ah happy friends, beloved fugitives from these vain scenes, mourn for us; we need not mourn for you. The gloomy scenes, which strike our imaginations with regret, disturb not yours. The dismal hearse, the narrow coffin, the gloomy grave affect you not. Absent from the body, you are far from these. However sensibly we mourn at your funerals, you mourn not at your own. These sad scenes call from us increasing grief; from you not a single tear. By you they are not seen. Absent from the body, you are absent from them. As whatever passes in dwellings where we once abode *now* affects us not, so all the dark insignia of death, and all that passes round your beloved remains, disturb not your tranquility, nor lessen your delight.

"Absent from the body." Oh! dear conquerors! then are you absent from its pains and absent from its cares. Sickness and langours shall no more afflict you; for that feeble dwelling of languors and of pains lies far beneath you in the unconscious dust. Care and grief will no more intrude upon you. These are all forgotten unless remembered to heighten your heavenly bliss.

"Absent from the body." In vain then ye once dear, still dear objects, do we sorrow over you.



You are not here—you are departed. You are not in the dust. There rests the forsaken dwelling; but you are not there. You are gone. The tomb then does not contain our treasures. Ye are now saints on high, whom we lament below.

"Forgive, ye blest, the tributary tear  
That mourns your exit from a world like this;  
Forgive the wish that would have kept you here,  
And stayed your progress to the seats of bliss."  
"No more confin'd to darksome realms of night,  
No more frail tenants pent in mortal clay;  
Now should we rather hail your glorious flight,  
And trace your progress to the realms of day."

Let *faith* then follow you *now*, and *we* will follow you *ere long*. Let *faith* trace your course to brighter worlds. It is true you are "absent from the body;" but, oh! you are "present with the Lord." Though absent, you are not lost. Though removed from us, you are removed to better society and fairer scenes.

"Present with the Lord." Oh happy conquerors! why then do we mourn your removal from such society as ours—ininitely better society is yours. 'Tis true you are severed for a time from all the tender names of earth; but "dearer better friends" exist beyond the grave, and those dearer better friends are yours.

"Present with the Lord." 'Tis this that must complete our happiness and this is yours. The heavenly mansions would not be so blest were not our God and yours, your Redeemer and ours there. You see them without the thick veil of flesh between. You are not in a remote province of the heavenly empire. You dwell in the palace itself; for you are "present with the Lord." Happy they who sojourned with the Lord of heaven when he dwelt on earth! but oh! more happy, far more happy, you who see him in his

heavenly temple and see him as he is! Now can you sound his praise in strains to mortal ears unknown; and now enjoy the infinite riches of his love.

"Present with the Lord." Ye dear departed friends, what blest employments, what delights are yours! Eye hath not seen them, ear hath not heard them, heart hath not conceived them. Our imaginations trace you through the scenes of mortal converse. We see you as we saw you once, and regret the pleasing hours which you and we once enjoyed—but, oh! why regret them? far better employments engage you than those of earth; far better delights are yours, than you ever found in wandering, in conversing, in resting with us.

"Worlds would not bribe you back to tread  
Again Life's dreary waste,  
To see again your sky o'erspread  
With all the gloomy past!"

"Present with the Lord." Ye dear departed, destined to outlive a falling world! ye are not lost! Fain would we have had you continue longer here; but why continue? What is taken from your time is added to your eternity. Our memories tell us of prospects you indulged in for earth and time—and these views are blasted. Yes, blessed disappointment! earth is changed for heaven, and hopes of transient comfort for the fruition of unfailing joy. You formed plans for the voyage, but God took you to the harbour. You sought tranquility through a few declining days on earth; but he has called you to "rapture and bliss" in the skies. You expected to pass a few more days with beloved friends below; but he has snatched you hence to join with nobler friends above. You bless that friendly wave of time, which, while you thought it was

bearing you to some earthly attainment, landed you in heaven.

“Present with the Lord.” Blessed conquerors, then are you safe! Had you continued longer here, temptation might have seduced you, satan might have overcome you, or pernicious error have led you astray; but no temptations now seduce you, no enemies assault you, no errors now mislead you.

“Present with the Lord.” Ye dear departed, why do we mourn your happiness? What was it that you prayed for? To be “present with the Lord.” What was it that you sought? To be “present with the Lord.” Your prayers are answered, your desires fulfilled. And shall we regret at this? The children of this world lament not when the labours of their friends are concluded, when the voyages and the battles of those they love are over. But alas! the children of this world are wiser than the children of light! What is it that we seek? to what most earnestly aspire? for what most anxiously hope? To be “present with the Lord.” Beloved, lamented friends, is *this* the summit of our own desires? and was *this* the summit of yours? and yet shall we regret your desires gratified? Rather should we congratulate your departure, while our faith pursues you to your heavenly dwellings.

“Present with the Lord,” but not with us; yet may we ere long be with you. You cannot come again to us, but we may shortly go to you. Our loss is the loss of your beloved society for a little span; but soon will that little span be past. Then we too will leave our feeble clay built tabernacles, we too be “absent from the body and present with the Lord.”

CHRISTIANUS.

## ANECDOTES

OF

CYRIL LUCAR,

Patriarch of Constantinople.

*The recent occurrences in Turkey, and the cruelties practised against the ecclesiastics of the Greek church, of which few of our readers can be ignorant, will give interest to the following account of similar atrocities, nearly two centuries ago; extracted from a late publication on Biblical Literature, by the Rev. J. Townley.*

Cyril Lucar was a native of Crete, educated at Venice and extensively learned. He was successively Patriarch of Alexandria and Constantinople. In his younger days, he had travelled over a considerable part of Europe; and understood, not only the Greek, Arabic and Turkish languages, but also the Latin and Italian. Possessing a mind superior to the slavish condition of his country, he formed various plans for the promotion of the common cause of christianity, and the particular church under his care. He collected an excellent library which he furnished with the choicest manuscripts. He also patronized a Greek named Nicodemus Metaxa, who had resided some years in England, and having learnt the art of printing, had procured a printing-press and types from London; whom he employed to print catechisms and other books for the instruction of the Greeks, in the principles of their religion. With the same benevolent and pious design, he promoted an edition of the New Testament in the vernacular Greek, undertaken at the instance of the Dutch Ambassador at Constantinople, and printed at Geneva in 1638, in quarto. To this edition, he wrote a preface, in which he vindicated the propriety of translating the scriptures into the vulgar tongues,

and the right of all persons to read them. With the utmost liberality, he also forwarded the designs of Dr. Pocock and other learned men, who visited Constantinople in order to acquire a more extensive and accurate knowledge of the languages, customs and literature of the East.

During his travels, his inquiries had been directed to the disputes between the Romish and Reformed Churches; the result of which had been an attachment to the doctrines and discipline of the latter. He therefore now ventured upon the bold step of printing, at Constantinople, a Confession of the Faith and Doctrines of the Greek Church; dedicated to the English monarch, Charles I. He also conceived the design of reforming the Greek church and rendering its doctrines and ritual more scriptural. He occasionally attended public worship in the British ambassador's chapel; and even undertook to be godfather to the infant son of Sir Peter Wych, who was named Cyril after the Patriarch.

His attachment to the Reformed Church and correspondence with its learned members exposed him, however, but too fatally to the machinations of his determined enemies. For nearly twenty years, the Jesuits, aided by the credit and influence of the French ambassador, perplexed and misrepresented him. In this nefarious business, his adversaries were assisted by the stratagems of some perfidious Greeks; particularly Cyril, Bishop of Berea, a man of a dark, malignant and violent spirit. Sometimes he was represented as the enemy of Islamism, and his arguments in defence of the divinity of Christ as blasphemy against Mahomet; at others, of employing the Greek press for

the purpose of circulating inflammatory and seditious publications. At one time, he was deposed; at another, heavily fined; but the influence of the British government and the exertions of its ambassadors shielded him from the ultimate designs of his adversaries, till 1638, when the atrocious deed was effected by Bairam.

Bairam being a favourite of the grand signior, and bribed for the purpose, took advantage of the grand vizier's absence, to persuade the sultan Morad, then on his way to the siege of Bagdat, that the death of Cyril was necessary for the safety of the state. An order was immediately signed for his execution and sent to the governor of Constantinople; who apprehended and confined him in one of the castles of the Bosphorus, and afterwards, on June 27, 1638, delivered him to a band of Janizaries to execute the sentence of the sultan. The venerable patriarch was then carried out to sea, as though he was again to be banished; but scarcely had they quitted the shore, before he perceived that they intended to take away his life. Kneeling down, he prayed with great fervency and recollection; while the Turkish officers inhumanly insulted him, and fastening the bowstring round his neck, strangled him. They then stripped him, and threw his body into the sea; which being driven on shore, was buried by his friends. The rage of his enemies pursued him even to the grave, they dug up his corpse and again cast it into the sea. It was however recovered a second time; and buried in a Greek chapel on a small island over against the bay of Nicomedia; from whence it was afterwards brought to Constantinople and decently interred.

In 1628, Cyril presented an ancient manuscript of the scriptures to king Charles I. which was said to have been written, in the fourth century, by Thecla, a noble Egyptian matron; and deposited in the Alexandrian Library. It is allowed by all competent judges, to be a very ancient and valuable copy; and is now preserved in the British Museum. It is written on parchment, in the uncial character, without distinction of chapters, verses or words. It is in four folio volumes, three of which contain the Old Testament, and the fourth, the New. In 1786, a fac simile, or an exact imitation of the New Testament of this manuscript was published, by Dr. Wirde, with types cast on purpose, without intervals between the words. And in 1814, a similar fac simile of the Old Testament was ordered to be published, by the House of Commons, at the public expence.

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## CHRISTIAN MORALS.

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### THE DUTIES OF SUBJECTS.

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Society cannot subsist without government. It originated in the first family where nature, reason and necessity constituted the parent the governor, and the other branches of the household his subjects. The patriarchal authority succeeded to the paternal: and the venerable progenitor ruled over the numerous families which had sprung from him; or the oldest lineal descendant of the first founder, exercised a fraternal sway over his kindred. As mankind increased, the forms of government multiplied, and empires, kingdoms and republics arose. It is the business of the

politician not of the moralist, to examine the merits or defects of each form of government. To the latter, it is sufficient to know, that some system of magistracy is necessary for the welfare of society, if not for its existence; and that the great Ruler of the universe has given his sanction to it. "For there is no power but of God: the powers that be are ordained of God." Rom. xiii. 1. Christians then, as well as all others, who live under the protection of a state, have duties to perform towards their rulers; and these duties are plainly specified in the sacred scriptures.

But, while we endeavour to trace the dictates of revelation on this delicate and important subject, it is hoped, that it will be explicitly understood, that the observations which may be made, apply only to the general and tranquil state of society, and cannot be extended to those extraordinary conjunctures which demand and justify extraordinary proceedings. In such cases, christianity deprives its professor of none of his natural rights, nor forbids any legitimate mode of obtaining or preserving them. A conscientious follower of the Lamb, however, when placed, for the trial of his graces, in such a situation, will be careful, before he ventures to act, to ascertain that his motives are pure, his co-operation required by the interest of his country, and all his proceedings sanctioned by the justice of his cause.

The great duty which subjects, in a well ordered state, owe to their rulers is *obedience*. This results from the very nature of the institution. Magistrates are placed at the head of a nation, to direct its united exertions, promote its general interests and

manage its public concerns. From their station, education and pursuits, they are better qualified to judge what will advance the common good than individuals; and unless their laws are obeyed and their regulations observed, the purposes for which they are appointed will be frustrated, and the design of government defeated. This is the plainest dictate of reason; and it is likewise the decided language of scripture. "Let every soul be subject to the higher powers." "Put them in mind," says Paul to his son Titus, whom he had left to instruct the christians in Crete, "to be subject to principalities and powers, to obey magistrates." "Submit yourselves," writes Peter to the christians scattered through various provinces, "to every ordinance of man for the Lord's sake: whether it be to the king as supreme, or unto governors, as unto those that are sent by him for the punishment of evil-doers, and the praise of them that do well. For so is the will of God."

One part of the obedience due to governors, is a *conscientious payment of all the taxes imposed by legitimate authority*. Equity requires that those who share the protection of a state and enjoy its privileges, should contribute their proportion to the expenses incurred by securing these advantages. Nor will any notion that an individual may entertain of the necessity of the imposts or the economy of those who manage and apply them, release him from this obligation. He may, through ignorance, prejudice or misinformation, form unjust conclusions on matters which very few have opportunities of thoroughly understanding; and thus dishonestly withhold from the government what its exigencies require.

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Even allowing his objections to have a just foundation, by evading the bearing of his proportion of a burden which perhaps ought to be lessened, he only throws a heavier weight on his fellow subjects, and loads them with a part of what he ought to carry. Besides, such conduct is a violation of the laws, which every one is bound to regard, till they are legally repealed. On this part of duty, the scriptures are remarkably explicit. "For this cause," says the apostle of the gentiles to the christians at Rome, "pay ye tribute also: for they are God's ministers attending continually on this very thing. Render therefore, to all their dues: tribute to whom tribute is due; custom, to whom custom; fear, to whom fear." "Render to Cæsar the things that are Cæsar's," was the precept of the divine Founder of Christianity; and he gave an instructive comment on this comprehensive precept, when he condescended to work a miracle, rather than to refuse or to evade the demand of those that received tribute money. Matt. xvii. 24—27. How totally unfounded then was the accusation which the wicked multitude brought against our Saviour before the Roman governor, that he "forbade to give tribute to Cæsar." Luke xxiii. 2.

Obedience also requires, that *we conduct ourselves peaceably*; and neither interrupt the tranquility of society ourselves, nor countenance others in any measures that have a tendency to create disturbance. Those persons ought carefully to be avoided who, under the pretence of reforming abuses, take the most effectual means to destroy order, embarrass the operations of government, and injure the best interests of the people. "My son,"

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observes the wise man, "fear thou the Lord and the king; meddle not with them that are given to change. For their calamity shall come suddenly: and who knoweth the end of them both?" Prov. xxiv. 20, 21. Advice, by attending to which, every member of society, but especially every christian, would effectually promote his own happiness, and the good of his country.

A christian too who wishes to imitate his Saviour, *will be careful how he engages himself too eagerly in political squabbles.* It is observable with what wisdom the blessed Jesus escaped from repeated snares, that were laid to make him a party in the political questions which then agitated the public mind. And his followers, unless their stations in society, or some other circumstance make their interference necessary and likely to be useful, will find it to be the part both of prudence and piety not to suffer such questions to engross too much of their attention, or take too deep a hold on their passions. Did it not often lead to very serious consequences, it would excite a smile, in an intelligent spectator, to see persons, whose opinions can have no weight, and whose interference cannot possibly produce any effect, neglect their own concerns, both civil and religious, both domestic and social, to embroil themselves in discussions in which they can have no influence. Would every one endeavour to pay a practical regard to the apostolic injunction and "study to be quiet, and to do his *own* business," it would conduce much to the interest of individuals, as well as the peace of society. It is not denied, that a conscientious regard to duty may sometimes lead a real christian to engage, and engage

heartily, in questions of a public and political nature, in which, as a member of the commonwealth, he has as much interest as his fellow-citizens; but such is their secularizing tendency, and so many vexations and disadvantages usually attend the agitation of them, that he will be very certain that duty calls him to the task, before he involve himself in a vortex which, it is to be feared, has drawn many down to perdition both temporal and spiritual.

And a well-informed christian, who is properly aware of the dignity and delicacy of his holy profession, will be very solicitous, when he does interfere in politics, not to identify his religion with these secular discussions. Whatever part he takes in public affairs will be as a member of civil society, and not as a member of a christian community. Through a neglect of this, infinite mischief has sometimes been done to the cause of Christ, occasion has been given to its enemies to oppress it, and the ways of truth have been exposed to much calumny and reproach.

It is likewise a breach of the obedience which we owe to our rulers to *indulge in reproachful speeches and hard thoughts against them.* It is often painful to hear persons, who profess to be religious, use language the most disrespectful towards those in high stations. This conduct is not only inconsistent with the spirit of genuine christianity, and the general language of the scriptures, which repeatedly forbid all evil speaking: but is directly opposed to some of the plainest and most pointed precepts in the pages of revelation. "Thou shalt not revile the gods, (that is, the magistrates,) nor curse the ruler of thy people," was a command given

by the Lord himself to the Israelites; and sanctioned by the great apostle of the gentiles, who explains it as meaning "Thou shalt not speak evil of the ruler of thy people." Exod. xxii. 28; Acts xxiii. 5. "Curse not the king, no, not in thy thought," says the preacher. "Is it fit," asks the excellent Elihu, "to say to a king thou art wicked? and to princes ye are ungodly?" Job xxxiv. 18. "Render to all their due—honour to whom honour," says Paul. "Honour the king," is the exhortation of Peter, in one of his epistles; and, in the other, describing some of the most wicked of men, he characterizes them as "despisers of government, and not afraid to speak evil of dignities." 1 Pet. ii. 17; 2 Pet. ii. 10. And the same crimes are ascribed to similar characters by Jude. (ver. 8.) Surely some professors of religion never reflect on these parts of their Bibles.

Again. Subjects ought *heartily and affectionately to pray for their rulers*. "I exhort, therefore," enjoins Paul, "that first of all, supplications, prayers, intercessions and giving of thanks be made for all men; for kings and for all that are in authority." 1 Tim. ii. 1, 2. And, when we consider how important their stations are, what an awful responsibility lies upon them, and how momentous and extensive the effects that often depend on their decisions, if we desire the welfare of our country, we shall feel the propriety of supplicating the Father of lights to illuminate and direct them, that they may aim at proper objects and adopt the best means of attaining them.

This is a hasty glance at the principal duties which are involved in that obedience which subjects owe to their rulers. There

is however one case in which it would be sinful in the disciples of Christ to yield obedience to earthly magistrates. They ought never to forget, that, though, in all civil affairs, they are required to be subject to principalities and powers, yet they have a superior Lord and Sovereign to whom their first allegiance is due. In all instances, therefore, when the laws of the state either require them to do any thing which the laws of God forbid, or prohibit them from doing what the laws of God require, they ought conscientiously to discharge their duty to their Creator, and modestly but firmly appeal to their earthly rulers, in the simple and dignified language of the first apostles, "whether it be right in the sight of God, to hearken unto you more than unto God, judge ye." Acts iv. 19.

The *motives* to the performance of this duty are numerous, and strongly and frequently urged by the sacred writers. We are to pray for kings and all in authority, *for our own sakes*, that we may enjoy the benefit of a good government and "live quiet and peaceable lives in all godliness: for this is good and acceptable in the sight of God our Saviour."—We ought to submit to every ordinance *for the sake of our religious character*, that "with well doing we may put to silence the ignorance of foolish men; for such is the will of God."—We *shall recommend the cause of real liberty* and contribute to its preservation, when "though free, we use not our liberty for a cloak of maliciousness, but as the servants of God."—We ought to yield obedience to magistrates "*for the Lord's sake*," because it is strictly commanded in his revealed will, to which we profess implicit re-

gard, and which urges few moral duties more frequently or more explicitly than it does this.— Lastly. “We must needs be subject, not only for wrath but *for conscience sake* :” not merely through fear of the wrath of the magistrate, or the punishment which he might inflict for disobedience, but because a good and enlightened conscience requires submission. For were we placed, by divine Providence, as governors, we should reasonably expect that our subjects should be obedient to the laws, just in their contributions, peaceable in their conduct, respectful in their behaviour towards us, and affectionate in their prayers for us. “All things, therefore, whatsoever ye would that men should do to you, do ye even so to them.”

*Lladshew,* JACOBUS.  
February 4, 1822.

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MILES COVERDALE

AND

JOHN FRITH,

*The Friends of Wm. Tyndale.*

Several of our readers having expressed a wish to know more of the friends and fellow-labourers of Wm. Tyndale, a few anecdotes of whom were introduced in the first number, we present them with brief notices of two whose names ought to be had in perpetual remembrance.

We have seen, that Tyndale was prevented from completing the laudable object of his ardent desire, the translation of the whole scriptures into English, by receiving the crown of martyrdom. His friend, MILES COVERDALE, had been his assistant in translating a part of the Old Testament. This worthy man was born in Yorkshire, about 1486, and be-

came an Augustin monk. It does not appear when he embraced the doctrines of the Reformation; but he was an exile on account of his religion, during the former part of the reign of Henry VIII. In 1530, he, in conjunction with Tyndale, published the five books of Moses in English, at Ham-  
burgh. Owing to the danger accompanying such an attempt, it was printed at several presses and in a variety of types. To each book, was prefixed a prologue, and a few notes explanatory of certain words were added in the margin. Next year, Tyndale published a translation of the prophecy of Jonah: and appears afterwards to have laboured diligently with Coverdale in completing the other parts of the Old Testament.

Tyndale's persecutions and imprisonment did not discourage his friend from pursuing his benevolent designs. In 1535, the *first translation of the whole Bible into English* was published abroad, under the superintendance of Miles Coverdale; and has since been generally known as *Coverdale's Bible*. From Genesis to the end of Chronicles and the book of Jonah were translated by Tyndale; the rest of the Old Testament by Coverdale; and the whole New Testament was Tyndale's: though it appears that Coverdale carefully revised and corrected the whole of Tyndale's version. In publishing this edition. He appears to have been generously assisted by the bounty of some wealthy friends of Revelation; for, in the dedication, he says, that “it was neither his labour nor desire to have this work put into his hands; but that being instantly required to undertake it, and the Holy Ghost moving other men to do the cost



thereof, he was the more bold to take it hand." This Bible was in folio, and supposed to be printed at Zurich. Coverdale dedicated it to Henry VIII. and honestly tells the king, that the pope had given him the title of Defender of the Faith, "only because his highness suffered his bishops to burn God's Word, the root of Faith, and to persecute the lovers and ministers of it." Henry, however, seems to have received the work with some favour, and gave it to bishop Gardiner and others to examine. They kept it so long, that the monarch grew impatient, and calling for it, demanded their opinion of the translation. They replied that there were many faults in it. "Well," said the king, "but are there any heresies?" On their acknowledging, that they could find none; "Then," said Henry, "in God's name, let it go abroad among our people." For a short time, it was permitted to be publickly read; but that capricious prince soon changed his mind, and forbade it under severe penalties.

Towards the close of Henry's reign, Miles Coverdale was permitted to return to his native country; and when the king married Catherine Parr, in 1546, he was made her almoner. During the reign of Edward VI. he was created bishop of Exeter; but on the accession of the bloody queen Mary, was deprived of his see, and committed to prison. Being well known to the protestants on the continent, they interested themselves in his favour; and, at the earnest request of the king of Denmark, he was released out of prison, and, as a very great indulgence, permitted to retire into a foreign country. Soon after Elizabeth obtained the crown, Coverdale returned to England; but having imbibed the opinions

of the puritans, he refused to resume his bishopric. The bishop of London gave him a small living; of which he was soon deprived, for declining to comply with the terms of conformity. These scruples made him obnoxious to the lofty and intolerant Elizabeth; and he died, in extreme indigence, May 28, 1567, at the advanced age of eighty-one. He was a man universally esteemed for his piety, his scriptural knowledge, and his diligence in preaching.

Another of Wm. Tyndale's most valued friends was JOHN FRITH. This young man possessed excellent natural abilities, great assiduity in his exertions for improvement, and a most amiable and peaceable disposition. He was educated at Cambridge, and made great progress in his studies. Here he became acquainted with Wm. Tyndale; and, by his instructions, his eyes were opened to the errors of popery, and he heartily embraced the gospel.

About this time, cardinal Wolsey founded a college at Oxford, since called Christ College; and sought for eminent men to occupy the various offices in his new institution. About ten choice scholars were removed from Cambridge, and among others John Frith, who was then Bachelor of Arts. But most of them being young men of inquisitive minds, they had frequent conversation on the abuses which had crept into the church of Rome. This was reported to the cardinal, and they were accused of heresy. They were confined in a vault under the college, where large quantities of salt fish had been deposited. In this place, they were detained for many weeks; till, through the dampness and stench of the place, their healths

were deeply affected. Three of them being removed, on account of indisposition, to their chambers, all died in a few days. This induced the cardinal to order, that the rest should be released, on condition of not going above ten miles from Oxford. Frith, observing the severity, with which those were treated who dared to form their opinions on the scriptures, left the kingdom, and dwelt two years abroad.

This excellent young man had occasion afterwards to come over to England, on his private affairs; but found it necessary to assume a disguise. At Reading, he was seized as a vagrant, and put into the stocks. After lying there till he was almost perished with hunger, and not daring to discover himself, he sent for the schoolmaster of the town; stated his case to him in latin, and, having gained his confidence, by repeating a large portion from Homer, in the original greek, entreated him to procure his liberty. The schoolmaster instantly went to the magistrates; and representing the injury which they had done to so learned and excellent a youth, obtained an order for his release. He did not however escape long. For having incurred the displeasure of Sir Thomas More, then chancellor of England, he was pursued by land and sea; and a large reward offered for his apprehension. He was, at last, treacherously betrayed into the hands of his enemies, and lodged in the Tower of London.

More's resentment against Frith was sharpened by controversy. The latter had conversed freely with an old and familiar friend, on the subject of transubstantiation; and at his earnest request gave him the substance of his arguments against it in writing. His friend, was induced, by the impor-

tunity of an acquaintance to lend him the book to peruse; and it was immediately carried by him to the chancellor. That magistrate not only took prompt measures for taking Frith into custody, but undertook to answer his arguments. He accordingly drew up a refutation, which contrary to the author's wish, was handed to Frith, while in prison. The prisoner entered the lists with the chancellor; and soon produced a reply to his refutation. Several writers joined the stronger party; and this young man had, at one time, three learned opponents. He however maintained his opinions steadily against all; and with so much success, that one of them, More's son-in-law, threw down his arms and confessed himself conquered.

But More was not so easily satisfied. The prisoner was examined before several bishops; and defended himself with great temper, ability and moderation. June 20, 1533, he was finally arraigned before the bishops of London, Winchester and Lincoln, and condemned to the flames. Being taken to Smithfield, July 4, when the faggots were piled round him, he cheerfully embraced them. Another young man was burnt with him; and a popish priest who attended, openly admonished the people not to pray for them, any more than they would for a dog. This unfeeling expression excited great indignation in the spectators; but Frith only smiled, and said, "The Lord forgive him." The wind carried the flames from him to his partner, and thus lengthened his own sufferings; but his constancy and patience never failed him; he seemed, says the historian, "as though he had felt no pain in that long torment, and rather rejoiced for his companion, than was careful for himself."

## CORRESPONDENCE.

*Remarks on Romans, ix, x, xi.*

In reply to a Query.

Gentlemen,

THE passage, Rom. ix. 14—20, referred to by *Juvenis*, page 8, of your first number, is confessedly difficult and obscure; and has employed the pens of many learned expositors. It would far exceed the limits of a publication like yours to enter into a full discussion of it; but the following plain hints may, perhaps, under the divine blessing, relieve, in some degree, the embarrassment which your correspondent, in common with many others, feel, when he reflects on some of the expressions which the writer employs.

In a book, professing to treat on subjects so awfully sublime and important as the Bible contains, written in such different and remote ages, and alluding to circumstances and customs so imperfectly known to us, especially when read by creatures so ignorant and prejudiced as we are, we may expect to find some things too abstruse for our narrow conceptions. This is the case in nature and in providence; and may therefore be reasonably expected to occur in revelation. The apostle Peter assures us, that there are some things, in Paul's epistles, "hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction." 2 Pet. iii. 16. It would not perhaps be prudent to assert, that the sacred writer refers to this part of the epistle to the Romans; but certain it is, that it has often been the source of perplexity and grief to many upright minds; and has been by others "turned into lasciviousness." These deplorable effects would be prevented, if the inquiring mind, instead of distracting itself with fruitless endeavours to fathom a detached text, took a connected view of the whole volume of inspiration, and observed what doctrines are plainly and constantly taught in it, and what principles run through the whole dispensation of the gospel. Then, if any single passage appeared to him to be inconsistent with the current tenor of scripture, or the acknowledged and revealed character of its divine Author, he might justly conclude that he misunderstood its real import.

And, should he not be able, after diligent and honest investigation, to discover a meaning that accords with the other parts of the sacred volume, he might safely leave it, till he shall acquire greater illumination, or arrive in the region of light and truth, where all doubts will vanish, and he will know as he is known. Though the essential truths of the gospel on which our salvation depends, are so plain, that "he that runs may read them;" yet the best enlightened christian will, with respect to some points, be compelled to adopt this method. Whether the passage before us be of that class, the intelligent reader will judge, when he has attentively considered it. To assist his inquiries, a few leading thoughts are submitted to his candid perusal.

I. The apostle cannot intend, in this celebrated chapter, to assert the doctrine of the absolute, unconditional fore-appointment of individuals to eternal happiness or misery, by an irreversible decree; for these reasons, among many others.

1. Such a doctrine is inconsistent with the whole tenor of revelation, and contrary to the plain and express language of numerous passages of scripture. Throughout the oracles of truth, the final states of men are uniformly represented as depending, not on any previous decree of election or reprobation, but on their own acceptance or refusal of the provision, which infinite Wisdom and Love have made for the salvation of *all* mankind; and which the Almighty freely offers to *all*, and most affectionately invites and urges *all* to accept. It would be easy to fill your pamphlet with evidence of this assertion, by citations from almost every page of the sacred volume; but let your correspondent read it with this view, and judge for himself. A few passages only can be repeated, as specimens of the rest. "The Lord is gracious, and full of compassion; slow to anger, and of great mercy. He is good to all, and his tender mercies are over all his works." *Psa. cxlv. 8, 9.* "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from their ways and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" *Ezek. xxxiii. 2.* "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "He that believeth on him is not condemned: but

he that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God." John iii. 16, 18, 36. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." Mark xvi. 15, 16. Christ "by the grace of God tasted death for every man." Heb. ii. 9. "Christ gave himself a ransom for all." 1 Tim. ii. 6. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John ii. 2. "Ye will not come unto me, that ye might have life." John v. 40. "Because I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity and mock when your fear cometh." &c. Prov. i. 24—33.

2. The doctrine of absolute, unconditional, personal election is inconsistent with the Apostle's own assertions in this epistle and even in this chapter; and therefore cannot be taught in this passage. At verse 31, the rejected are said "not to have attained to the law of righteousness;" and the reason is assigned in the succeeding verse. And is it because they were fore-ordained not to attain to it? No: but "because they sought it not by faith, but as it were by the works of the law." Or as it is explained more at large a few verses afterwards, "because being ignorant of God's righteousness, and going about to establish their own righteousness, they have not submitted themselves to the righteousness of God." (x. 3.) Indeed so far was the writer of this epistle from supposing the election and reprobation of which he was treating, either unconditional or irrevocable, that he affirms the objects of the latter fell into that state through unbelief, and shall, if they abide not in unbelief, be restored: and the objects of the former are cautioned to continue in obedience, or they shall be cut off or reprobated. Read his own words. "Because of unbelief they were broken off, and thou standest by faith. Be not high minded but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God. On them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou shalt be cut off. And they

also if they abide not in unbelief shall be grafted in: for God is able to graft them in again." (xi. 20—23.) And the whole of the eleventh chapter seems designed expressly to prove that neither the election of the one, nor the rejection of the other was universal and final, but partial and temporary. This chapter ought always to be read in connection with the ninth, as furnishing an useful key to its meaning.

II. The apostle is speaking, in this important part of his epistle, of *God's chusing a certain class of people to the external privileges of his church, and withholding or taking away those privileges from another people*; and not of the chusing of individuals to final happiness or misery. This will appear if we consider

1. The phraseology adopted by the writer. The one party are—"his kinsmen according to the flesh"—"God's people"—"Jews"—"natural branches;" but most frequently "*Israel*;" the other,—"*us* whom he hath called, not of the Jews only but also of the gentiles"—those who were not God's people,—"*wild olive tree*"—"Gentiles." Now it is evident that these terms designate classes or descriptions of men, not individuals.

2. The examples which are adduced. The choice of Isaac in preference to Ishmael, and of Jacob in preference to Esau, related to the temporal circumstances of their posterity and not to the persons themselves. This is plain from the whole sacred history; and especially from the answer of the Lord to Rebecca, the mother of Jacob and Esau. It would indeed have been a most appalling and unparalleled answer to the prayer of an anxious mother, had she been informed, that one of her children, "being not yet born, neither having done any good or evil," was doomed to eternal misery. But far be it from the God of love to act thus. "Shall not the Judge of all the earth do right?" Yes. "The Lord said unto her, *Two nations* are in thy womb, and *two manner of people* shall be separated from thy bowels, and the one *people* shall be stronger than the other people; and the elder shall serve the younger." Gen. xxv. 23. It is evident this prediction had respect to the descendants, the *nations* that were to spring from the two brothers, and not to the brothers themselves. And in this sense only was it fulfilled. Esau never did serve Jacob; but, on the contrary, Jacob feared Esau, bowed

down to the ground before him seven times, and repeatedly acknowledged him for his Lord. Gen. xxxii. xxxiii.

3. The simile by which the apostle illustrates his meaning. It is the potter and his clay, borrowed from Jeremiah; and is thus explained by the Lord himself. "O house of Israel, cannot I do with you, as this potter? saith the Lord. Behold as clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant, I shall speak concerning a nation or a kingdom, to pluck up and to pull down and to destroy it, if that nation against whom I have pronounced, turn from their evil, I will repent of the evil which I thought to do unto them. And at what instant I shall speak concerning a nation or concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then will I repent of the good wherewith I said I would benefit them." Jer. xviii. 6—10. Surely, after reading this awful yet pleasing declaration of the will of God, we shall not dare to suppose that the apostle is defending an election, even in a national and temporal sense, either unconditional or irreversible.

III. The true state of the case appears to be this. At a time when the knowledge and worship of the true God were likely to be lost from among men, the Almighty had, in his sovereign wisdom revealed himself to Abraham, and chosen him and his descendants to be the guardians of his religion and laws. This distinction he had seen fit to confine to Isaac, to the exclusion of the other children of Abraham; and afterwards to Jacob, to the exclusion of his brother Esau. The Jews, the descendants of Jacob, enjoyed great privileges as the chosen people of God; the principal of which are enumerated in the fourth and fifth verses of this ninth chapter. But when the Jews, always a perverse nation, had completed their iniquity, and forfeited these privileges, by the rejection of the Messiah, the door of the church was thrown open to the gentiles. This caused great envy and opposition in the minds of the Jews. They obstinately persisted in claiming an exclusive right to be the people of God; and grounded their claims on the covenants made with their forefathers. This election of believers of all nations to be the church of God, and the rejection of the Jews as a people from this high distinction, are the chief subjects

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of that part of the epistle to the Romans contained in the ninth, tenth and eleventh chapters: and to vindicate the justice of God in this dispensation of his favours, against the cavils of the Jews, is the particular object of this ninth chapter.

Let your correspondent read over these chapters, with the above remarks in view, and many of his difficulties will disappear. Some obscurity will doubtless remain on detached texts, and it would be proper to attempt their elucidation; and especially to apply these general principles to the verses to which he particularly refers. But I perceive that I have already encroached very unreasonably on your pages, and must therefore postpone the attempt to a future letter. Praying that a divine blessing may attend these observations, I remain,

Your's, cordially,  
SCRUTATOR.

*The following Summary of the contents of these three chapters, given by the judicious and candid Dr. Doddridge, may assist the querist. It corresponds, in a good degree, with the principles assumed by our correspondent, Scrutator.*

"As the calling of the Gentiles and rejection of the Jews was a topic of great importance, the apostle employs the ninth, tenth and eleventh chapters in the discussion of it. He introduces it by declaring that he thought most honourably and affectionately of the Jewish nation; (ix. 1—5) and then shews—1. That the rejection of a considerable part of the seed of Abraham, and of the posterity of Isaac too, was an incontestable fact, which the Jews themselves could not but grant had happened with respect to the descendants of Ishmael and Esau. (ix. 6—13.) 2. That the sovereign choice of some individuals to peculiar privileges, to which none had any claim; and the sovereign appointment of some among many criminals to peculiar and exemplary punishment, was consistent both with reason and scripture (ix. 14—21) —3. That the taking of the Gentiles to be God's peculiar people, when Israel should be rejected, had been actually foretold, both by Hosea and Isaiah. (ix. 25—33.)—4. That God hath graciously offered the gospel-salvation to Jews and Gentiles, on the same equitable and easy terms; though Israel, by a bigotted attachment to their own law, had rejected it. (x. 1—21.)

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—That nevertheless the rejection of Israel, though according to their own prophecies it be general, and attended with astonishing blindness and obstinacy, yet is not total, there still being a happy number of believers among them. (xi. 1—10.) 6. That the rejection of the rest is not final; but that the time shall come when, to the unspeakable joy of the whole christian world, the Jews shall in a body be brought into the church of Christ. (xi. 11—31.)—7. That in the mean time their obstinacy and rejection is overruled to such happy purposes as serve, through the whole various scene, to display, in a glorious manner, the unsearchable wisdom of God.”(xi. 32, 36.)

*Fam. Expos. Gen. Introd. to Romans.*

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### VISITING ON LORD'S DAYS.— IMMORAL SUNDAY SCHOOL TEACHERS.

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*Gentlemen,*

Permit me to drop a few hints on two of the Queries proposed by J. K. page 53 of your last number, as they appear to demand some attention.

The practice of paying visits on the Lord's day, except in peculiar circumstances, has always appeared to me inconsistent with the character of a well-informed christian, and attended with many disadvantages. It distracts the mind, unfits it for the sacred duties of the day, and leads to much carnal and unprofitable conversation. If the visit be paid to a serious family, it disturbs their domestic arrangements, causes extraordinary trouble, and prevents the placid and uninterrupted devotion of the day to those sacred objects, for which infinite wisdom has separated it from the other days of the week. Such is the natural effect when neither the visitors nor the parties visited are hindered from attending the public means of grace: when that happens, then the practice is still more blameworthy. It involves the guilt of neglecting the assembling themselves together, it sets a pernicious example to others; especially young persons and those who are beginning to walk in the ways of the Lord; it thins our congregations, and discourages our ministers. It is a conformity to the world unworthy of the christian character.

If this be the impropriety of common visiting on the Lord's day, surely to attend village wakes, &c. on that sacred day is still more objectionable. From the little I know of such scenes, I feel no hesitation in saying, that "members of christian churches" ought never to be seen at them, on any day. It is exposing themselves to temptation, countenancing the destruction of others, and sacrificing the honour of the religion we profess. But, for professors to attend such places on the Lord's day, is an enormity which I hope seldom occurs; and when it does, it becomes a serious subject of church discipline.

It is certainly highly improper for "persons of an immoral character" to be employed as Sunday School Teachers. The great object of those excellent institutions is the reformation of immoral characters and the forming moral and religious ones. But how can a person who himself is guilty of immorality pursue such an object? Every step he took towards accomplishing it, would be a condemnation of himself: every word he spoke, a satire on his own conduct. It would therefore be unreasonable to expect him to engage in such a work with a sincere desire to be useful. But, should habit, imitation, or even theoretic knowledge enable him to explain the precepts of virtue and enforce them by proper motives, yet his instruction would be injurious. Children are not so easily imposed upon. They would compare his conduct with his precepts, and the inconsistency would lead them to despise the one and slight the other. They are better reasoners than we are willing to allow; and would very naturally conclude that a person, whose conduct opposed his words, could not believe the truths which he wished to teach them: and seeing such a character countenanced by others whose conduct was more consistent, they would suspect that even they were not very sincere in belief of the authority of precepts which they permitted to be disregarded with so much indifference. The dictates of revelation, if enforced by an immoral person, would thus lose their sanction; the seeds of future infidelity be early sown in the youthful breast; and the consequences, unless prevented by divine grace, would be awfully important. Those who are engaged in sunday schools ought to be very

cautions in every word and action. Imperfections, numerous and striking, exist in the conversation of the best of men; and children are quick-sighted to observe and turn them to disadvantage; but to employ a known immoral character as a teacher, is big with danger; and ought to be vigorously opposed by every true friend to those well-intended, though, it is much to be feared, often ill-conducted institutions.

Hoping that these free and honest remarks will cause some to think,  
I am, yours respectfully,

VERAX.

## VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c. &c.

**THE INFIDEL RECLAIMED.** *Francis Junius*, a very learned and pious man, and an eminent translator of the scriptures, imbibed the principles of infidelity at the university; but was graciously recovered from his error. Of the manner of his conversion, he has left this interesting account. "My father, who was frequently reading the New Testament, and had long observed with grief the progress I had made in infidelity, had put that book into my way in his library; in order to attract my attention, if it pleased God to bless his design, though withholding me the least intimation of it. This New Testament, thus providentially laid before me, I open deeply engaged in other thoughts. At the very first view, that most august chapter of John the evangelist and apostle, "In the beginning was the Word," &c. presents itself to me. I read part of the chapter, and reading am so affected with it, that I am suddenly struck with the divinity of the argument, and the majesty and authority of the composition, as very far surpassing the highest flights of human eloquence. My body shuddered, my mind was overwhelmed; and I was so agitated the whole day, that I scarcely knew who I was. Thou didst remember me, O Lord my God, according to thy boundless mercy, and didst receive the lost sheep into thy flock. From that day, God wrought so mightily in me by the power of his Spirit, that I began to have less relish for all other studies and pursuits; and bent myself with greater ardour and attention to every thing which had relation to God."

**DEPLORABLE IGNORANCE.** Dr. John White, vicar of Eccles, at the commencement of the seventeenth century, relates a striking instance of the ignorance which reigned among the members of the church of Rome." I called at an aged woman's house, and desiring her to repeat unto me the creed, she said it in barbarous latin. On my essaying to teach it her in English, she answered; "My latin creed had served my turn to this age, and I will now learn no new one." And, when I asked her, who Jesus Christ was that the creed said was born of the virgin Mary, she answered, "I cannot tell; but, by my dear Lady, it is sure some good thing, or it should never have been put in the creed. What it is I cannot tell you; for I never was taught so much myself." This woman afterwards heard me willingly and rejoiced to understand these things. She repeated strange things of the barbarous ignorance and irreligion of those times wherein she was brought up."

**PRIVILEGED ORDERS.** In 1543, an act was passed to regulate the reading of the Bible; which after totally prohibiting the perusal of Tyndale's version, allowed other translations to be made use of under certain restrictions, providing all the marginal notes and comments were entirely defaced. This act forbade any person from reading the scriptures in a public assembly, without a licence from the king or some ordinary. It permitted the officers of state, judges, &c. who had been accustomed to use extracts from the Bible in their speeches, to continue the practice. Every nobleman and gentleman, being a householder, might read them in his house to his own family. Every merchant, being a householder, might read them privately. Noblewomen and gentlewomen might read them to themselves but not to others; but no other females were permitted to peruse them either to themselves or others. Artificers, apprentices, journeymen, servingmen, and all husbandmen, under the rank of yeoman, and all labourers, were strictly forbidden to read the Bible or New Testament in English, either privately or publickly, to themselves or others. The penalty for the first offence was, to recant; for the second, to bear a faggot; and for the third, to be burnt. —How different from the spirit of the present times, when such noble efforts are making to put the scriptures into

the hands of the lowest classes of society and to teach them to read them! May they value and improve the privilege!

**A MECHANICAL CONCORDANCE.**—About the time of the civil wars, a singular instance of attachment to the Word of God was shown by a poor and illiterate, but pious and excellent man, the servant of John Bruen, Esq. of Stapleford, in Cheshire. His name was *Robert Pasfield*; but he was most commonly called Old Robert. Though he could neither write nor read, he became mighty in the scriptures, by means of a curious invention to assist his memory. He framed a girdle of leather, long and large, which went twice about him. This he divided into several parts, allotting every book in the Bible, in their order, to some of these divisions. For the chapters he affixed points or thongs of leather to the several divisions, and made knots by fives or tens thereupon to distinguish the chapters of that book; and by other points he divided the chapters into their particular contents or verses, as occasion required. This he used instead of pen and ink in hearing sermons; and made so good a use of it, that, on coming home, he was able by it to repeat the sermon, quote the texts of scripture, &c. to his own great comfort, and to the benefit of others. This girdle, Mr. Bruen kept after Old Robert's death, hung it up in his study, and used pleasantly to call it *The Girdle of Verity*.

**CLERICAL HYPOCRISY.**—Ernest, prince of Saxe-Gotha, in Germany, usually carried with him a list of the parishes and schools, with their ministers and masters. Passing through a village, he entered the minister's house, inspected his library; and perceiving his Bible covered with dust, he put a gold ducat at the beginning of the book of Revelations, unobserved by the divine. The following year, he paid another visit to the same priest, and inquired concerning his method of reading the sacred volume. The minister told his highness that it was his practice to read over the whole Bible every four months, together with the critical observations; and that he spent some hours every day in the study of a particular book, and in perusing the best commentators who had written upon that book. His highness then took up the Bible, opened it,

and, to the no small confusion of the clerical hypocrite, found the ducat where he had laid it the preceding year.

**TESTIMONY SUPERIOR TO OBJECTIONS.**—The celebrated Dr. Johnson talking of those who deny the truth of christianity, said, "It is always easy to be on the negative side. If a man were to deny that there is salt upon the table, you could not reduce him to an absurdity. Come, let us try this a little further. I deny that Canada is taken; and I can support my denial by pretty good arguments. The French are a much more numerous people than we; and it is not likely that they would allow us to take it. But the ministry have assured us, in all the formality of a gazette, that it is taken. Very true: but the ministry have put us to an enormous expence by the war in America; and it is their interest to persuade us, that we have got something for our money. But the fact is confirmed by thousands of men who were at the taking of it, Ay: but these men have still more interest in deceiving us. They do not want that you should think that the French have beat them, but that they have beat the French. Now: suppose you should go over and find that it really is taken, that would only satisfy yourself. For when you come home we will not believe you; we will say that you have been bridled. Yet, Sir, notwithstanding all these plausible objections, we have no doubt that Canada is really taken. Such is the weight of common testimony; how much stronger are the evidences of the christian religion."

**TIME MISSENT.**—Much of our time is lost in vacillation. More hours are often wasted in irresolute attempts and idle wishes, than would be sufficient for the attainment of the highest and noblest objects. This is particularly the case in religion. It is an artifice of satan, to keep some characters halting for many years between two opinions, till at last they embrace neither. Many a day, week, month and year, is lost under the deceitful semblance of consideration and inquiry, which end at last in a state of more abject vassalage to old and evil habits. If our stock is small, it ought to be the better used; and where there is no store, there ought to be no waste. He that lives on Providence



from day to day, ought to be the more frugal and industrious; and as we have no time in hand, we ought to be more parsimonious of every moment we receive.

**THE IMPORTANCE OF PRINCIPLE.**  
Dr. Johnson, when speaking of a person who maintained that there is no difference between virtue and vice, said, "Why, Sir, if the fellow does not think as he speaks, he is lying; and I see not what honour he can propose to himself from having the character of a liar: but if he do really think that there is no distinction between virtue and vice, why, Sir, when he leaves our house let us count our spoons."

## GENERAL BAPTIST OCCURRENCES.

### CONFERENCE.

**THE WARWICKSHIRE CONFERENCE** met at *Birmingham*, Jan. 1, 1822, when Mr. Jones, of Louth, preached, from James v. 16. At this conference, it was recommended to Messrs. Hall and Jarvis, to invite a few proper persons to assist them, as a committee of management for conducting the supply for Coventry. A District Committee was also formed for the Home Mission, of which Mr. Cottrell was appointed Treasurer, and Mr. Cheate, Secretary. Arrangements were made for collecting for the New Meeting-house in London. Each minister of this conference was desired to inquire how many Subscribers for the proposed New Edition of the Works of the late Rev. D. Taylor could be obtained in his church, and send the result to Mr. A. Taylor.—The time appearing favourable for erecting a Meeting-house in Sutton Coldfield, a few friends were appointed to solicit subscriptions and try what could be done.—The friends at Austrey have introduced the gospel with promising prospects of success into Netherseal: chiefly through the friendly co-operation of a respectable gentleman of the name of Burton.—The next meeting of this conference to be held at *Longford*, May 7, 1822: Mr. Cheate to preach.

## REVIEW.

**SCRIPTURE ANTIQUITIES: or a Compendious Summary of the Religious Institutions, Customs and Manners of the Hebrew Nation; compiled from the most authentic sources, and designed as an Introductory Help, for the better understanding of the Sacred Scriptures: By the Rev. J. JONES. 12mo. pp. 291. pr. bds. 5s.**

It affords great pleasure to a mind that properly appreciates the importance of Revelation to observe the increased interest which is daily excited towards the sacred volume. Unparalleled efforts are making to put it into the hands of every inhabitant of the globe, and to translate it into every language under heaven. And while this is doing, many worthy, pious and learned men are employing themselves in devising means for causing this invaluable depository of every thing good, to be understood as well as read. Among these, the author of the compilation before us, claims an honourable rank. He has compressed a great quantity of interesting information into a very portable size; which cannot fail of being highly useful to the young, and those who have neither leisure nor opportunity to consult larger works. The author gives an account of the occasion and nature of this publication in the preface; which, as it appears to be candid and just, we transcribe.

"The compiler of this small volume, when studying the sacred scriptures, with an earnest desire to come to the knowledge of the *whole truth*, felt the need of a *portable* summary of Biblical antiquities, as a guide to his researches and a help towards understanding important portions of the Scriptures;

and he was therefore induced to consult the most eminent writers on the subject, within his reach, and from their learned and pious works, to compile this *manual of Biblical Antiquities*. Without an accurate knowledge of the peculiar rites, manners and customs of the Hebrew nation, a vast portion of the sacred Scriptures must remain unintelligible and obscure. Without an accurate knowledge of the religious institutions and customs of the Hebrews, we cannot perceive the reasonableness and the excellency of that worship, and of those rites and ceremonies which God himself instituted; and which most significantly and expressly prefigured and typified the glorious dispensation of the Gospel. Hence this important branch of Biblical study is indispensably necessary, and most important to all who study the Scriptures with a desire to understand them thoroughly."

"It is undoubtedly owing in a great part to the ignorance or superficial knowledge of the Scriptures that the cause of infidelity, irreligion, and impiety, has so much prevailed in the world. For the more the Scriptures are studied and understood, the more clear and evident will their importance, value and authenticity appear. If a *prejudiced* mind were to read over the history of the Hebrew nation; take a view of their peculiar institutions and customs, whether political, sacred, or civil; and compare them with those of any other nation, it appears impossible that even *such a mind* should remain unconvinced, that their ecclesiastical and political state was such as no other people under heaven ever had—such as the mind of man could never have devised; and that, therefore, God was *among them of a truth*."

With these views, Mr. Jones has collected from the best authorities, much useful information, which he has arranged under five heads; viz. 1. The sacred Times and Seasons observed by the Israelites; 2. Their Sacrifices and oblations: 3. The Ministers of the Sanctuary and other Ecclesiastical or Sacred Persons: 4. The Sacred Buildings and Places of the Israelites: 5. The peculiar Customs and Manners of the Hebrews, in a Civil point of view.

We have not room for enlargement: but we cheerfully refer our readers to the work itself; which we cordially recommend as a very valuable "Help for the better understanding of the Sacred Scriptures." It is illustrated with plates of the priests in their proper vestments, the utensils of the temple, and a map of Jerusalem and its environs. A very useful Index is subjoined; which would be more complete if accompanied by a Table of the Texts which are elucidated. This we hope will be added in the next edition.

We should be happy to exemplify the style and manner of the author by a variety of extracts; but our limits forbid it. We can only insert one. Having pointed out the situation of the *Cities of Refuge*, he proceeds:

"Thus the cities of refuge were distributed through the land, at proper distances from each other, that they might be convenient to every part of the land; and it is said they were situated on *eminences*, that they might be easily seen at a distance. The Israelites were commanded to "prepare the way," that is, to make the roads good, which led to these cities, and to keep them in proper repair. The Rabbins tell us that these roads were thirty-two cubits broad, smooth and plain. Where there were brooks or rivers there were good bridges, all watery places were drained, and the surface kept smooth and hard. Where there were cross roads, finger posts were erected with the inscription *Refuge, Refuge*, to direct the inadvertent manslaughterer where to bend his course, to whom every moment was precious to run for his life. It has been thought that there is an allusion to this practice in Luke iii, 4—6, where John the Baptist is described "as the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." He was the Messiah's forerunner, and in that character was to remove the obstacles to men's flying to him as their asylum, and obtaining the salvation of God."

## CONVERSION OF A CATHOLIC STUDENT.

Among the many means that are using to ameliorate the wretched condition of the inhabitants of Ireland, one that promises to be most effectual is the enlightening their minds in the knowledge of divine things. The Baptist Irish Society has exerted itself laudably in its labours for this benevolent purpose; and, considering circumstances, its success has been encouraging. The conversion from Popery of *Philip Caffery*, a young man, who had been educated at the popish college of *Maynooth*, and was intended for a catholic priest, promises to be of great advantage to the cause.

He appears to be a warm-hearted, sincere young man; and, if preserved humble and teachable, may be a very useful minister among his countrymen. He will doubtless meet with much opposition; but he seems to have counted the cost. To a friend who asked him if he did not dread the machinations of the party which he had forsaken, he firmly replied, "I am perfectly aware of the indelible stigma affixed to the epithet of an imaginary apostate: however, should all the

powers of darkness stare me in the face, and should a cup of the most bitter torments be my portion, if I were so happy as to be instrumental in imparting a portion of that light which God in his unbounded mercy had been pleased to communicate to me, to only one of my deluded brethren, some of whom I knew would not hesitate to pour the vial of their execration upon me, I would consider myself amply recompensed, if I were to drink it to the very dregs!"

His parents have already discarded him; and his scholars to whom he was teaching the classics, have nearly all deserted him. He is now employed as a reader and instructor of the schools, by the Society; and the communications from him in that capacity furnish proof of the warmth of christian piety with which his heart is influenced, while the manner in which he applies the principles of the gospel to the consciences of those whom he addresses, gives hopeful evidence that he is qualified for preaching the unsearchable riches of Christ to the ignorant immortals round him.

### LINES

#### ON VISITING THE PLACE OF THE AUTHOR'S CONVERSION.

Once again with grateful pleasure,  
I this rural spot\* survey;  
View the highly favour'd dwelling,  
Where I first began to pray.  
Hallelujah!  
To the Lamb thro' endless day.

Here by grace my heart was opened,  
To receive the things divine;  
Jesus here in tender mercy,  
Did upon my spirit shine:  
Hallelujah!  
I can call the Saviour mine.

Oft in pleasing contemplation,  
Here I view'd redemption's plan;  
Jesus' blood so freely flowing,  
Off'ring peace to guilty man.  
Hallelujah!  
This can wash out ev'ry stain.

Yea, tho' I have been unfaithful  
To my great and heav'nly Friend,  
Jesus still delights to bless me,  
While I on his grace depend.  
Hallelujah!  
He will keep me to the end.

When I cross the streams of Jordan,  
Reach the plains of heav'nly bliss,  
I shall join in sweet hosannahs,  
To the Prince of Life and Peace.  
Hallelujah!  
I shall see him as he is.

Then my soul with swiftest motion,  
Flying at the Saviour's word,  
Shall behold the habitation  
Where I first did know the Lord.  
Hallelujah!  
Here my Saviour is ador'd.

Gracious God, pour down thy blessings  
On the few who here reside:  
Steadfastly to Jesus cleaving,  
May they near his wounds abide.  
Hallelujah!  
Jesus is their faithful guide.

O may these and all their offspring,  
Serve thee till their latest hour;  
Then releas'd from earthly troubles,  
With their friends who went before,  
Hallelujah  
Singing to God for evermore. JUNIOR.

\* A pleasant cottage in a country village.

## POETRY.

## REFLECTIONS ON THE SUFFERINGS AND DEATH OF CHRIST.

My God! what love thou hast display'd  
To my deprav'd and guilty soul;  
In sending Christ in flesh array'd,  
To ransom, save, and make me whole.

I sinful once obnoxious lay,  
To never ending death and pain;  
But Christ came forth my debt to pay,  
To die, and all my guilt sustain.

Behold him at Gethsemane,  
With all his sufferings brought to view;  
His soul exceeding sorrow feels,  
Sorrow! which mortals never knew.

In agony he prays, and sweats,  
Till drops of blood fall to the ground!  
But still he bears the pond'rous weight,  
On him the crimes of men are found.

"If it be possible," he cries,  
O let this cup pass by thy Son;  
Yet, if thy sov'reign will denies,  
Father, thy will, not mine be done."

What vile indignities he bore!  
Before that tragic scene begun;  
When earth and hell with all their pow'r,  
Conspir'd and slew God's only Son.

The furious Jews, when mad with rage,  
Resolve the Prince of Peace to take;  
They march in arms, with swords and  
staves,  
To seize and him a victim make.

They bind, and drag him to the priests  
To be examin'd at their bar;  
They try, condemn, and sentence pass,  
Though he from crime or guilt was clear.

He's scourg'd, and then deliver'd up  
To murderers, to be crucify'd;  
They add new sorrows to his cup,  
Insult him and his name deride.

With thorns they crown his sacred head,  
And while the insulted Saviour stands,  
They spit, they mock, they buffet him,  
And smite him with their cruel hands.

They strip his body, then proceed  
To clothe him in a scarlet robe;  
In his right hand they place a reed,  
(How they abuse the Son of God!)

Feb. 12th, 1822.

Thus cloth'd, they mock him as a king,  
And in derision bow the knee;  
Then they exchange the pageant dress,  
And lead him forth to Calvary.

When there arriv'd, with rugged nails,  
They fix'd him to the shameful tree,  
Place him between two noted thieves,  
As though the vilest of the three.

While hanging there, what streams of  
blood  
Flow from his head and pierced side;  
His bleeding hands increase the flood,  
His feet still swell the crimson tide.

He groans amidst exquisite pains,  
With all our sins upon his soul;  
His richest blood pours from his veins,  
Whence pity, love and mercy roll.

What overwhelming pangs he feels!  
What complicated mis'ries meet!  
Heav'n frowns---hell rages---men revile;  
Here grief and anguish are complete.

'Tis now he bears the dreadful stroke,  
He feels his Father's presence flee;  
Hear him exclaim, "My God! my God!  
Why hast Thou thus forsaken me."

But hark! once more the Saviour speaks,  
And with a pow'ful voice he cries,  
"The work is finish'd"---bows his head,  
And then gives up the ghost and dies.

He dies! he dies! heaven weeps & mourns,  
Attending circumstances join  
To prove the fact, the truth confirm,  
That he's both human and divine.

The earth to its firm centre quakes,  
The solid rocks are rent in twain;  
The temple vail asunder breaks;  
The dead arise to view the scene.

Thus it behov'd the Son of God  
To suffer death that I might live;  
To purchase heav'n for my abode,  
And everlasting glory give.

O may this love my heart possess,  
May I be faithful to my God;  
May he at last that crown impart,  
Which he bath bought with his own blood.

J. P.

# Missionary Observer.

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## SKETCHES OF MISSIONARY HISTORY.

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### MORAVIAN MISSION TO GREENLAND.

THE divine Author of the Scriptures has taught us that it is the *Gospel* which is peculiarly the power of God unto salvation. Of this our own country has furnished numerous proofs, where mere morality has been inculcated from the pulpit, congregations, villages, and towns have listened, applauded, and then displayed the efficacy of this system of reformation by plunging deep in immorality and profligacy. On the other hand, the plain and despised Gospel of Jesus, has, under the Divine blessing, been the powerful instrument of subduing the vices, softening the hearts, and renewing the character of multitudes. Its effects are the same on the hearts of the uncivilized and savage, as on those of the polished and refined.

This observation received confirmation from the history of the Greenland mission. About 1740 a great change took place in the mode adopted by the missionaries.

In their endeavours to instruct the natives. The method hitherto pursued by them, consisted principally in speaking to the heathen of the existence, the attributes and perfection of God, and enforcing obedience to the divine law, hoping by this means gradually to prepare their minds for the reception of the sublimer and more mysterious truths of the gospel. For five years the missionaries had laboured in this way, and

could scarce obtain a patient hearing from the savages. Now, therefore, they determined, in the literal sense of the words, to preach CHRIST AND HIM CRUCIFIED, without first "laying the foundation of repentance from dead works, and faith towards God." No sooner did they declare unto the Greenlanders "the word of reconciliation," in its native simplicity, than they beheld its converting and saving power. This reached the hearts of their audience and produced the most astonishing effects. An impression was made, which opened a way to their consciences, and illuminated their understandings. They remained no longer the stupid and brutish creatures they once had been: they felt they were sinners, and trembled at their danger; they rejoiced in the offer of a Saviour, and were rendered capable of relishing sublimer pleasures than plenty of seals and the low gratifications of sensual appetites. A sure foundation being thus laid in the knowledge of a Crucified Redeemer, our missionaries soon found that this supplied their young converts with a powerful motive to the abhorrence of sin, and the performance of every moral duty towards God and their neighbour; taught them to live soberly, and righteously, and godly in this present world; animated them with the glorious

hope of life and immortality, and gave them the light of the knowledge of the glory of God, as the Creator, Preserver, and moral Governor of the world, in a manner far more correct and influential, than they could ever have attained had they persevered in their first mode of instruction. The missionaries, themselves, derived benefit from the new method of preaching. The doctrines of the cross of Christ warmed and enlivened their own souls in so powerful a manner, that they could address the heathen with uncommon liberty and fervour; and were often astonished at each other's powers of utterance. In short, the happiest results have attended this practice.

About this time they began to translate a harmony of the four Evangelists.

In 1741, Kayarnak, their first convert, was summoned by a pleurisy to his eternal home. He bore his affliction with christian patience, and seeing some of his friends weep, he said: "Don't be grieved for me; have you not often heard that believers, when they die, go to our Saviour and partake of eternal joy? You know, I was the first of our nation who was converted to the Saviour, and now it is his will that I should be the first to go to him. If you remain faithful to the end, we shall meet again before the throne of God and the Lamb, and rejoice for ever at the grace conferred upon us. He will know how to provide for you and especially for my wife." Contrary to the custom of the Greenlanders, both his wife and his brother shewed much resignation at his death, and requested the brethren to bury his corpse according to the manner of believers. This funeral conducted with christian solemnity, made a deep impression on the natives who were present,

but his death was a severe trial to the missionaries.

In 1744, an awakening among the heathen extended to a greater distance, than the missionaries could conveniently visit. Of this they were informed by one of their baptized Greenlanders, who had found the savages, living many leagues to the north, very eager to be instructed. A company of them urged him to sit down and talk with them for a whole night; and when he stole away the second night, to get some rest, they followed and compelled him to gratify their desire of further conversation. Even a noted *angekok*, or necromancer, in that place, was much impressed. He wept two whole days, and told the people he had dreamed that he was in hell, where he saw and heard things, not possible to utter, adding, that he would no longer deceive them by his diabolical delusions.

In 1747 they erected their first chapel, a wooden building, about the same time they built store-houses which proved a great convenience.

The winters of 1752, 1753, and 1754 proved horribly severe, famine succeeded the intense cold, and a dreadful contagion the famine. The missionaries escaped death, but a considerable number of their congregation died.

Many of these evidenced, in the most striking manner, the powerful and elevating influence of religion on the soul, not only leaving this world without regret, but even rejoicing at the bright prospect beyond the grave; which is the more remarkable as the Greenlanders have naturally an excessive horror of death.

One account may give some idea how shocking were the scenes presented to their view among the poor pagan Greenlanders.

In an account of one of their visits to the heathen in 1757, they write, "We passed on to a house, which for want of blubber, the people had long since forsaken, and sold the timber to us. Near the house we found fifteen persons half starved, lying in such a small and low provision-house, that we could not stand upright, but were forced to creep in on our bellies. They lay one upon another, in order to keep themselves warm. They had no fire, nor the least morsel to eat, and were so emaciated, that they did not even care to raise themselves and speak to us. At length a man brought a couple of fishes. A girl took one, raw as it was, tore it in pieces with her teeth and devoured it with avidity. She looked as pale as death, and her whole countenance was truly ghastly. Four children had already perished with hunger. We distributed among them a portion of our own scanty pittance, and advised them to go to our land, which however they seemed rather reluctant to do, as they never showed any inclination to hear the gospel, and carefully avoided all intercourse with our Greenlanders.

The great mortality at New Herrnhut, threw on their care many widows and orphans, but the power of the gospel was displayed in the attention paid to these unhappy objects. Many instances indeed occurred of the transforming power of the gospel; among others, Crantz relates the following:—

An account being read to the congregation at NEW HERRNHUT, of the destruction of the Brethren's settlement among the Indians at Guadenhütten, in north America, the Greenlanders were so affected, that they burst into loud weeping, and spontaneously made a proposal to raise some contributions among themselves for their poor

brethren. "I have a fine reindeer skin, which I will give," said one; and another, "I have a new pair of reindeer loots, which I will send." A third added: "I will send them a seal that they may have something to eat and burn." Now although their contributions, when turned into money, were of no great value, yet the missionaries did not choose to reject them, but ordered the amount of the whole to be remitted to the sufferers in America, as an evidence of the benevolent influence of the gospel on the Greenlanders.

Their congregation now consisted of about 400, besides 200 who had been baptized and finished their earthly career.

Various reasons led them to determine on establishing another settlement. Matthew Stach, one of the earliest Greenland missionaries who had retired to Germany, and two other brethren went to Greenland for this purpose in 1758. The place they fixed on for the settlement was *Akonamick*, where an old Greenland house was still standing, as the most eligible spot. It is situate on an island, about three miles from the main ocean, and nearly at an equal distance from the factory, and though it affords no prospect to the sun, which is peculiarly desirable in Greenland, and his beams are entirely intercepted by a high mountain for three months in the year; yet they chose this spot, as it possessed the following three advantages: fresh water, which is never entirely frozen; a secure harbour for their boats; and a strand which remains open the whole year, and is not at too great a distance from the ocean.

At first the Greenlanders found it difficult to maintain themselves at LICHTENFELS, which was the name given to the new settle-

ment: but discovering at no great a distance a strait through which the seals ran into a narrow bay, they found it practicable to prevent their escape, and thus could often kill several at a time. A scarcity little short of famine, prevailed in that district, for two or three years, and many of the heathen died of absolute want. The inhabitants of LICHTENFELS indeed suffered less, yet they were often driven to great shifts, having frequently nothing to eat, but a few crow-berries left on the ground during winter, and some small meagre fishes. At other times they lived upon muscles and sea-weeds, which they gathered on the strand at low water. Yet amidst all their poverty they were content, and never complained, but helped each other as far as they could, and when one caught a seal, all the inmates of the house received a share.

Their frequent voyages exposed the missionaries and their converts to many dangers, yet on various occasions, they were remarkably preserved, the following instances may serve as examples: In March 1759, four of the brethren of LICHTENFELS, in one of their voyages, were overtaken by a dreadful snow-storm, and obstructed by the drift-ice, so that they could neither proceed nor return. After long and severe toiling, however, they reached the shore, but the sea ran so high, that they were afraid to land, lest they should be dashed to pieces against the rocks. They only wished that one of them might escape, to tell what was become of the rest. At length the tide made a sufficient opening between the masses of floating ice, and thus they could proceed and land with safety.

Two Greenlanders being despatched with letters to Frederick's Hope, were obliged to sit two nights in their kajaks upon the

ice, which at first was constantly breaking in with them, till they reached a firm piece. It was the third night before they came to a house, and had they not been so fortunate, they would in all probability have perished, as their thirst was intolerable, having had no water for two days and nights. The sweat, occasioned by their severe and incessant labour, oozed through their clothes, and by the intense cold, was instantly congealed to ice. One of them had his hands frozen, and their kajaks were also much damaged.

In January 1760, the first heathen family was baptized at LICHTENFELS. In a few years, 290 persons resided there. At NEW HERRNHUT, from 30 persons to 50 and even upwards, were annually added to the church. In 1763, Frederick Boenish after 28 years of labour in the service of the mission, entered the joy of his Lord.

In 1768, a singular circumstance occurred. An Angekok, or sorcerer, who had often heard the gospel, but seemingly without effect, was so terrified by a dream, that from that time he altered his manner of life, preached repentance and conversion to his former adherents, and despatched messengers to NEW HERRNHUT with the request, that a missionary would come and instruct them in the doctrines of salvation; which request was gladly complied with. It is not easy to determine, how far this occurrence might tend to rouse the attention of the natives, and thus pave the way for their reception of the gospel; so much, however, is certain, that a new awakening arose in those parts, and extended as far as LICHTENFELS and even farther, and many were in the following year added to the church by baptism.

In 1774 a new Settlement called LICHTENAU was commenced. It is distant from NEW HERRNHUT



500 miles, from LICHTENFELS 400. This afterwards became a principal place for gathering heathens into the flock of Christ.

Subsequent to this period the history of the mission presents various instances of success, in publishing the gospel, or of patience in enduring, and privation, and suffering on its account; but to detail these would swell this sketch beyond its intended limits. Some later intelligence will probably be acceptable.

In 1817 it is stated, the work of God seemed prospering in all the three settlements. In still later accounts, the following information is furnished:—

**LICHTENFELS.**—The missionary John Gottfried Gorcke, wrote in June 1820:—

Great grace has, in general, prevailed in our Greenland Congregation, during the past season, through the faithful guidance of the Holy Spirit. We and our Greenland Brethren and Sisters have been so overpowered by a sense of the Lord's presence with us, on various occasions, when we met in His name, that we could not help expressing to one another the joy in Him which filled our hearts; and the conversations of our people, on the mercy and love of Jesus toward them, were most edifying.

Surely the Lord Jesus Christ rejoices over the small flock of souls in this land—this trophy of victory which he won by His blood-shedding and death—towards which He continues to exercise such patience, love, and care; and who, amidst all weakness, from their hearts, love, praise, and adore Him for what He has done and suffered for them, and daily grants unto them. For I believe that He does indeed rejoice over those, who with sincerity look to Him in all things, cleave to Him, and desire to live unto Him; and, that they may be enabled to do it, cry daily unto Him for strength, and pour out their hearts before Him, with all their concerns. And we may truly assert, that this is a faithful description of the greater number of our people.

Mr. Gorcke is an aged Labourer he says of himself—

I landed on Greenland ground thirty-seven years ago: and gladly would I serve my Lord and Saviour, if He required

and enabled me so to do, thirty-seven years more, to have my share of the grace and mercy, which He so richly bestows upon this Congregation of converted Greenlanders: and, as my dear Wife is quite of the same mind with me, we both wish to spend and be spent in this happy place.

Yes, my dear Brother, how happy is such a life, spent among a flock of true Children of God, and lovers of the Lord Jesus Christ, collected from among wild and barbarous Heathen! How willingly do we forego many outward advantages, enjoyed by those living in other countries, while we partake of the real blessedness of the House of God, in such a family of Jesus out of Heathenish darkness into the glorious light of His countenance!

Referring to the heathen he says—

Last summer, two Heathen Families arrived here from the southern point of Greenland, on their way to, and return from, the north.

They entreated us to come and dwell among them; assuring us, that many of their countrymen would join us, receive the Word of God, and be converted to Jesus.

How gladly would both I and my Wife go thither, and begin a Fourth Settlement in this land, if means were provided, the Directors of the Brethren's Missions approved of it, and leave could be obtained from the Danish Government.

A Widow, belonging to the above mentioned company, remained here. From the beginning, she declared her wish to be truly converted to God, and to forsake all Heathenism. She also soon increased in the knowledge of herself as a sinner (a conviction by no means common among the Heathen,) and of that blessed truth, that Christ Jesus came into the world to seek and save the lost. She was baptized on the 20th of February, and called Magdalene. There had not been a baptism of an adult Heathen at Lichtenfels for seventeen years, and the joy which pervaded the whole Congregation was great indeed.

**LICHTENAU.** Of this Settlement, Mr. Kleinschmidt thus writes:—

The Lord our Saviour has shewn great mercy towards us and our Congregation. His love and power were made manifest among us; and the Congregation has increased, both in number, and in the grace of our Lord Jesus Christ. More adults have been baptized, than for these many years past. In all our meetings, the Lord was present to bless us; and it was to us all an easy and delightful duty,

to speak to our people of our Saviour, and of His sufferings and death for our salvation.

Mr. Beck says of this Settlement in 1819,—

The Lord has again, throughout the foregoing year, been very gracious to us, and preserved among our people a true hunger and thirst after the Word of Life, that they might find pasture for their souls. Our daily meetings were numerously attended. Their eagerness was so great, that frequently, when they arrived just at the time of Evening Service, having spent the whole day at sea, they would immediately come to the Church—wet, cold, and hungry, as they were—without taking any refreshment. On particular occasions there was scarcely room for the people.

This Venerable Missionary writes of himself, in the same letter,—

It is now fifty years since I received and accepted my call to serve this Mission, in which my dear Father was employed for forty-three years. The Greenlanders have no right idea of such a number of years; and would not understand the aim of a public celebration, as has been proposed. Nay, rather would I celebrate it in stillness and private meditation; in humility, and a conscious sense of my unworthiness; and in praising my merciful Lord and Master, who has shewn such favour to an unprofitable servant. We have hardly now a Missionary of our Church who has been fifty years in the service; but our late venerable Brother, David Zeisberger, exceeded that number by many years. We sometimes think that we should yet be glad to close our days in one of our Settlements in Europe; but the Lord's will be done. I see now many here, whom I have known as Wild Heathen, to whom I then had the favour to speak a word in season, and who are now faithful followers of Christ, and adorn their profession. I have been twenty-seven years at Lichtenau.

This aged Missionary referring to a striking fact mentioned in our last number, writes on the 2d of June, 1820.

To-day is the day on which, eighty-two years ago, the first Southlander, Kayarnak, hearing the account of our Saviour's sufferings on Mount Olivet, read by my dear late Father to a company of Heathen Visitors, was awakened from death to life. It pierced his heart. "AH!" cried he, "LET ME HEAR THAT AGAIN." His exclamation filled my Father's eyes with tears, and his heart with joy, while he

repeated and spoke on that most affecting narrative. Never did he mention, that event, without being deeply affected.

Several Heathen appear to have listened lately to the tidings of the Gospel, referring to some of these the same missionary writes in June 1820:—

Two Heathen Families came hither. They had lived long in our neighbourhood; but never desired to hear the Word of God, though they were often visited, in hopes that some fruit might yet appear. One of the men, now grown old, whom ever since I have been resident here I had frequently visited, lately addressed me thus:—"How is this! You have so often spoken to us about Jesus Christ our Saviour, and I never took your words to heart; but now I begin to reflect upon them, as I never did before. What a stupid man I have been! How could I think the ways of the Heathen right, and attend to all their customs! Now I have, for the first time, discovered in what true happiness is to be found!" This Old Man, formerly a determined Heathen, exhibits a remarkable instance of what the grace of God can effect. His two Sons, who are both of age, long ago expressed their wish to come to us, but they could not leave their Parents. They, with their Father, Mother, and Sister, were admitted together candidates for Baptism; and declared, with great energy, that they now had no other view in this world, than to belong to the people of God, and to live unto Him. Some time after, they were baptized, and are now walking worthy of the Gospel.

Of the Heathen near Lichtenau he adds—

The so-called Southlanders, being those Greenlanders that live beyond Cape Farewell, are yet Heathen, though not quite wild, yet such as the Greenlanders call IGNORANT men, and really a Heathen race. Many of them come hither every year, to catch a small species of herrings in our bay. Our people are at the same place, and thus the Heathen hear sometimes the way of salvation explained to them. Some of them are brought to reflection; but they cannot resolve, for the Gospel's sake, to forsake their own country and move hither. The time of their visitation does not seem to have yet arrived; but if the Lord would open their hearts, as he did that of their countryman, Kayarnak, then their present objections would soon vanish.

There is another description of Ica-

thens, who live on this side of Cape Farewell, and who frequently join our own people at the so-called out-places. These have acquired more knowledge of the truth; attend sometimes the Worship of the Christian Greenlanders; and consider themselves as good as the baptized, because they have left off their old Heathenish practices. They say that they are now free from sin; not knowing that Unbelief is the source of all sin.

Last year, I informed you that some families had moved hither. Of these people, thirteen have been baptized, at different times.

These solemnities are always seasons of grace and blessing. Whenever there was a baptismal transaction, several Heathen attended. On such an occasion, a young Heathen Woman, being for the first time present, said afterward—"I am now quite sure that I belong to this place; and even if my Mother will not come with me, I will come alone, and live with the Believers." The New Testament has been translated.

This article has already been extended beyond the intended length. It shall therefore be concluded by a few observations extracted from an intelligent historian of the Moravian missions:

The long intercourse of the natives with Europeans, added to the more potent influence of the gospel, has produced the most pleasing and striking change in their manners and general deportment. Along the whole extent of the western coast, the barbarities of savage life, and the enormities ever attending paganism, where it is dominant, are now rarely to be met with; and compared with the state of this country, eighty, or but fifty years ago, it may be called civilized. The nature and climate of this dreary region, no less than the methods by which the natives must procure their subsistence, necessarily preclude the introduction of most of the useful arts of civilized society. They can neither till the land, nor engage in manufactures. The former is denied them by the sterility of the rocks they inhabit, and the rigours of a polar sky;

and the latter, with very few exceptions, are for the same reasons rendered useless. A Greenlander can neither live in the European manner, nor wear European clothing. But it may be said with truth, that the converted Greenlanders, by the habits of industry, which they have acquired since the introduction of the gospel among them, by their contentment amidst many privations and hardships, and by the charity displayed by the more affluent to their needy brethren, strikingly exemplify the doctrine of the great Apostle of the Gentiles, that in every circumstance, and in every nation, *godliness is great gain, having the promise of the life that now is, and of that which is to come.*

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### India.

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#### BURNING OF A WIDOW.

ONE of the Baptist missionaries at Calcutta, has lately furnished a melancholy narrative of the immolation of a widow on the funeral pile. This direful superstition appears to have ravaged India for hundreds of years; and probably millions and millions of hapless females have fallen victims to its power. Many of these have been murdered by brahmins, those prime ministers of Satan; and many others died if possible still more wretchedly, being voluntary victims, and thus in fact self-murderers. Did a system of destruction that had murdered millions prevail in Britain, how would every Christian feel bound to use every exertion to effect its overthrow! Is it less murderous because India is the field it ravages? Or are we, because its supporters and its victims are afar off, under feebler obligations to attempt its effectual ruin, by

labouring to diffuse that Gospel, before whose sight superstition vanishes, as darkness retires before the rising sun?

The writer of the narrative states:—

Jan. 18, 1821. About five o'clock this afternoon I received intelligence, that a woman was about to burn with the corpse of her husband. I went immediately to the ghaut, accompanied by our native brother. The distance was about a mile from our house. Many of the Brahmans knew us, and our arrival was the signal for shouting hurree bol—hurree bol. We went to the place where the dead body was lying upon the pile, which was about two or three feet from the ground. The pile was just wide enough for another body to lay abreast, and just the length of the corpse. The fat murderous brahman who seemed to be the chief director of the tragic business, held in his hand a leaf that he professed to be from the ved shaster, directing how the ceremony was to be performed. All was horrid noise and confusion. I was repeatedly forbid to touch the pile. I asked the brahmans how they could take part in so murderous an affair; but all was fury and vociferation. I might as well have held my peace, yet who that has one spark of love to human nature could be silent? Two thin green bamboos, just about long enough to reach over the pile, were about being fastened by the lower end to the ground. We reminded them that government had forbidden force to be used, and they desisted. Now the woman came from bathing, and as she approached the pile a shout of hurree bol was repeated. Upon her coming up, the brahmans all surrounded her in a moment, and began to hurry her round the pile. The brahman who held the leaf abovementioned began to read, but the noise was too great for the woman or any one else to hear a single word. At this time, as six or eight of these monsters had got hold of her, I protested they were using violence. To convince me, however, that she was doing it from choice, a brahman who knew me very well, caused them to stand still, that I might put the question to her. I did so, and understood her to say, 'It was her desire to go with her husband.' Upon this, another shout was set up, and they hurried her round the pile the seventh time; she throwing to the bystanders parched rice, &c. which she held in a corner of the cloth she had round her. When she had gone round the seventh time she stood still for a short time to

adjust her clothes, and began to mount the pile, the tender-hearted brahmans rendering her so much assistance that what little strength she had was quite unnecessary to be exerted on this part of the fatal process. When she had mounted, another yell was set up; she laid herself down, and put her husband's withered arm around her. All now was haste to despatch the business. I could bear no more, so went to a distance to the top of the bank. In turning round, I saw a cord fastened tightly round the two bodies, and thick pieces of wood heaping on by which they were pressed as closely together as possible. Together with the wood there was a great deal of straw, and long dry rushes. I was told the son set fire to the pile, but had not an opportunity of seeing for myself. At first the blaze was very great, but the materials being light it was obliged to be kept up by adding more, which the brahmans were officious in supplying both above and below the pile of wood, while a number of persons were fetching jars of water to pour over them lest the fire should hurt them. The two bamboos were constantly applied to jam the wood together. The yelling of the multitude was horrid; and the brahmans busying themselves in keeping up the fire, running in every direction about the pile, some calling for more light stuff to be supplied, and pouring out abuse upon some who had put it above instead of below, while others violently called upon the people to continue hurree bol, made them appear like so many infuriated fiends. When we had been down a second time among them, we returned home with hearts full of sorrow and indignation.

### Johanna.

THE field for missionary labour is continually widening. New scenes for exertion are opened; and the Providence of God, working in various ways, furnishes facilities for the enlargement of his kingdom. The words of the Lord Jesus apply with all their force to the present period, *The harvest truly is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.*

The Island of Johanna is situated in the channel of Mosambique. It is represented as a

delightful place, and was visited by Sir William Jones in his way to India; in consequence of which visit he furnished an interesting description of what he had seen.

A way has been lately opened, in an unexpected manner, for the advantageous establishment of an English Teacher in the Island. The eldest Son of the King left Johanna, with his attendants, in order to perform that pilgrimage to the tomb of the prophet at Mecca, which all zealous Mahomedans are anxious to accomplish once in their lives. Being shipwrecked near the mouth of the Red Sea, they reached Muscat, where they found a vessel bound to Penang: thence they proceeded to the Cape of Good Hope in an Indiaman, which touched at Penang in her way from Calcutta. At the Cape, they were treated in the most hospitable manner, by the Government and inhabitants; and a vessel was appointed to carry them home to Johanna. In the mean time, the Prince and his chief attendants manifested much anxiety to become acquainted with the English Language. They were introduced to Dr. Philip, and Mr. Campbell, who was then at the Cape, when the Acting Governor said—"The Prince and his suite have been prevented from visiting Mecca, by shipwreck and the loss of their property. I hope the next pilgrimage which they undertake, after receiving instruction from you, will be to Jerusalem"—intending, no doubt, to express his hope that they would abandon the False Prophet, and become Christians.

They immediately applied themselves with great diligence to the study of English, and so earnest were they for its acquirement, that they were ready to suffer any privations, and to stay any length of time at the Cape,

so that they might be able on their return to Johanna, to read and speak the English language.

The Prince possesses good natural talents, a large share of public spirit, and his ideas are certainly of a superior order. When at dinner, at the Government house, he observed that the foundation of all the greatness of England was laid in her superior knowledge, and that no kingdom could be great without science. He added, that he could endure any thing to be the instrument of introducing the English language among the inhabitants of Johanna. "Make me a master of the English language," said one of his Aides-de-Camp, "and I shall turn Schoolmaster immediately on my return."—"I also shall turn Schoolmaster," said the other, "if I can stay here till I can read and teach English." Smiling at the observation, the Prince added, "We shall all turn Schoolmasters on our return to Johanna."

Mr. Elliot went out from England, with a view of settling near Algoa Bay; but altered his intention, and was establishing himself as a Schoolmaster in Cape Town. He assisted Dr. Philip in the instruction of the Prince and his attendants, and had expressed his desire to become a Missionary. It had become a general wish, among the principal persons in the Colony, that a suitable Teacher might be found to accompany them to Johanna. Mr. Elliot accepted this office; and sailed with them, on the 18th of May.

They sailed from the Cape in his majesty's ship, *Shearwater*, Captain Roberts; who soon afterwards in a letter furnished some particulars respecting his passengers. The following extract will probably interest our readers:—

A few days past Mr. Elliot left me to

commence his labours, with somewhat of a heavy heart, but on the whole more cheerful than I expected.

The Island of Johanna is very beautiful, and possesses most of the comforts of life, except bread, and might become very valuable, as its soil is rich and capable of producing any thing. The town is narrow, shabby, and dirty: but as they seem a kind-hearted race of mortals, I trust your friend will become reconciled to the peculiarity of their manners.

The Shearwater had a long passage of 25 days, but the weather, to compensate, was mostly fine. I think the Prince and his suite strongly attached to their religion. The Prince and the Duke used to come into my cabin in the evenings, and read to me. I invariably put a book of Sermons before them, and explained several points of our religion, which, undoubtedly, by their accounts, differs much from Mohamedanism, such as the forgiveness of injuries, and doing good for evil. We certainly made them perceive the beauty and superior morality of our doctrine. My surgeon and self had both read the Koran in our day, and fortunately, Mr. Elliot produced Sale's Translation to sharpen our memories; and we had some long conversations with them on religious subjects. Yet, although they coolly listened, and fully understood and acknowledged the justice and superiority of the argument, yet still they clung with tenacity to their own creed, and said "Ah! but you do not believe in Mohammed. You will never have the Houris."

Their early habits are very different from ours. They are attached to the outward ceremonies of their religion, and are great Fatalists. One woman on board was so sick that we feared for her life, and pressed in every way some strengthening medicine, but neither her husband nor any of her people would allow her to taste it, stating that strong liquors, wine, and all things of that kind are forbidden them, and that she must die sooner than taste wine. I pointed out the crime they were guilty of, but they said God had appointed her a time to die, and she would live no longer by taking forbidden drink. I was therefore constrained to exercise authority, to save her life, and insisted on her taking it.

The Prince and his suite always came on deck to observe our worship on Sundays, and on one occasion the Prince remarked "Christians should pray very hard on Sundays." I said why? "Because, they pray only once a week, I never saw a Christian say his prayers but then." I pointed out the nature and use of *private* as well as public prayer, he said, "Oh,

but I always pray for others to see me." I took him into my cabin, and read the Saviour's character of the Pharisee. He was much struck, and said Christians were better men than he thought before, and now he could find only two things they did wrong, viz. eating pork and drinking wine.

The inhabitants of Johanna are grossly ignorant, and idleness is their idol. They pass most of their hours with their women. Could they get a few handicraftsmen here, they would thrive; they also want some individual to teach the culture of coffee, cotton, and sugar-cane. Spices grow here, and grain would thrive, but they are so much the creatures of custom that they never try any experiments, and vegetate just as their ancestors did.

I offered to convey Mr. Elliot to the Mauritius if he wished it, but he chose to remain at Johanna. I hope he will succeed, with all my heart. The endeavours of those who give up the comforts and advantages of civilized society for the sake of enlightening the ignorant, deserve every success.

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### Africa.

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*Mr. B. Shaw's Journey from Bethany to the Vicinity of the Great Fish River.*

SOME interesting extracts from the journals of Mr. B. Shaw, one of the most active of the Wesleyan missionaries, have been published. This zealous servant of God appears to have found a sincere welcome among many of the degraded inhabitants of Southern Africa. In the wild and desert regions of that long benighted country, many are the difficulties which the christian missionary must encounter. Some of these are feelingly displayed in his simple narratives. Bethany, from which he started on his journey here described, is in Great Namacqua land, about eight days journey, or 250 miles northward of the Orange River, and is a station connected with the London Missionary Society. Mr. H. Schmelen, the resident missionary. Mr. B. Shaw writes as follows:—

May 10. Having made up our minds to visit some of the tribes north-east of Bethany, every preparation was made for our departure. In the evening a prayer-meeting was held, when we commended ourselves to the protection of the mighty **GOD** of Jacob: the members of the church were also exhorted to diligence in the means of grace during our absence.

11. At eight this morning all was in readiness. In consequence of there being no public roads in the land, and in many parts of the country the mountains being impassable, we were constrained to leave our waggons behind. We would gladly have made our tour on horses, but Bethany could not supply us with those animals; we therefore conformed to the custom of the country, and mounted our horned cattle. About twelve Namacquas accompanied us; some as guides through the wilderness; some as marksmen, to procure us provisions; some as drivers of the bullocks which carried our luggage, and others merely from an inclination to wander the desert, and visit the adjacent tribes. Each of us had a kaross, or blanket, of skin, which served for a saddle by day, and a covering by night: thus mounted, our caravan proceeded with cheerfulness.

12. We travelled in the bed of the river Kakoorip. On each hand was a vast assemblage of rocks, thrown together without any appearance of regularity: the pending summits of the mountains here and there were awfully grand, and seemed to threaten us with destruction. The footsteps of lions which had gone down the river before us, were almost everywhere discoverable. Some of our hunting party having loitered behind, we sat down about noon to wait their arrival. The warmth of the day overcame our feeble resolutions, and we involuntarily fell asleep. On awaking from our slumbers we were all much affected with a pain in the head, which was caused by lying too long exposed to the sun. The hunting party, on coming up to us, brought with them part of an antelope, which they had taken from the lion's larder: the animal had feasted himself last night with the fore-quarters, and the remainder was left amongst the bushes for a future meal. This booty being carefully packed upon one of our oxen, was carried to our place of halting.

13. We halted about noon, by a small pond of dirty water, where we were glad to partake even of that which had been torn by the lion: had he not procured us this seasonable supply, we must have felt the pain of hunger to a very great degree. Our people having toiled the whole of

yesterday and to-day without success, we could not but look upon our supply as providential. "The young lions do lack and suffer hunger: but they that seek the Lord shall not want any good thing."

14. This is the "rest of the holy Sabbath" to many, but we do not enjoy it as such: whilst our friends in England are entering the courts of the Lord's house, and are drawing water from the wells of salvation, we are necessitated to wander in a solitary way, in order to reach some cooling stream. A little before noon we saw the footsteps of domestic animals, and pushing forward for about an hour, we caught sight of a few Namacqua huts and halted under a tree till the deputy Chief made his appearance. The chief being told that we were hungry, and requested some refreshment, he immediately rose up, and running to his house brought us the best it afforded, viz. two or three bowls of sour milk, of which, though not given in the cleanest vessels, we were not in the least backward to partake. Having spoken to them of salvation by **JESUS CHRIST**, we proceeded on our way, and reached before sun-set the village of *Tsaugamnap*. Many attended our religious service, who paid great attention whilst Brother K. spoke to them in a way suited to their capacities.—Many of the young attempted to sing with us; and our own people were afterwards quite busy in talking to them of the things of **GOD**. "The tongue of the stammerer shall be made to speak plainly."

17. Long before day we were awake by the work-people, who were busy stamping (pounding) bark, of which they make powder for the hair. At this early hour some were also heard amongst the bushes, calling upon the name of the **LORD**; perhaps this was their first attempt, for "How shall they call upon Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? At day-light a fat ox was brought under the tree where we were sitting, and offered for our acceptance. In consequence of this unexpected present, we were necessitated to remain another day by their village. I gave a Dutch tinder-box, and various small presents, to him who had so generously given the bullock; and as he was exceedingly desirous of having a shirt, I took off my own and put upon him. He was mightily pleased therewith, and had many admirers. On putting my watch to the ear of one of the natives, he declared it to be living; and another said he was afraid of being bitten thereby.

19. This morning we met with the Chief, *Tsaugamnap*, returning to his

place. He had an assagay in his hand, and was attended by two of his people. We saw plenty of Guinea fowls in the afternoon, but they ran so quickly among the long grass, that we procured none. About 3 P. M. we found the place where our guide had intended to halt, but the inhabitants had removed to another part of the country. Having rode so long in the hot sun, we were much fatigued, and had to sit awhile under the shady trees by the side of the Liver-river. The river was dry; but being parched with thirst, the Namacquas began to scratch with their hands, and dig with their sticks in the bed thereof, by which water was soon obtained: when that which first sprang up had been drank, by waiting a short time the holes filled again. Thus I apprehend the Israelites were supplied at Beor. "Then Israel sang this song; Spring up, O well, sing ye unto it." The princes digged the well, by the direction of the law-giver with their staves. There is no necessity for commentators to suppose that these nobles merely marked out the places with their staves where the well should be dug, they doubtless dug it with their staves in the bed of some river, and the water quickly sprang up through the particles of sand. A stranger travelling in this and other countries, would frequently be at a loss for water, when a native would find abundance. In beds of rivers, where the stranger would have no idea of finding it, the native, by digging with his staff, and throwing out the loose sand with his hand, would soon find a supply. By this method, we have sometimes found a sufficiency for all our cattle. Whilst some of the Israelites were "digging," others were singing in joyful expectation, "spring up, O well!" Those who have always lived in a land of fountains, know nothing of the joy experienced by the thirsty on finding a well in the midst of a desert. The penitent sinner, and the humble believer are thirsting after GOD: in JESUS dwells an inexhaustible fulness: he is the living water, and in the use of the means appointed, they may confidently sing, "spring up, O well!"

Refreshed by those cooling draughts, we hastened forward, and came in the evening to the horde of *Kcnummap*, *Koebip*. This Chief, with some of his people, paid us a visit at Lily Fountain last year. I was immediately recognized by them; and all of us were received with many salutations. More people attended our worship here than at any other place, since our leaving Bethany.

20. Long before day we heard the distant murmurs of prayer and praise: surely

GOD will arise and have mercy upon the heathen.

28. Last night the hungry dogs stole the shoes of Brother K.: they would doubtless have stolen mine, likewise, but were prevented by their being on my feet the whole night. After our morning service a Chief of the *Godowuse* Namacquas came to speak with us, when the following conversation took place:

Have you ever heard GOD's word?— I heard tell of it before; now I have heard it, but understand not.

Where do you live?—Far off, (pointing to the north.)

How long were you in coming here?— I came during the last light, (the moon.)

What is your name?—Oaimap.

Think you, shall you ever sit in your own land to hear the word of GOD, as we have been doing this morning?—It is now a long time since we saw the hat-wearers, but we should be afraid.

Who were the hat-wearers you speak of?—Some were farmers, others were bastards; they came to do us evil, (to steal their cattle,) in the doing of which many of the poor Namacquas fell before their pieces.

What do the people think of the word of GOD?—We are a wild people. We have been hunted by the hat-wearers; and we do not know what to say or think of it.

Are there many people in your land?— Yes; we are not a little nation; we lay from the river which is above to the *Kooisip*. (We suppose the *Kooisip* to fall into the Atlantic Ocean, about the latitude of 23 or 24 south.) He was then told that the hat-wearers (or persons who wear hats, and are thereby distinguished from Namacquas, &c.) whom he mentioned were dead, and that our Chief (meaning his excellency the Governor,) had enacted a law, which would prevent such wicked men from coming amongst them any more. Some small articles were then given him, with which he was delighted, and said he should take and shew them to his countrymen, and speak of what he had heard and seen. We were glad at meeting with this Chief, as he may be an instrument in preparing the way amongst the unknown tribes beyond us, for the reception of Europeans. On our way towards the residence of the head Chief, we were met by *Tsaummap*, who changed his course and rode with us in company. The day being very hot, the sand deep, and the wind high, we were almost suffocated by clouds of dust. Our company had increased by this time to about thirty, and we rode our oxen a great part of the way at full gallop. Early in



the afternoon we reached the village of *Gammap*, who is acknowledged head of all the other Chiefs. He came and shook hands with us, and appeared pleased at our arrival. So many of the natives came to give us their hands, that we became weary of their compliments, and retired to seek a shade some distance from the village; we could not however be hid, as they followed us to our intended place of retirement.

About seven in the evening we sounded our trumpet, (a horn which we took with us from place to place,) for the purpose of collecting the natives for public worship. The Chiefs came and sat on the ground nearest us, and the men, women, and children crowded behind them, till a large concourse of people were collected. It happened to be my lot to open our commission in the place where CHRIST had not been named, to make known that mystery, viz. "that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in CHRIST by the Gospel. Unto me, who am less than the least of all saints, is this grace given, that I should preach to the Gentiles the unsearchable riches of CHRIST." Though the company was very large, and increased during the whole service, yet the greatest possible order prevailed; a fine full moon lighted up our patriarchal temple, and a becoming attention on the part of the hearers, was every where manifested. The taste of the females for vocal music is such, that they readily joined us in that part of our worship; and any person at a distance might have supposed our concluding hymn had been sung by an English assembly. After concluding, the Chiefs drew near, and seated themselves by us upon the ground. *Gammap* said he had given up wearing powder and fat in his hair, in order that he might obtain a hat; upon which I took my own and gave him. Brother K. honoured him also with a night-cap. He said there was none greater than himself but GOD, and the Governor; and it was strange that he could not have clothes to make him respectable. Having ordered two sheep and plenty of milk to be given to us and our attendants, he wished to enter into conversation, but Mr. S. informed him that we were quite fatigued, and should now lay down to rest. "To-morrow (said he) being the great day, (the Sabbath) we shall all be ready to converse with you."

21. The wind rose so exceedingly high that our victuals, clothes, and every thing in our possession, were almost buried in sand. Mr. K. spoke in the forenoon, after which the Chiefs came to converse with us, when the following questions were asked:—

Are you desirous of receiving the Gospel?—*Gammap* said, "We have gone astray ever since the time of Adam and Eve: we wait every day for the word; and I, as the first, shall say yes."—*Nannimap* said, "*Gammap* being the head Chief, will first have a teacher; but I shall come to him, and will afterwards have one for myself."—*Tsaumap* said, "I am hasty to have a teacher: I am afraid it will be long before one will come, for my soul is smothering in sin."

Should teachers come to you, will you be agreeable to settle with them?—Yes; where the word of God is, there must be a fixed place; we are a great nation, and must seek fountains; we ought before this time to have had the word, but we have been wandering in darkness.

Are there fountains in your land?—*Tsaumap* said, "I know this country, and shall find a place where we can live." (They will not inform white men of their fountains.)

Will you take care of your teacher, and protect him in case of danger?—Yes; that is necessary, and shall be done.

Will you (after having found a place to settle on) erect a church at your own expense?—Yes; that is right, but we are very ignorant in these matters.

Will you abide by your teachers, and endeavour to keep your people together that they may be instructed?—*Gammap* said, "Yes, I will take care that none of them go away to feast themselves alone." (The hind-part of every ox which is killed belongs to the Chief; but his people, it appears, sometimes attempt to deceive him, by going a short distance from the horde, and killing privately. *Gammap's* promise was, that he would keep a strict eye upon them, and prevent them from leaving the settlement.) They were then informed, that we should make it our business to procure them teachers as soon as possible; when *Tsaumap* said, he was very anxious to have the *Great Word*, and regretted that we spoke of leaving them. Mr. S. preached in the afternoon, but was forced to be very short, on account of the clouds of sand which whirled around us in every direction. This sand-wind, as it may properly be termed, commenced early in the morning, and blew the whole day; the atmosphere was so much darkened thereby, that we could scarcely discover the huts by which we were surrounded. We were frequently under the necessity of turning our backs to the wind, and covering our faces to preserve our eyes from the driving particles with which the air was filled. In the evening we were visited by the Chiefs, to each of whom a small present was given. They again expressed their fears that it

would be long before teachers would be sent them. I told them that the wind which blew so high was probably wafting the ship in which their teacher was coming towards the African shores, and that it might not be so long as they expected, before he arrived. At this place we likewise met with another Godownse Chief, with whom we spoke respecting their country, &c. The account which he gave agreed with that given by the other Chief; and in addition thereto, he confessed that they had strong fountains, and that ships came to anchor in a certain bay, and trafficked with them.

22. Many showers of rain fell last night, which caused us to wrap our blankets of skin very closely about us. The bellowing of oxen and cows, and the bleating of calves, sheep and goats, continued till midnight. Being a rainy morning, the milk-maids were backward with their milking; and though I went amongst them, begging for milk, they did not seem willing to stir; at length the promise of some tobacco brought them from their smoky fires, and I was soon well supplied. Towards night, old Gammap came to ask for some clothes. Brother S. reasoned with him on the impropriety of troubling us, reminding him that he had already got a *hat*, &c. He said, "That is true what you say, but the hat sits upon my head like a crow upon a bush, and calls for a shirt and other things which appertain to it. My old dirty kaross, &c. do not agree with the hat." This reasoning was so powerful that he prevailed, and obtained a shirt and a pair of trowsers. The wind continued boisterous till after sun-set, but at the rising of the moon it was hushed into silence, and serenity again prevailed. Long after we had laid down to rest, we heard some of the natives attempting to worship the living and the true God. Some were lifting up their voices in songs of praise, whilst others were trying in broken accents, to call upon Him "whose name shall endure for ever," and in whom all nations shall be blessed.

23. Our morning worship being over, we bid farewell to the poor heathen, and turned our faces towards Bethany. At noon we came to the place of *Kunnamap Koetib*, and having eat nothing since yesterday, we were both hungry and faint. When the cattle returned from the fields in the evening, a cow was brought up for slaughter.

24. The Chief assured us, that when he should hear of a Missionary being on his way towards their country, he would collect a number of oxen and people, and go to his assistance. After divine Service

we departed, and rode about 30 miles without halting.

25. Changed our course, and in company with two of our people, went to visit the *Great Fish River*. The country over which we travelled was, in some places, covered with stones; but in other parts, there was plenty of grass, though it was withered, and white as flax. Before noon, we reached the river: on each side thereof are large trees of the Camel-thorn species, which extend to a considerable distance, and give the whole vicinity a park-like appearance.—Plenty of land, possessing every appearance of fruitfulness, was seen on both sides of the river; and from the various small gardens in which the tobacco plants were evidently in a very flourishing state, we judged the soil to be of excellent quality. At present, the river does not flow, but the large pools or reservoirs which are constantly found therein, afford a sufficiency of water for thousands of cattle. In times of great drought, this is the general rendezvous of the various tribes of Namacquas, who never fail in finding abundant supplies. The majestic trees, clothed with a beautiful foliage, afforded a delightful shade, and formed a striking contrast to the many sandy deserts, and scorched wastes through which we had toiled; and whilst regaling ourselves with the cooling draughts, we almost supposed that we were sitting on enchanted ground. Whilst thus musing on the banks of this river, "unknown to song," we were cheered with the hope that the time was not far distant, when these hills, and yonder mountains, shall resound with the harmonious Name, which

"Charms the sinner's fears,  
And bids his sorrows cease."

27. Betwixt twelve and one we were in motion. About two the air became so cold, that we alighted, and drove our cattle: and not long after, having mounted again, we were so completely bewildered, that we entirely lost our intended course. We wished to halt till day-light should point out our way, but our guide was unwilling, on account of our great distance from water. He said, though he could not tell exactly the place where we were, yet he would certainly proceed in a direction by which we should cross the mountains, and arrive, sooner or later, in the fields of Bethany. We continued, therefore, to follow our guide till sun-rise. Though we were thankful to see the shades of night dispersed, yet new difficulties were thereby discovered. The face of the country before us was covered with large stones, and the high ridges of shattered

rocks confusedly thrown together, seemed to block up our way. The whole day was spent in crossing this rocky, broken, and truly miserable country; nor could we lose time to make one single halt for the purpose of refreshing our oxen. This was such a day of trial, as we had never experienced before; scorched by a burning sun—torn by the scratching bushes—jolted by our unruly bullocks—parched by a burning wind—faint for want of sustenance, tormented with thirst indescribable, we began to feel impatient, and somewhat dejected. Having travelled nearly thirty hours, with but little intermission, our cattle were weary, our people lame, and all of us ready to give up. Our tongues became parched with thirst, our voices harsh, and we began to speak with some difficulty. Whilst reflecting on our critical situation, and considering what methods were proper to be adopted, one of our people proclaimed the joyful news of WATER. Having refreshed ourselves by this providential well, our hope of reaching Bethany revived, and we proceeded with fresh courage. When the sun had forsaken our horizon, the air became cool, and our cattle finding themselves in the fields they had so frequently roamed, became more willing to proceed: about eight in the evening we reached the house of Brother Schmelen. Having had nothing for about 20 hours, excepting some crumbs of bread which had been broken in our pockets, we did not need many invitations to eat. Sister Schmelen having richly provided for our arrival, we partook of her bounty with gratitude, and felt abundant cause of thankfulness to Him, who had “preserved us in all the way wherein we went, and among all the people through whom we passed.”

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### America.

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#### MISSION TO THE OSAGE INDIANS.

RECENT intelligence states that this important mission, which has long been contemplated by the Board of Foreign Missions, has been commenced.

After all due preparations were made, 22 persons, (including 4 children) who were appointed to this work, left New York, on the 20th of April 1820, to proceed on their long journey to the place of their destination, distant, probably, more than 2000 miles.

They passed through Philadelphia to Pittsburgh, a distance of 300 miles, where they arrived on the 12th of May; they embarked on the river Ohio on the 24th, and reached the mouth of that river, a distance of 1100 miles in 28 days. On the 22nd of June the boats entered the Mississippi; and followed its course towards the Gulf of Mexico for several hundred miles, entered the mouth of the Arkansas, and worked up the river until July the 3rd. After this much sickness prevailed among them, and several of the family died. On the 23rd they reached a place called Little Rock, where they found good water, but the heat was excessive. Their sufferings were great, but they persevered, with confidence in their God. By his gracious help they arrived safely at Chateau's Establishment, on Thursday, the 2nd of August, where, for the first time, they beheld Osage Indians, whose appearance was most interesting. This place is within 80 miles of Fort Osage. “Our health,” say the Missionaries, “is good, and our prospects flattering. We propose settling on the Menedisime River, the principal branch of the Osage.”

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#### *Progress of Religion in the United States.*

While we behold with pleasure gleams of heavenly light spreading amidst the darkness of the pagan world, it is delightful also to observe the progress of vital piety among those, who though nominally its friends, are while strangers to converting grace, really its enemies. In no part of the world does the gospel appear of late years to have triumphed so extensively as in the United States. The Holy Spirit appears to have been poured out there more copiously, than on any other

country; and myriads have been brought to bow to the sceptre of Jesus Christ. Many mistaken friends of Christianity have supposed a religious establishment advantageous to the interests of piety. The notion has been proved unscriptural; and the evidence of facts also furnishes an ample refutation of the idea. The flock of Christ it is trusted increases in Britain, but it appears to increase far more rapidly in the United States. An eminent missionary, who visited those countries, gave an opinion that the annual number of conversions there is vastly greater, than in this favoured land. Many parts of the United States have within a few years been visited by these refreshing showers of divine grace. Some recent information on this subject must interest those who love the cause of Jesus.

*Extracts from the Report of the State of Religion in the Congregational Churches in Connecticut, 1821.*

**REPORT.**—There are in this state 207 congregational churches and societies; a very large proportion of which is at present supplied with regular pastors. Upon 84 of these, God has, during the past year, poured out his Spirit, and hopefully translated about 5000 souls out of darkness into his marvellous light. This abundant shower of divine grace began to descend nearly a year ago; some of the first drops of which fell upon the favoured city of New-Haven. The cloud which was no bigger than a man's hand, shading and refreshing the souls of a few christians mourning their own barrenness, and the wide-spread waste around them, soon expanded over the whole town, reaching the neighbouring villages, overshadowed counties, and is now making its progress to the utmost borders, resting over us, in majesty and mercy.

Among the characteristics of this revival we deem it important to notice in the

**First place,** its unity. It is the same in the country as in the city—in the district school as in the college, and among the aged and young, the moral and amiable, the vicious and violent, the speculative believer, the formal professor and the infidel. A description of one conversion,

or of one parish, is, with a few unimportant variations, a description of all.

**Secondly,** its power and rapidity. So powerful and overawing is the presence of God in this work, that no combined, and but little individual opposition has appeared. Those who have not been directly influenced, have looked on with astonishment and awe. Among the most remarkable cases of conversion, were a very small number, who at the first with singular hardihood and impiety, either furiously opposed or scornfully ridiculed the awakening. Their conviction was sharp, and their distress terrible. So powerful and rapid were the operations of the Spirit, that in very many instances the naked statement of divine truth, without argument to enforce, or illustration to explain it, took immediate effect. The doctrines of the gospel came to them in the demonstration of the Spirit and with power.

**Thirdly,** its purity. We have not heard of disorder or violence. Notwithstanding the great diversity of age, natural temperament and education of the awakened, and the frequent and crowded meetings, no tumult or outcry has occurred. Though the streets and highways were lined with the multitudes going to the house of prayer, or to the room of the anxious meeting, the convicted were silent, and the converted serene. The awakened and convicted have been exempt from groundless terrors, and the converted from fanciful joys. God was terrible to the former because he is holy, not because he is vengeful; and God was lovely to the latter, because he is holy, not merely because he is conceived to be reconciled to them.

**Fourthly,** its continuance. The subjects of the work do not as yet appear to decline from that warmth of gracious affection and energy of desire for larger measures of knowledge and grace, which they exhibited at the time of their hopeful conversion.

**Fifthly,** its influence in elevating the Christian character both of ministers and churches. Ministers have preached plainly and boldly. Their faithfulness however, has been without asperity, and their courage has been joined with niceness.

Private christians also have been excited to more openness and decision. They have promptly and heartily seconded the efforts of their pastors. They have possessed a remarkable spirit of prayer. Feeling the absolute dependance of both saints and sinners, on the sovereign agency of God the Spirit, they implored his presence with the simplicity of little children. A sense of the efficacy of prayer has existed in a special degree, and it is still increasing.

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No. 4.

THE DEAD SEA.

THE Jordan, as we have already seen, discharges its waters at present, into the *Dead Sea*; but, in the days of Abraham, it continued its course considerably beyond its present termination; and watered a country remarkable for its fertility and pleasantness. When the cattle of the opulent patriarchs, Abraham and Lot, had increased, to a degree that rendered it inconvenient for them to reside too near each other, the former, desirous of preventing the altercations which frequently arose between their herdmen, proposed to his kinsman that they should separate, and gave him the choice of a station. "Lot, lifting up his eyes, beheld all the plain of Jordan, that it was well watered every where, even as the garden of the Lord;" and selected that agreeable country for his residence. Gen. xiii. 10. This district, which was called the Vale of *Siddim*, appears to have been, at that time, populous and well cultivated. It was under the dominion of five petty chiefs, called, in the scriptures, kings; who ruled in Sodom, Gomorrah,

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Admah, Zeboim, and Bela which was afterwards called Zoar. These were the principal towns, dependent on which were probably others of inferior note. An ancient pagan tells us, that thirteen cities flourished in this plain; and the prophet speaks of "Sodom and her daughters," or the places of less importance which had risen round her. Ezek. xvi. 46. Sodom appears to have been the largest and most powerful, and Gomorrah ranked next to her. The situation of these towns cannot now be fixed with certainty; but it appears that Sodom lay towards the southern limits of the plain, as it was not far from Bela or Zoar, and Gomorrah more northerly.

Several years before Lot settled in Sodom, some powerful neighbouring chiefs, allured by the luxuriancy of the country, had invaded it, and rendered it tributary. After twelve years vassalage, the natives revolted, and made an effort to recover their independence. They were again unsuccessful; and would have been totally subjugated, had not Abraham, out of regard to his kinsman Lot, who was made prisoner amongst the rest, nobly undertaken their cause, and rescued them from the hands of the conquerors. Previous to these events, plenty and

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prosperity had plunged them in the most abominable immoralities; and, unreformed by their repeated chastisements, they still continued to practise the same iniquities. But "he that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy." The anger of that God who is of purer eyes than to behold iniquity, was kindled by their continued wickedness and universal depravity; and he made them a signal and lasting monument of his indignation against sin. For "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities and all the plain, and all the inhabitants of those cities, and that which grew upon the ground." "And Abraham looked toward Sodom and Gomorrah and toward all the land of the plain: and beheld and lo, the smoke of the country went up like the smoke of a furnace." Gen. xix. 24, 25, 27.

How this affecting catastrophe was produced is not for us to determine. The lightnings which fell from heaven were, perhaps, joined by volcanic eruptions and earthquakes; and, as the soil abounded with bitumen or pitch, it is probable that the ground caught fire, and completed the work of destruction. The fact is certain; and the awful effects remain to this day. The beautiful and fertile plain of Siddim, which had formerly been pleasant as paradise itself, was changed into an arid and barren heath; so strongly impregnated with salt as to be unfit for any purpose of cultivation, and exhibiting, at every step, marks of conflagration. Both ancient and modern travellers agree in describing it as abounding with cinders and burnt rocks, and

the very soil itself composed of ashes, and covered with pebbles which contain such a portion of sulphur, as to burn like a candle. The Jordan also, stopt in its course by the convulsions which had taken place, overflowed the level country, and gradually formed a lake, sixty or seventy miles in length, and fifteen or twenty in breadth: which receives the Jordan, the Arnon and several other considerable streams, though it has no visible outlet. Its waters are excessively salt, and no fish can live in them, nor vegetation subsist near them. Vast quantities of pitch rise from its bottom and swim on its surface. It is bounded on the east and west by lofty mountains, on the north by the plain of Jericho, and stretches to the south beyond the reach of the eye.

This collection of stagnant waters has received the appropriate name of the *Dead Sea*, by which it is best known in modern writers. But its most usual appellative in scripture is the "*Salt Sea*." Gen. xiv. 3. Num. xxxiv. 12. Deut. iii. 17. Josh. xii. 3. xv. 2. It was also called "the Sea of the plain," from its terminating the plain of Jordan. Josh. xii. 3. 2 Kings, xiv. 25. Joel styles it "the East Sea," in opposition to the Mediterranean, which he denominates the "utmost Sea." (ii. 20.) Profane writers mention it as the "Sea of the Wilderness," and the "Sea or the Lake of Sodom;" but most commonly the "Lake Asphaltites," from the bitumen or pitch with which it abounds, and which in greek is called asphaltus.

It is probable that the conflagration and ruin, on this melancholy occasion, extended far beyond the present limits of the Dead Sea; and included what the

sacred penmen call the "Valley of Salt," which travellers describe as extending a considerable distance to the southward. 2 Sam. viii. 13. 2 Kings, xiv. 7. The lake itself seems to have been formed gradually; as nothing is said of it in the history of the awful catastrophe. And when Moses threatens the children of Israel, in case of disobedience, with an overthrow like that of Sodom, he never mentions inundations, but describes the whole land as "brimstone and salt and burning, that is not sown, nor beareth, nor any grass groweth therein." Deut. xxix. 23. It has been thought, that Sodom itself stood without the borders of the Dead Sea; as some ancient authors inform us, that the ruins of that city, sixty furlongs in circuit, might be seen on the shore.

Modern travellers agree that there is not at present any vegetation near the Dead Sea; while the ancients concur in stating that there were some shrubs which produced a fruit, fair in appearance, but filled with bitter ashes. To this Moses seems to allude, when speaking of the enemies of Israel, he observes: "Their vine is as the vine of Sodom and of the field of Gomorrah: their grapes are grapes of gall, and their clusters are bitter." Deut. xxxii. 32.

This district has exhibited through all ages, indubitable confirmation of the scripture history. We have seen the terms in which Moses describes it, just before his death. Throughout the whole of the Old Testament, it is represented as devoted to perpetual desolation. The apostles, Peter and Jude, combine in declaring, that the cities of Sodom and Gomorrah were "turned into ashes, condemned with an overthrow, made an example unto

those that afterwards should live ungodly, and suffered the vengeance of eternal fire." 2 Pet. ii. 6. Jude 7. The testimony of profane writers is equally express. One, who lived a little before our Saviour's birth, after describing the lake, acquaints us, that the adjacent country was then on fire, and sent forth a grievous smell. Another, about half a century later, tells us that the craggy and burnt rocks, the caverns broken in, and the soil every where turned to ashes, give credit to the report that several cities formerly stood there, which were destroyed by earthquakes and fiery eruptions. Tacitus, who wrote after the destruction of Jerusalem, asserts, that in the neighbourhood of the Lake Asphaltites, there were plains then barren, reported formerly to have been very fruitful and adorned with large cities, which had been burnt by lightning and still retained the traces of their destruction. Philo the Jew informs us, that a certain obscure flame as it were of a fire burning in certain parts of this country, is a memorial of the perpetual evil which happened to it.

Such was the appearance of this devoted plain seventeen centuries ago; and such it still continues. Volney, the infidel, who visited it within the last forty years, writes thus "The south of Syria, that is the hollow through which the Jordan flows, is a country of volcanoes: the bituminous and sulphureous sources of the lake Asphaltites, the lava, the pumice-stones thrown upon its shores, and the hot-baths at Tabaria, demonstrate, that this valley has been the seat of a subterraneous fire, which is not yet extinguished. Clouds of smoke are often observed to issue from the lake, and new crevices to be formed on its banks.

If conjecture in such a case were not too liable to error, we might suspect that the whole valley has been formed, only by the violent sinking of a country which formerly poured the Jordan into the Mediterranean. It appears certain, at least, that the catastrophe of the five cities destroyed by fire, must have been occasioned by the eruption of a volcano then burning. Strabo says expressly that "the tradition of the inhabitants of the country was, that formerly the valley of the lake was peopled by thirteen flourishing cities; and that they were swallowed up by a volcano." This account seems to be confirmed by the quantities of ruins still found by travellers on the western border. These eruptions have ceased long since; but earthquakes which usually succeed them, still continue to be felt, at intervals, in this country." Thus this apostle of infidelity, fully establishes the awful facts recorded in scripture; though he artfully endeavours to refer them to natural causes.

This total destruction of the cities of the plain is frequently referred to, by the sacred writers, as one of the most exemplary manifestations of the wrath of a holy God against the sins of man. When any conduct peculiarly atrocious, any iniquity singularly aggravated, is to be described, it is compared to the sin of Sodom; and when any punishment peculiarly severe is threatened, it is denounced as being like the punishment of Gomorrah. Thus Jeremiah exclaims in the name of the Lord: "I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies; they strengthen the hauds of evil doers, that none of them return from their wickedness: they are all of them unto

me as Sodom, and the inhabitants thereof as Gomorrah." (xxiii. 14.) And Ezekiel, to express the extreme depravity of Jerusalem and Judah, declares, "As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters." (xvi. 48.) Thus also when the prophet is threatening the land of Edom with total destruction, he says, "As in the overthrow of Sodom and Gomorrah, and the neighbour cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell therein." Jer. xlix. 18. And the same inspired writer, when mourning over the calamities of his country, complains that "the punishment of the daughter of his people was greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her." Lam. iv. 6. But the most affecting allusion to this dreadful calamity, which exhibits at once the greatness of the punishment and the unwillingness of the God of love to inflict it, is that pathetic expostulation of the Almighty with his backsliding people: "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together," Hos. xi. 8. See also, Isa. i. 9. Jer. 1. 40. Amos iv. 11. Zeph. ii. 9. Rom. ix. 29. &c.

There is however one sin to which the scriptures ascribe deeper guilt than to the sin of Sodom, and against which they denounce heavier vengeance; and this is one to which every reader of these pages is daily exposed. Our blessed Saviour solemnly declared to his disciples when he sent them



forth to preach the gospel: "Who-soever shall not receive you nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." Matt. x. 14, 16. May this alarming passage awaken us all to serious self examination and earnest prayer, lest the woes denounced against those highly favoured cities, Capernaum, Bethsaida and Chorazin, fall on us. For unto us was the gospel preached as well as unto them; and how shall we escape if we neglect so great a salvation?



ON  
CHRISTIAN WATCHFULNESS.

FEW injunctions were more solemnly given or more affectionately reiterated, by our Lord to his disciples than those relating to Watchfulness. Full well he knew that, unless they diligently practised this duty, so essential in the warfare in which they had engaged, they would attain to but little stability or success. Well was he acquainted with the many temptations, oppositions and persecutions which they would have to encounter, to draw them aside or frighten them from the path on which they had entered; and most earnestly does he recommend to them watchfulness and prayer as the grand preservatives against every machination of their perpetual foe, and their main safeguards against being made the victims of his varied temptations. And think ye, christians of the present day, that *you* stand less in need of watchfulness than did the first disciples of your Master? Persecution in-

deed does not now devastate the land—the blood of those who profess faith in Jesus of Nazareth as the promised Messiah, does not drench the streets—but perhaps your spiritual welfare is not on that account in less danger. There is certainly greater danger of your being satisfied with the *name* of christian without strenuously aiming after the *real life and spirit* of that character. Nothing is more gratifying to the malicious eye of your watchful enemy than to see listlessness and self security in the christian. Like the midnight assassin who finds the object of his search wrapt in a peaceful slumber, he often inflicts a deadly wound ere his victim is awake to his danger. Whatever your sphere or station in life may be, constant watchfulness is your bounden duty; because it is strictly enjoined upon you. It is a concern of most important interest to you; because without it you can never be safe from the stratagems and artifices of your ever vigilant foe. The christian is compared to a soldier, and aptly so, for the warfare in which he has to exert himself is continual. In an earthly army, the sentinel appointed to a post of danger or on the eve of battle, if he be found guilty of absence from duty, is immediately judged deserving of death. In the christian army, every soldier is a sentinel—every post a post of danger—every hour liable to an attack: the enemy never slumbers, he has his ever roving eye on every post, and woe to him who is negligent in, or absent from his duty. The christian has many sure and precious promises of protection and security, *while he diligently aims* at the performance of the duties of his station—on these he cannot rest if he deviate from and neg-

lect those duties. The earthly soldier who is steadily watchful and zealous in the duties assigned to him, anticipates glory and reward; but, alas! the uncertainties of the war in which *he* engages often disappoint him even in the very moment of expected success. it is not so with the christian soldier—no uncertainties await him while watchfully and diligently filling the post allotted him. The most sure security, the most delightful tranquility, the most animating joy, even amidst the heaviest brunt of the campaign, are his portion here; while his prospects, brightening as he advances in the path of duty, open to him scenes of delightful felicity in the presence of “the great Captain of his salvation,” who waits to bestow upon him a crown of glory in the blissful mansions of immortality.

To ensure the *habit* of continual watchfulness, the christian, and especially the young christian, should often exercise himself in *self examination*, anxiously enquiring of himself, without any self indulgence or partial evasion, “how have I endeavoured the performance of the duties which my station has imposed upon me? wherein have I failed? how have my thoughts, my words, my actions been regulated? Has it in all been my strenuous effort to remember, that the eye of my great Leader has been continually upon me?” The frequent exercise of this duty will tend much to increase and render habitual a tenderness of conscience, so desirable and so essential in the christian course. If this frequent self examination be conducted with humility and with fidelity, many a wily manœuvre of the enemy will be frustrated.

But this exercise will most

surely and invariably lead the humble christian to *fervent prayer*. Without prayer the christian will make as much advancement in his way to heaven, as the hungry and half famished pauper will become healthy and robust without natural food. It has been quaintly but truly said by an old divine, “A prayerless soul is a christless soul, and a christless soul is a lost soul.” A real christian cannot live without prayer. In the days of persecution he might be deprived of every external means of communion with his heavenly Father and Guide; his Bible, the treasure of his soul, might be taken from him—but of the bliss of prayer, all the ingenuity of his persecutors never could render him destitute. Oh no—here he would be increasingly and continually fervent. Christian, lay aside prayer if thou canst; dare but to become slack and lifeless in this all important duty, and what dreadful advantages dost thou give to thy watchful foe. With what malicious triumph will he grin his horrible smile over thee as a captive willingly fallen into his bonds! He will not disturb thee in thy listless ease, if at ease thou canst be, (and horribly dangerous is thy case if thou canst:) he will encourage thy indifference and endeavour to suggest to thy mind that all is right, and will end well. If any one in such a case should read this, let me say to him—“Pause!—Reflect!—Shudder!—Go into thy closet and there with humility and contrition of heart ‘seek the good old way,’ ere thou sink lower and lower into utter irreligion; for this is what thy subtle enemy is aiming at, and what he will to surely succeed in, if thou awake not in time. Delay not. In *worldly* affairs delay is of-

tentimes dangerous and fatal, but in regard to *eternal* concerns it is *always* dangerous, and the danger is incalculable. Prayer is the channel by which the christian must derive strength, safety, comfort, and encouraging joy. Advanced christian, what of earth wouldst thou take in exchange for the privilege of prayer? Thy answer is—not all that earth could give. Nay couldst thou for a moment be prevailed upon to make the exchange, thou couldst not keep the contract; thou couldst sooner cease to breathe, than to aspirate thy feelings and thy wishes towards the throne of thy heavenly Father. Oh! young christian, slacken not in fervency of prayer; prayer is thy great safeguard against thy arch-enemy. Become negligent in prayer and, in proportion to thy negligence, will he gain upon thee. ‘Pray without ceasing.’”

The christian will be frequent in his *examination and study of the scriptures*. As the soldier anxiously pores over or listens to the orders which he receives, lest by inadvertence he should disobey them—so the watchful christian will delight in the perusal of those sacred instructions, those delightful and animating promises, those interesting and joy-inspiring descriptions of his adored Lord and Master, of the full and free atonement and redemption wrought out by Him, of the justification and sanctification which he therein so graciously offers, and the blissful revelations of future felicity and immortality which they display to his anxious and delighted mind. To the christian, in every situation in which he can be placed, the scriptures are an invaluable treasure—under severe attacks from the enemy and from self, he finds

here support, direction and comfort—under disquietude of mind from temporal affliction or other cause, he finds here consolation and tranquility—in prosperity and the temptations peculiar thereto, he finds here caution and reasons for humility: in life they are his daily guide and comfort—in death, they give him “peace and joy in believing.” In the words of the apostle Paul, 2 Tim. iii. 16, 17, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works.”

To conclude: the earthly soldier too frequently rests his hopes and expectations of victory on his superiority of strength or military skill, his more favourable position of ground or on some other incidental circumstance. Let the christian soldier have the temerity so to act, and his defeat is inevitable. Let him but once pique himself upon having resources of his own by which *of himself* he can resist and overpower the attacks of his ever watchful foe, and in all probability the next encounter will shew him his own utter weakness. Who so valorous as Peter when, with an elevated countenance and animated voice, he exclaimed, “Though I die with thee, yet will I not deny thee. I am ready to go with thee, both into prison and to death?” Peter’s feelings were in a certain sense amiable even in that erring moment—they were feelings of strong personal attachment to his beloved Master; yet how dangerously wrong was the mode of their operation! He saw the Master whom he had long followed the captive of men; and most likely at that juncture he

imagined himself equal to him in power, if not superior, as being himself at liberty. How little he supposed that, even then, he was in the bonds of a far more dreadful foe than those by whom his Master was surrounded! He follows that Master towards the judgment hail—he sees him led like a criminal to the bar and arraigned—and how soon his fortitude forsakes him! The remark of a mere servant girl terrifies him, and he at once denies his Master. Shortly after he denies him again, and with oaths and cursings, even in his presence and hearing. What a specimen of human power in opposition to the spiritual enemy! The sanguine, ardent and feeling mind of Peter sought not its strength in that hour from the only source from which he could have obtained strength, and the victory of satan was sure. So it must ever be. The God of all grace abominates pride; but no kind of pride is so disgusting in his sight as spiritual pride: and where he has designs of mercy he will most effectually humble it. Christian, young christian especially, compare not what thou art, with what thou lately wast, as if thy own power or thy own might had effected the change. Think not the caution unnecessary, there is danger. To suggest and to implant in thy mind this proud feeling is one of the chief efforts, one of the master movements of thy subtle adversary. Remember what thou wast with trembling awe; think of what thou art with the most humble gratitude; attempt not a step forward in reliance on thy own power. If thou dost, the ground on which thou settest thy foot shall moulder beneath it, and thou sinkest lower than thou wert before. Press forward; but make the effort in

meek dependance upon Him who is thy shield of defence, thy firm rock of security, and thou shalt advance surely, steadily, joyfully. The enemy may lie in ambush for thee in the narrow and difficult defile of temporal affliction, or he may shoot his arrows at thee in the broad plain of temporal prosperity; but wait thou on thy God, trust not in thyself, and all his efforts shall be foiled. Thy path shall become more clear, the sun of thy happiness shall beam over thee with increasing radiance, till thy victory shall be complete, and thou shalt “enter into the joy of thy Lord:” ever glorifying Him who shall have “made thee more than conqueror.”

London, Feb. 24, 1822. : NEMO.

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PAPAL

ARTIFICE AND FALLIBILITY:

Exemplified in the Conduct of

POPE SIXTUS THE FIFTH.

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FELIX PERETTI was born, Dec. 13, 1521, at a village near Mantalto in Italy. His father was a gardener, and his mother a maid servant; in circumstances so narrow that they could not afford to give their son any education. At nine years of age, he was hired, by a neighbouring farmer, to take care of his sheep; but having offended his master, he was degraded to be the keeper of the hogs. In this mean occupation, he continued for some time; though he is said, even then to have indulged a strong persuasion that he should rise to eminence. In Feb. 1534, a Franciscan friar going to preach at an adjacent village lost his way, and coming to a place where four roads met, knew not which to pursue. Young Felix, who was tending his hogs at a small distance, observ-

ing the stranger's perplexity, ran to him; and, after saluting him respectfully, enquired the cause of it. On being made acquainted with his wishes, he offered his services to guide him to the place at which he was to preach, which were gladly accepted. During the walk, a conversation took place, and the friar discovered such marks of intelligence, and so strong a thirst for knowledge in the young swineherd, as induced him to recommend him to the monks of his convent, as a youth worthy of their patronage.

He was accordingly admitted; and, invested with the habit of a lay brother, was employed in sweeping the church, lighting the candles and other similar services; in return for which he was taught the responses in the daily prayers and the rudiments of grammar. It was not long however ere his patrons, in approbation of his conduct, placed him under a proper instructor to study the latin language. His progress in learning was so rapid, that at thirteen years of age, he was qualified to commence his probation; and at fourteen was admitted as a brother of the fraternity. Before he reached his twenty-fourth year he was ordained priest, and assumed the name of Father Montalto. In the same year, he took the degree of Bachelor, and in a short time proceeded Doctor. He attained these distinctions with great credit, though not without opposition from some to whom his temper, naturally violent, had given offence. Nothing however could stop his career. He was advanced successively to be professor of Theology at Sienna, preacher to the convent of the Holy Apostles at Rome, regent of three other convents, inquisitor-general and procurator at Venice, general of

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the order of Franciscan Monks, chaplain to the king of Spain, confessor extraordinary to the Pope, and bishop of St. Agatha. In 1569, he was employed to draw up the bull of excommunication against Elizabeth, queen of England; and soon afterwards was created a cardinal. While he acted as inquisitor-general at Venice, he quarrelled with the senate; and was obliged to quit the territories of that republic very abruptly. Being rallied upon his precipitate retreat, he replied, that having made a vow to be pope at Rome, he did not think it right to stay to be hanged at Venice.

Whether this ambitious priest had already formed a design to reach the summit of dignity in his church, is not certain; but after his elevation to the degree of cardinal, it is evident that he kept a steady eye fixed on the papacy. In order to obtain it, he artfully concealed his natural character, and appeared patient, humble, affable and disinterested. He retired to his cell, practised all the austerities of the cloister, professed himself dead to the honours and titles of this world, and pretended to be sinking under the increasing infirmities of old age. This conduct completely deceived his cotemporaries. When Gregory XIII. died, in 1585, and a successor was to be appointed, he entered the conclave with the other cardinals in whom the right of election was vested; but appeared wholly indifferent respecting the issue of the contest. He foresaw that great contentions would arise among the friends of the rival candidates; and without joining any party, flattered them all. As he expected, the conclave was greatly divided, and debates ran high. In order to put an end

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to the altercation, and afford time for the factious temper that prevailed to subside, three cardinals, who had been disappointed in obtaining a decision consonant to their own views, agreed to make choice of Montalto, who they imagined could not survive many months; hoping that an opportunity would soon be afforded by his demise of again prosecuting their respective claims. Whilst they congratulated him on the probability of his accession to the papal chair, he sat weeping and coughing, as if some great misfortune had befallen him. He however kept a watchful eye on the proceedings of the conclave; and when he perceived a sufficient number of votes were given to secure his election, he instantly dropt the mask which he had so long assumed. Throwing the staff with which he had been accustomed to support himself, into the midst of the chapel, he started from his seat, and appeared almost a foot taller than he had done for several years. The astonished cardinals cried out, that there must be some mistake; but he sternly vociferated, "There is no mistake, my Lords:" and immediately thundered out the hymn which terminated their discussions, in a voice that shook the place. By the boldness of his manner, he intimidated his opponents, and assumed the triple crown, under the title of Sixtus V.

Having thus accomplished his long cherished purpose, he laid aside his assumed humility and affected complaisance, and treated all around him with haughty reserve. He exercised the power which he had acquired with a degree of stern severity, that the general depravity of the age alone could justify; but, at the same time, with an impartiality that

had seldom been exhibited by his predecessors. He corrected the abuses and prevented the enormities which had long afflicted the papal states. His vigorous measures restrained the licentiousness of the capital; and the seducer of female virtue, whether an ecclesiastical dignitary, a nobleman, or plebeian, was punished with unrelenting rigour. At once to embellish Rome and to perpetuate his own memory, he caused an obelisk, one hundred feet high, which the emperor Caligula had brought from Spain, to be raised at the entrance of the church of St. Peter. He limited the number of cardinals, and introduced many salutary regulations into the government of the church. The celebrated library of the Vatican was built and furnished, by him, and a printing-press was established in it, for the printing of religious books. Under his direction, new editions of the Septuagint and Vulgate versions of the scriptures were published: and some say that an Italian translation of the Bible was printed by his order, but afterwards suppressed.

After having exercised the papal authority, with singular energy and effect, for five years, he died Aug. 27, 1590, aged sixty-nine years; not without suspicion that he was poisoned by the Jesuits, whom his stern and impartial administration had greatly incensed.

One instance of the assiduity of this pontiff will interest our readers. The Council of Trent had declared, that the latin translation of the Bible, generally called the *Vulgate*, should be esteemed the authentic version, and none other be permitted to be read in the churches: at the same time directing that it should be corrected with the utmost care and re-

printed. To this work, Sixtus V. applied himself with diligent alacrity. He assembled many learned men around him, whom he engaged to correct and superintend the publication, and afforded them liberal support and encouragement. Yet he did not leave this important business finally to others; but read every page himself before it went to the press, corrected the sheets as they were struck off, and, when the whole was finished, examined every verse with the strictest accuracy; and when he discovered an error, caused it to be rectified by pasting slips of paper over it, with the corrected reading printed on them. When this correction was completed, he accompanied the publication of his Bible by a papal bull or decree, declaring, from his own certain knowledge and by his apostolic power, that this edition, which had been corrected in the best possible manner, was to be regarded as without doubt or controversy, the only authentic copy of the Vulgate, authorized by the council of Trent; and threatening the highest anathemas on those who read any other, or altered this in the minutest particular.

Scarcely however had this pontifical edition made its appearance, than it was discovered to abound with important errors; and upon the demise of its papal editor, the copies were called in, and a new edition was undertaken, which was published, in 1592, by pope Clement VIII. This edition also was declared by Clement to be the only authentic copy of the scriptures; and any person who should print or sell any Bible not exactly agreeing with it, threatened with excommunication.

These two impressions of the scriptures, both of which were sanctioned as perfectly accurate,

by the apostolic authority of the pope, differ materially. Above two thousand places have been remarked in which they vary from each other; and the critics have noticed more than four hundred texts in the last impression, which still require correcting. This notorious variation has furnished protestants with a triumphant argument against the infallibility of the popes, which they have not failed to urge with all its force. The advocates of Rome have been driven to the most miserable evasions to extricate themselves; but their efforts have been fruitless; they cannot escape the conclusion.

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#### ON THE WILL OF GOD AS THE RULE OF HIS CONDUCT TO- WARDS HIS CREATURES.

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WHEN we think of the Almighty Governor of the universe as acting "according to his good pleasure," as "doing what he will in the army of heaven and among the inhabitants of the earth;" as "having mercy on whom he will;" and similar expressions, we are too apt to forget of whom these assertions are made; and to confound the imperfections of man with the infinite perfections of the Deity. It may perhaps strengthen our faith, and correct our judgment, if we meditate a little on this interesting subject.

Man is a degenerate creature, subject to be drawn aside by the sinful propensities of his fallen nature, or his carnal affections and passions. This often causes him to will things that are contrary to purity of heart and conversation; and, as far as his will influences the conduct of himself or others, it produces sinful actions. But the very nature of God is per-

fect and unspotted holiness, and all the volitions of his divine mind must of necessity be strictly consistent with the highest sanctity. "He is of purer eyes than to behold evil," and cannot look on iniquity; much less can he will it.

Man also, is often led by self-interest acting on a depraved heart, to will things that are contrary to justice. He covets his neighbour's prosperity, envies his attainments, is ambitious of his honours; and would, had he the power, deprive him of them, without any equitable reason. But God "is just and righteous in all his ways." Injustice is contrary to his very nature, and would destroy his Deity. He must therefore of necessity will only what is consistent with the most perfect equity; and, even considered as an absolute, uncontroled Governor, he cannot, with the utmost reverence be it spoken, he *cannot* deal unjustly with any of his creatures. "Shall not the Judge of all the earth do right?"

Again. Man often errs in the determination of his will, through the imperfection of his understanding. He is unacquainted with motives, circumstances and effects, therefore by forming a wrong judgment of things, he determines and acts wrong. Many of the aberrations of the human will may be traced to this source. But God, whose understanding is infinite, who is perfectly acquainted with every subject and all its bearings, must always arrive at conclusions that are accurately correct; and therefore can never form an improper determination of will. His volitions, being all guided by unerring wisdom, must all be conformable to its dictates.

Further. Man is exposed to the influence of cruel malignant dispositions. It is obvious that re-

venge, wrath, malice, and every evil passion too frequently determine his will and direct his conduct. God, on the contrary, is essentially benevolent, and transcendently kind. "He is good to all, and his tender mercies are over all his works." All the operations of his mind must therefore be conformable to kindness the most universal and love the most pure and exalted. His will must be under the influence of his nature; and "God is love."

Lastly. Man, from the imperfection of his knowledge, and the influence of unholy passions, is unstable in his purposes; and may annul to-morrow what he wills to-day. His decisions cannot be relied upon; and his resolutions are often broken. But the blessed God, who possesses knowledge and goodness in perfection, is of "one mind and changeth not." "He is the same yesterday, to-day, and for ever." "God is not a man that he should lie; neither the son of man that he should repent: hath he said it, and shall he not do it? or hath he spoken, and shall he not make it good?"

When we hear therefore of a human creature acting according to his own will, we may justly apprehend that the parties affected by his determinations may be exposed to the capricious and arbitrary movements of a will uncontroled by reason, justice or mercy: and such is the depravity of our natures, that our apprehensions are too often realized. When however we are told that the God and Father of our Lord Jesus Christ "worketh all things after the counsel of his own will," our fears ought to vanish. He is a Being, whose volitions are governed by perfect wisdom, strict justice, immaculate purity and infi-



nite goodness; and these attributes are like himself unchangeable. Whatever he wills must be holy, just, wise and good. We may rejoice that every thing is subject to his will, and that he is Lord over all.

S. O.

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## CORRESPONDENCE.

### *Further Remarks on Romans* ix. 14—24.

Gentlemen,

Though I trust that your correspondent *Juvenis*, if he have well considered the observations of my last letter, is less "bewildered with the ninth chapter of Romans" than he previously was; yet perhaps you will think with me, that it may be useful to shew how the general principles, advanced in that paper, apply to particular texts. For this purpose, I submit to your disposal the following paraphrastic view of the passage especially noticed by him, with the addition of two or three subsequent verses to complete the argument.

(Verse 14.) What shall we then infer from this rejection of the descendants of Ishmael and Esau from the privilege of being God's peculiar people? Shall we conclude that God acted unjustly in this rejection? Certainly not: the supposition should be repelled with pious indignation.

(15) For God has declared to Moses, that he will dispense the blessings of his providence and the outward privileges of his church, on such individuals and in such a manner, as appears best to himself. His own will, under the guidance of unerring wisdom and infinite goodness, being the rule of his conduct, he is controulable by none of his creatures, nor accountable to any of them.

(16) It is not therefore either the wishes or the exertions of men which determine the objects of his favour; but his own choice, founded on reasons which sometimes lie beyond the reach of human enquiry though always consistent with perfect goodness. Abraham willed that Ishmael should inherit the blessing, but God chose Isaac. Isaac was very desirous that it might descend on Esau, and Esau ran eagerly to the chace that he might obtain it;

but they were both disappointed, and it devolved on Jacob.

(17) And indeed the Almighty acts in a similar manner, when as the supreme Governor of the universe, he selects one sinner from among many who despise his authority and set his anger at defiance, spares his life, and permits him to fill up the measure of his iniquity, till he has fitted himself to be made a signal monument of the just indignation of an offended God. Of this Pharaoh was an affecting instance; who, after he had obstinately refused to comply with the command of the Lord, notwithstanding he had seen the miracles wrought in his name and felt the plagues sent by him, was recovered from these diseases and restored to health, that he might become a more public and striking example of the divine wrath; and thus the honour, justice and holiness of God might be openly vindicated to the surrounding nations.

(18) Thus it appears that, in the exercise of his mercy and justice, the Almighty selects his objects according to the unerring counsel of his own will. Some, like the Jews formerly and the believing gentiles now, are made partakers of important blessings; while others, like the present Jews and ancient Egyptians, are suffered to proceed in a course of voluntary and obstinate disobedience, till he inflict on them a most just and exemplary punishment. In both cases, his glory is promoted, his own purposes accomplished, and the grand scheme of Providence proceeds to a consummation that will most honourably display his justice, wisdom and goodness.

(19) To this representation of the subject, a hardened Jew might reply, "If his glory be so much promoted by my wickedness, and his own ends accomplished by my disobedience, why am I blamed? Who has done any thing contrary to his own designs?"

(20) Nay but, O man, consider thyself before thou presume to debate with thy Maker. Shall creatures who owe their existence and all their powers to God, upbraid their Creator for having given them this existence and endowed them with these powers, because that they themselves have abused his gifts to their own destruction? Or, because, in his infinite wisdom and power, he over-rules the impiety and crimes of his creatures to answer his own benevolent purposes, shall those creatures arrogate merit to themselves for effects which they never designed to produce,

and events which they had neither power nor will to prevent?

(21) Recollect the significant allegory which the prophet Jeremiah was inspired to adopt for the instruction of your disobedient ancestors; and remember that the Lord can as easily controul your actions to accomplish his own purposes, or dispose of you as a nation in a manner the most conducive to his own designs, as the potter can mould his clay to any figure or for any use he pleases.

(22) What? if God, with a design to exhibit an alarming instance of his hatred to sin and his power to punish it, permitted persons, whose wickedness and obstinacy had fitted them for destruction, to proceed for a long time in the practice of their crimes, and did not arrest them in their sinful career by an early punishment:

(23) Or, if, on the other hand, that he may shew the fulness of his mercy and the riches of his glory, he bestows on those, whom he hath prepared with suitable graces, peculiar tokens of his favour:

(24) Even if he have chosen us believers, whether Jews or gentiles, to be his people, and rejected the Jews as a nation:—in any of these cases, has he done thee any wrong? Shall not he do what he will with his own, without accounting to thee, O man, for his conduct?

Such appears to be the purport of this memorable passage. I shall add a few hints by way of note, and conclude.

(Verse 15) Some critics tell us that the Hebrew, in Exod. xxxiii. 19, from which the apostle quotes the words of the Lord to Moses, and the Greek by which he expresses them, not only warrant but require to be translated, "I will have mercy on whom I *should*, or *ought* to have mercy, and I will have compassion on whom I ought to have compassion." Whether this translation can be maintained or not, I leave to those who are better acquainted with the originals than I profess to be, to determine. It would certainly render the reasoning of the sacred writer more conclusive: for what could more directly prove that there is no unrighteousness with God, than the fact, that he hath mercy on whom he ought to have mercy. This rendering would also greatly assist us in rightly understanding verse 18, which evidently refers to this.

(Verse 17.) It seems most probable, from the connection in which they

stand, that the words of the Lord to Pharaoh, "For this purpose have I raised thee up," refer to that monarch's being recovered from the bodily plagues with which he, as well as his people, had been afflicted; and which would have terminated his life, had he not been preserved by God to be a more eminent example of his just displeasure. See Exod. ix. 13—17. Dr. Doddridge acknowledges that this may be the *true* sense; but thinks it is "a stronger and nobler sense" to refer it to Pharaoh's being raised to the throne. An expositor's duty however is, not to seek for noble meanings, but to explain the genuine and original intention of his author.

(Verses 22, 23.) "Every attentive reader," observes Dr. Doddridge, "will I doubt not, infer for himself the difference of phrase in which they who are vessels of wrath and they who are vessels of mercy are spoken of: it being said simply of the former that they were fitted for destruction; but of the latter that God had prepared them for glory. A distinction of so great importance, that I sincerely wish we may ever keep it in view, to guard us against errors, on the right hand or on the left. See Matt. xxv. 34, 41."

(Verse 24.) From this verse, it is obvious that the apostle is still pursuing his subject, the admission of believers, whether Jews or gentiles, to the privileges of God's people, and the rejection of the Jews as a nation from those privileges! The latter are the vessels of wrath and the former the vessels of mercy, of whom he had been speaking in the preceding verses. This supplies us with a proper key to the whole chapter, and proves that the subject of discussion is, not the final and everlasting states of individuals, but the choice of nations and people to external distinctions. SCRUTATOR.

## ON SINGING IN PUBLIC WORSHIP.

*Gentlemen,*

I desire through the medium of your valuable miscellany, to call the attention of your correspondents and the churches to the subject of Singing in the house of God. I am disposed to look on singing as a delightful exercise, sanctioned by scripture, and animating to the mind. Still, mingled with these feelings, are others of a

painful and distressing nature, arising from improper characters being employed in this sacred work. It is manifest that, in many places, the majority of the choir are neither members of churches, professors of religion, nor, in some cases, even moral characters. This appears to me palpably wrong, as will be seen from these considerations.

1. Singing is a part of divine worship. The circumstance of its being mingled with other parts of divine worship characterizes it as such: it is evidently not a mere diversion or gratification. It is a part of worship of an exalted and spiritual kind, and surpasses, in this respect, some other employments of the house of God. While preaching the word is directed to our fellow creatures, singing is directed to God; and is more assimilated to the worship of heaven, than perhaps any other part of our earthly worship. Consequently it ought to be solemn and devotional.

2. If singing is a part of divine worship, surely it ought not to be committed to the hands of any but those who "worship God in the spirit." Many sacred odes are employed in the worship of God, peculiarly feeling and experimental. How improper to put these into the mouths of careless, light young men and women. Hymns expressive of deep contrition, faith, love, and self-dedication, sung by persons undisguisedly carnal, can afford no pleasure to a serious reflecting person, can be no acceptable service to God; but must be highly offensive and insulting to the divine glory. "Who hath required this at your hands?"

The evil consequences of this practice are,

1. Singing becomes the business of the choir, and the congregation are little interested and take little part in it. This is greatly to be lamented: for, if it is a duty to sing praises to God, it is the duty of all his servants who can, to engage in it.

2. The major part of the choir being unconverted, singing becomes a mere hobby, a personal gratification—devotion is out of the question. Emulation, wrath and strife frequently attend.

3. This choir considers itself a privileged body, beyond controul, and any interference is generally resented. Hence if the minister, or any member speak a word to the singers, it is a great offence. They are out-laws, and may run into extravagancies, lightness, &c.

These things are too obvious to be

denied, they are deeply to be lamented and every method ought to be taken for a reform.

The greatest thing for this, is, that the members of churches feel more interested in this delightful part of divine worship, and make it their business to support it with credit. None should be admitted into the choir but such as are members of the church, or at least approved by it; and all choirs should be under the controul of the church.

I am aware that this idea lies open to objections. Some will ask, Who will be singers if they must be under the controul of the church? However formidable this objection, I would enquire, Who has a right to take an official part in the worship of God, independent of the church? How can churches see that all things be done decently and in order, if all things are not under their controul?

Some will reply that this is the way to destroy all singing at once. If it should, in doing right, we must not look to consequences. If the essential of singing, the glory of God, is lost, the mere circumstances of personal gratification, or attracting attention, are of small importance. But if members feel it a duty, it will not fall to the ground; there will be some to sing, perhaps not so melodiously, yet as acceptably before God: they will "make melody in their heart unto the Lord;" and this is the best singing after all.

I would therefore recommend the subject to the earnest attention of your readers, and anxiously long, though scarcely hope, to see the desired reformation take place. We are ready to suppose, that, as a body we come near to the scriptures; we profess to make them our standard. Only let us do so here, and all I plead for will be effected. While the churches neglect this business, they are partakers of other men's sins, in sanctioning them who mock God "with a solemn sound, upon a thoughtless tongue."

I am, your's affectionately,

B. G. J.

Leicestershire.

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## QUERY.

Gentlemen,

Nothing is more usual, when persons are admonished for the neglect of relative duties, than for them to plead the failure of others as an excuse for their

own omissions. Husbands will urge the misconduct of their wives, as an apology for their want of affection towards them. Children will excuse their undutiful and disrespectful treatment of their parents, by the sternness or severity with which they are treated by their parents. Servants will justify their disobedience to their masters, by telling you of the rigour and injustice which their masters exercise on them. In short, the same plea, is adopted through the whole range of relative connections; and is admitted too often without examining its validity. It however appears highly desirable that this principle, so universally adopted, should be brought to the test of a fair investigation; and I think the cause of christian morality would be much promoted by a free discussion of it. Will you, therefore, permit me to request Jacobus, your professed moralist, or some other of your judicious correspondents, to favour us, through the medium of your Miscellany, with a scriptural and satisfactory reply to the annexed Query? and you will oblige many besides,

Your's, cordially,

ALIIQUIS.

QUERY.—How far does the failure of a person in the due discharge of his relative duties towards me, release me from the obligation of performing those duties which the relation in which I am placed requires of me towards him?

## VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c. &c.

**THE POWER OF THE WORD.**—Late-ly two women and a man called in the evening at the cabin of one of the schoolmasters employed by the Irish Evangelical Society, requesting lodging for the night. The good man had just assembled his family for evening worship, having the Bible open before him. He courteously desired the strangers to walk in, and sit down; when he began to read the second chapter of the Epistle to the Ephesians. This he did slowly and with emphasis, in order to secure the attention of his visitors to the important matter with which it abounds. They all appeared to pay attention, particularly the young man, whose countenance indicated the inward agitation of his mind. When the chapter was ended, he inquired what

book that was out of which he had been reading. His host replied it was the "Word of God." His agitation immediately increased; and after remarking that he never before knew there was such a book, he began to inquire the meaning of some of the passages which had particularly arrested his attention; viz. "Dead in trespasses and sins;" "Walking after the course of this world;" "By nature the children of wrath," &c. To all these, the good man, in his plain and simple way, gave answers. The young man heard with the greatest attention; and could not suppress the sigh which betrayed what was passing within. He was referred to those parts of scripture, which throw light on the chapter which had been read; and especially on the parts he wished to be explained. He then, looking at his host with earnestness and agitation, exclaimed, "It is indeed the word of God: it is all true, and my state is fully that which it describes. In this way I have walked from my childhood; and in the service of the god of this world, I undertook the journey, which has brought me, my wife and sister to your house. O that our souls may be raised from that death in trespasses and sins, in which I have been involved to this moment. I have long followed no other employment, than defrauding the ignorant poor, at fairs and markets, by passing base money which I have coined: and for this purpose are we come here on our way to attend the fair which is to be held to-morrow at——" He again exclaimed, "O! that we may turn to God, and hope for mercy for the sin of this and all the wicked course of our lives." After this as he looked earnestly at his instructor, the good man referred him to the scriptures which gave great encouragement to returning, repenting sinners. He then inquired whether he could give him one of those books which he called the Testament, the Word of God. "I can read and sure I need it much. I will buy it with all my heart." He then told him he should have one without money and without price. Next morning they prepared for their departure, but not to the fair. They manifested a desire to attend to the apostle's exhortation, "Let him that stole steal no more," by bringing forth their whole store of the base coin, to the amount of three guineas, which they begged their host to cast into the fire; determining to seek an honest livelihood for the future.

**SORROW COMMON TO ALL.**—Men are too often ingenious in making themselves miserable, by aggravating to their own fancy, beyond all bounds, the evils which they endure. They compare themselves with none but those whom they imagine to be more happy; and complain that upon them alone has fallen the whole load of human sorrows. "I will restore thy daughter again to life," said an eastern sage to a prince, who grieved immoderately for the loss of a beloved child, "provided thou art able to engrave on her tomb the names of three persons who have never mourned." The prince made enquiry after such persons; but found the enquiry vain, and was silent.

**DR. CHADDERTON, A PURITAN DIVINE.**—Laurence Chadderton, D. D. descended from a wealthy family, was born at Chadderton in Lancashire, in the year 1537. Having renounced popery, he entered Christ's College, Cambridge, in 1564. His father, who was a zealous papist, was so enraged at his becoming a protestant, that he not only disinherited him, but as a mark of his great displeasure, sent him a bag with a goat in it, to go a begging. In three years, he was chosen fellow of his college, and became a tutor in it. When Sir Walter Mildmay founded Emanuel College, he was appointed first master; and such was the high esteem in which he was held by sir Walter, that, when from his great modesty he objected to undertake the charge, sir Walter replied, "If you will not be the master, I will not be the founder of the college." In this office, he continued thirty-eight years. He was one of the puritan divines, nominated by king James to attend the Hampton Court conference; and afterwards one of the translators of the Bible. He died, Nov. 13, 1640; at the extraordinary age of 103 years. He could read without spectacles to the day of his death. He was a strict observer of the Sabbath; and, though married fifty-three years, never kept his servant from public worship to cook victuals. "I desire as much," said he, "to have my servants to know the Lord as myself." Being once on a visit among his friends in Lancashire, he was invited to preach; and having preached full two hours, he paused and said, "I will no longer trespass upon your patience." Upon which all the congregation cried out, "For God's sake, go on, go on:" when

he proceeded much longer in his discourse, to the great satisfaction and admiration of his audience.

**FRENCH IRRELIGION.**—An intelligent traveller, who spent some time in France, in 1821, gives the following distressing account of the profanation of the Lord's day in that country. "Here the Lord's day is a scene of dissipation. The theatres are open, places of amusement are thronged, dancing, fireworks, fairs and revels are the chief objects of attraction. Now all this is so inconsistent with the purposes of the divine institution, and so subversive of moral good, that the mind recoils at such a violation of common decency; not to mention the express command of God, to keep holy the sabbath-day. Cards, dice and gambling, in its various windings, are practised here on this sacred day; and it is shocking to see the old and the young, the great and the mean, in fact, all classes, spending the sabbath-day in complete and absolute profanation. How differently is it observed in the metropolis of the British empire! What a combination of pleasing reflections arises in the mind of the philanthropic christian, when he sets out on a sunday morning, for his parish church, or to join the assembly of that religious society of which he is a member! In all directions he meets his fellow christians repairing to divine service, solemnized indeed, with different rites, and in doctrine with some shades of discrepancy, but all tending to one great object, and seeking, by various roads, a blissful habitation in the promised land. Now nothing of this appears in Paris. Many of the shops are open till the hour of amusement. The grinding of barrel organs, the cries of the fruit and vegetable venders, and the noise of the coachmen, din upon the ear: the employment of young people at the shops, the sound of the hammer, and the return of masons from their work, sink the Sunday into a day of labour or hilarity; and the institution of the Sabbath is degraded or totally neglected. These are the blessed effects of the French Revolution. But a French philosopher would say, that all this contrasting and reasoning is mere prejudice. Be it so: it is a prejudice which I hope to retain as long as I live; and which, if Great Britain would maintain her character, she will support to her latest posterity.

**CRANMER AND THE POPISH PRIEST.**

—An ignorant popish priest, who resided near Scarborough, sitting among his neighbours at the alehouse, and talking of the archbishop Cranmer, opposed those who commended him, and pceevishly exclaimed, "What make ye so much of him? he is but an ostler; and hath as much learning as the goslings of the green that go yonder." Information of this slander being given to Lord Cromwell, the priest was committed to the Fleet prison, and confined there for eight or nine weeks, till upon application to Cranmer, who was ignorant of his imprisonment, he was sent for by the archbishop. "It is told me," said Cranmer, "that you be prisoner in the Fleet, for calling me an ostler. Did you ever see me before this day?" "No forsooth," answered the priest. "What meant you then to call me an ostler;" said his grace, "and so to defame me among your neighbours?" The priest attempted his excuse by saying, that he was overseen in drink. "Well," replied his lordship, "now ye be come, you may oppose me, to know what learning I have. Begin in grammar, if you will, or else in philosophy, or other sciences, or divinity." "I beseech your grace pardon me," said the priest, "I have no manner of learning in the latin tongue, but altogether in English." "Well then," said the archbishop, "if you will not oppose me, I will oppose you. Are you not wont to read the Bible?" "Yes, that we do daily," answered the priest, "I pray you tell me then," continued his lordship, "who was David's father." The priest paused, and then said, "I cannot surely tell your lordship." The archbishop added, "If you cannot tell me that, yet declare unto me, who was Solomon's father." The poor priest, who was at a loss to answer the archbishop's inquiries, apologised by saying, "Surely, I am nothing at all seen in those genealogies." "Then I perceive," said Cranmer, "however you have reported of me, that I had no learning; I can now bear you witness that you have none at all:" and after some expostulation with the priest, dismissed him by saying "God amend you; and get ye home to your cure: and from henceforth learn to be a honest, or at least a reasonable man."

**CATHOLIC BIGOTRY.**—Mr. R. Steven, a very active friend of humanity, paid a visit to Ireland in the summer of 1821, at the request of one of the

Socleties for the improvement of that wretched country. He has published "Remarks on the present state of Ireland" since his return, from which we make the following Extracts.

"It was most gratifying to witness the attachment of the children to school; even when the parents, influenced by the priest, had forbidden their attendance. A boy was told by his father, that if he persisted in going to the Society's school, he would severely beat him. 'Well, father,' said he, 'you may, but I still will go.' Finding that beating would not prevent his going, the father threatened to turn the boy out of doors. 'Well father,' replied he, 'if you do, still I shall go: and, in that case, I shall attend the school four days in the week, and beg the other two.' The boy's decision overcame the father, and he continued at school. He behaved so well, that he attracted the notice of the clergyman of the parish, who was the visitor of the school, and he afterwards took him into his service, where he now conducts himself with propriety. On the first Sunday after he came into the house, his master asked "What religion are you of?" He took his Testament out of his pocket, and said, 'I am of the religion of this book.'

In one place, the priest stands at the corner of the street with a whip in his hand, to chastise the children belonging to his flock, whom he finds going to the Society's school. It is curious to see these dear creatures walking down with cautious steps towards the dreaded corner. A number thus are collected, and then a general rush takes place, and a race between the priest and them. In this way, but few are caught. Where is the magistrate who can suffer such things? Were such a course to be followed by a protestant minister, in case any of the children of his flock were going to a catholic school, what an uproar would there be! The whole country would presently ring with the illiberality of the proceeding. And there are not a few protestants, who can quietly suffer the priest to take his course, who would join in the cry against the protestant minister, were he to imitate him."

**JOHN NELSON, A PRIMITIVE METHODIST.**—This good man risked his employment by refusing to work at the Exchequer, on a Lord's day, when his master's foreman told him that the king's business required haste; and that it was common to work on the

sunday for his majesty, when any thing was upon the finish. But John stoutly averred, "I will not work upon the sabbath for any man in England, except it were to quench fire, or something that required the same immediate help." "Religion," said the foreman, "has made you a rebel against the king." "No, sir," he replied, "it has made me a better subject than ever I was. The greatest enemies the king has, are the sabbath-breakers, swearers, drunkards and whoremongers; for these pull down God's judgments both upon king and country." He was told, that he should lose his employment if he would not obey his orders; his answer was, "I will rather want bread than wilfully offend God." The foreman swore that he would be as mad as Whitfield if he went on. 'What hast thou done,' said he, 'that thou needest make so much ado about salvation? I always took thee to be as honest a man as any I have in the work, and could have trusted thee with five hundred pounds.' "So you might," answered Nelson, and not have lost one penny by me.' 'I have a worse opinion of thee now,' said the foreman. "Master," he replied, "I have the odds of you; for I have a much worse opinion of myself than you can have." But the issue was that the work was not pursued on the Lord's day; and John Nelson rose in the good opinion of his employer, for having shewn a sense of his duty as a christian.

**AFFECTING MORTALITY.**—Jonas Shackleton of Hehden-bridge Lanes, a member of the church, late under the care of the Rev. Dr. J. Fawcett, died Dec. 29, 1820, leaving a widow and five young children. In the course of less than six months all his offspring followed him to the grave.

His son Jonas died March 16, 1821, aged forty weeks; his daughter Mary, April 2, 1821, aged three years; his son John, May 18, 1821, aged ten years; his son Spencer, June 4, 1821, aged six years; his son William, June 4, 1821, aged eight years. His widow survives all her family.

## GENERAL BAPTIST OCCURRENCES.

### OBITUARY.

Dec. 17, 1820, died at Thurlaston, JOHN TAYLOR, who had been for ma-

ny years an honourable member of the G. B. church at that place. He was remarkable for a pleasing simplicity, being determined to know nothing, as the foundation of his hope, but Jesus Christ and him crucified. In his youth, he had been a soldier and very profane; after his conversion, he styled himself "a soldier of the cross," and was faithful unto death. His last illness was short, but severe; yet his patience was great and his faith firm. When in agonies that covered him with perspiration, he would say, "I will yet bear more, if it please my Saviour. This is nothing to what I deserve, and what he bore for me." When asked concerning his state of mind, he replied, "I am on the rock, the rock Christ, and I shall soon be with him, and see him as he is." In this full assurance of hope, he resigned his breath. His funeral sermon was preached, to an affected congregation, from Job xix. 25—27.

Oct. 2, 1821, died at Barrow upon Soar, Leicestershire, aged twenty-nine, Mrs. ELIZABETH TACEY, wife of William Tacey of that place. At an early age, she was entered as a scholar in the Methodist Sunday School, and when very young became the subject of serious religious impressions. Her regular attendance on divine worship and her strictly moral deportment, caused her schoolfellows not unfrequently to call her, in derision, a Methodist. After her marriage, she gave way to the vanities of life more than she had previously done; though without ceasing to attend the means of grace. She then indulged herself in playing at cards, but this amusement often left such a sting behind, that she was afraid to go to sleep lest she should awake in hell. At last, her terror rose to such a height as to cause both herself and her husband to leave off the practice entirely. About this time, Mrs. T. heard the late Rev. B. Pollard preach a funeral sermon, from James iv. 13—15; and this, with the death of a young female with whom she was intimately acquainted, excited her earnestly to enquire "what must I do to be saved?" She continued several weeks in this situation; but in the use of means, she was enabled to trust in Jesus as an all sufficient Saviour; and experienced true peace and joy in believing. Mrs. T. was now in the habit of attending the G. B. chapel, Quorndon, but without any design of becoming a Baptist, till one Lord's day she heard the late Mr. J. Deacon preach a baptism sermon

from 1 Cor. xi. 2. After leaving the chapel, she said to her husband, "Well, now I am satisfied respecting the duty of believers' baptism: and I fully intend to offer myself as a candidate." In a few weeks, both she and her husband offered themselves to the G. B. church at Quorndon, and were baptized Oct. 26, 1817. She often afterwards said, that the day on which she was permitted publicly to own her Saviour, in the ordinance of baptism, was one of the happiest days she ever experienced. In the subsequent part of her life, she was truly pious, a lover of all who loved the Lord Jesus Christ. Her attendance at the house of God was regular, when her health permitted. She was zealous in promoting the cause of Christ in her neighbourhood, given to hospitality, without undue partiality and without hypocrisy. Her constitution was always weak; and in the spring of 1821, she had a pleuritic attack which terminated in a consumption. In the former part of her last affliction, her mind seemed heclouded; but being enabled to trust in the atoning blood of Christ, she found her consolation in him to abound. For a considerable time before her departure, death had ceased to be the king of terrors. On the Lord's day before her dissolution, she seemed to be much worse; and seeing two of her female friends stand weeping by her bed, she beckoned to her husband to come near, and with difficulty, said "I want to tell them how happy I feel; but no merit in me, it is all of grace. I am a poor, unworthy creature; but my God supports me in a wonderful manner: blessed be his name!" On the following day, she was very heavily afflicted, but continued to manifest the greatest degree of patience; and often said, "Come Lord Jesus and take me to thyself." Thus she lingered till about one o'clock on Tuesday morning; when, without a struggle or a sigh, she resigned her spirit into the hand of God. Oct. 5, her remains were interred in the G. B. burying ground, at Quorndon, when, by her desire, Mr. Pywell preached from Matt. xxiv. 44; and on Lord's day, Oct. 21, Mr. W. Felkin, of Kegworth, improved the event, by her desire, in the Methodist chapel, Barrow, from James iv. 13—15.

November 23, 1821, died Mrs. SARAH BESTON, aged twenty-five years, at Woodhouse-Eaves, Leicestershire. When she was about four years of

age, her mother, who was a pious General Baptist, was removed by death, and she was placed under the care of an uncle and aunt at Quorndon, who kindly adopted her as their own. With them she continued till she was married to Mr. W. Beston, July 4, 1819. When the G. B. Sunday School for girls, commenced at Quorndon, she was one of the first scholars, and was honourably dismissed after having been a scholar ten years. From this time, she became a teacher; and attended to the work in a way that was honorable to herself and advantageous to the institution. About the time of her dismissal from the Sunday school, she seemed to be concerned about the salvation of her soul; but some unpleasantness taking place among her connections, her progress in the great work was hindered. After her marriage, she began in earnest to seek an interest in the blood of Christ; being fully persuaded that "except a man be born again he cannot enter the kingdom of God." She remained for some time, in a state of great unhappiness, under a deep sense of the danger to which she was exposed: till one evening, as she lay ruminating, on her state as a sinner, these words occurred to her mind. "A Saviour which is Christ the Lord." The impression seemed to dwell on her thoughts, and she repeated, "a Saviour which is Christ the Lord." She knew this was scripture language, but did not know where to find it, till she inquired of a friend. After reading the words, she thought, "this Saviour is my Saviour, in whom I can trust, and this Saviour I will own as my Lord and Head." Here she confided, and found that he was able to save them to the uttermost, that come unto God by him. She soon offered herself for fellowship with the church at Quorndon, and was baptized, April 15, 1821.

Possessing a full competency of the good things of this world, she might have anticipated many years of worldly prosperity; but it was otherwise determined by her heavenly Father. In less than twelve months after her marriage, the hand of affliction fell heavy upon her; and though she had several partial recoveries, she never enjoyed good health. She survived the last of her two infants but a few weeks. In her affliction, though severe and protracted, she was never known to utter an impatient word;



but seemed to possess a deep sense of her unworthiness, and exercised a steady dependence on the mercy of God in a crucified Redeemer. She several times said "I hope I am not deceived, I wish to be right; I trust my cause in the hands of an all-sufficient Saviour." On one occasion, being asked if she was afraid to die, she said "Not at all: though I walk through the valley of the shadow of death I will fear no evil, for God will be with me." To a friend she said, "Were it the will of God that I should recover, I should certainly acquiesce; but I am equally willing to die!"

During the last few days, though not capable of much conversation, she still continued to trust in her Saviour. She left the world experiencing the truth of the declarations of holy writ, "I will never leave thee nor forsake thee. My grace is sufficient for thee." May her husband, her relatives, and all who read these lines, hear at last with her, "Well done good and faithful servant! enter ye into the joy of your Lord."

Her remains were interred at Quorndon, when Mr. Wesley of Newtown, delivered an appropriate sermon from Rev. xxii. 14; a text chosen by the deceased.

Nov. 30, 1821, died, after a long and painful illness, ELLEN, the wife of AMOS INGHAM, of Highgate, near Heston-stall, aged sixty-nine. She had been a worthy member of the G. B. church at Birchcliff, forty-five years. She was an obedient wife, an affectionate mother, a steady and a useful member of the church. Deeply sensible of the depravity of human nature, she complained on account of her unworthiness; but always seemed to exercise faith in Christ. As her end drew near, her faith was stronger, and her evidence more satisfactory. She lived to see several of her children turn unto the Lord: among whom are her sons, Richard Ingham of Duffield, and Jonathan, now at the academy at Wisbeach. Her minister preached her funeral sermon, at Birchcliff, Dec. 16, to a large and attentive congregation, from Heb. xiii. 5. "For he hath said, I will never leave thee, nor forsake thee." May this stroke be sanctified for the good of her family and the church! and may they follow her as she followed Christ!

Dec. 25, 1821, died, Mrs. ELIZABETH JOHNSON, of Beaumanor-parks, near

Quorndon, aged forty-six years; who had been a member of the G. B. church at Quorndon twenty years. She was daughter of Mr. Joseph Thornell, who furnished the first General Baptists of the new connection in the neighbourhood of Quorndon, with the ground on which the chapel is built. Trained up habitually to attend the means of grace, she was not unacquainted with the theory of religion; but she did not give up her heart to her Saviour till some years after her marriage. In her first attempts, she was much perplexed with an evil heart of unbelief; but steadily pursuing the subject, her views became rectified, and she was enabled to say "I know in whom I have believed." She was baptized, Nov. 1, 1801. In the course of some of the last years of her life, she had several long-continued bodily afflictions; and during the progress of one of these, she lost the sight of one eye. But she almost forgot the privation, in a disposition of thankfulness, that she was still blessed with the use of the other: frequently observing, "how thankful I am that I can see to read. My bodily indisposition often prevents my attendance on public worship; and if I could not see to read how much worse would be my situation." Her removal was unexpected: as a few weeks before she had attended the funeral of one of her relations. How important the advice of our Redeemer, "Be ye therefore also ready; for in such an hour as ye think not the Son of man cometh." During her last illness, she said "I think I am one of the weakest of God's children." It was replied, 'Like as a father pitieth his children, so the Lord pitieth them that fear him.' "Yes," she said, "what a good thing it is that it is so, were it not for this I could not be saved." When she was asked, 'If you should soon be called to leave this world, do you think you shall be safe?' she replied "I trust I shall, Christ is the way, the truth, and the life. I trust in him alone; and he that believeth in him shall not be confounded." The night on which she died, she was most heavily afflicted, but retained the use of her mental powers to the very last: nearly the last words she uttered being, "This God shall be my God for ever and ever."

She affectionately took her final leave of her husband and children, and with a smile on her countenance, she exchanged a world of suffering,

for that rest which remaineth for the people of God. Her remains were interred, near her ancestors, in the G. B. ground Quorndon. A sermon, by Mr. Pywell, from Ecclesiastes ix. 10, was delivered on the occasion. Reader, art thou prepared for death?

### CONFERENCES.

The MIDLAND CONFERENCE was held at Barton, Sept. 18, 1821. In answer to a case from Hinckley, Messrs. Orton and Green were appointed to draw up a plan for supplying that church with ministerial aid, with which the churches were earnestly requested to comply.

The case from Lineholm was recommended to the churches to be assisted as speedily as possible.—Mr. White, of Cotes, was appointed Treasurer to the Home Mission, and Mr. Green, of Barton, Secretary for the Midland District. It was agreed to have a District Committee of thirty-one members, all laymen, to be chosen by the churches in proportion to the number of members in each; all regular ministers to be considered as members of the Committee.—Mr. Orton was requested to visit Nantwich; and Mr. Barrow, Ashford and Bradwell, and to report to the next meeting.

This Conference assembled again, at Quorndon, Dec. 26, 1821, when Mr. R. Ingham preached, in the morning, from Phil. i. 3, and Mr. Pickering, in the evening. After reading the Report of the Committee of the Home Mission, it was agreed, that the Committee should be empowered to look out a proper person for a Missionary, and fix on some place for his sphere of action, before the next Conference.—Mr. Stevenson was directed to request Mr. Jarrold to take the most eligible steps in his power respecting the Ipswich case. Cases were also received from Duffield and Friar's Lane, Leicester.—The next Conference to be at Beeston.

NEW MEETING-HOUSE OPENED.—On Thursday, Oct. 11, 1821, a small Place of Worship was opened at Congestone, a village connected with the church at Barton. Mr. Burrows, the Independent minister at Bosworth, commenced the services of the day. Mr. Hall, of Wolvey, preached in the morning and evening; and Mr. Goadby, of Ashby, in the afternoon. The services of the day were highly interesting and useful;

and a collection of fifteen pounds was made at the door; which, considering that it was Michaelmas-day, was thought a handsome sum. The place has since been well attended, and we trust that there is a prospect of good being done.

### REVIEW.

A HISTORY OF THE ISLAND OF MADAGASCAR, with a Map. By S. COPLAND. 8vo. pp. 370. price, bds. 10s. 6d. Burton, London.

THE island of Madagascar lies off the eastern shore of Africa, at the distance of about three hundred miles, and two thousand miles south of the Cape of Good Hope. It is nine hundred miles long, and in most places nearly three hundred broad; and contains a population of from four to five millions. It was discovered by the Portuguese in 1492; and about 1642, the French made a settlement on it; but were ultimately expelled by the natives. Several attempts were made by the papists to introduce the catholic religion into this island; but they were ill-conducted and failed of success. The inhabitants are a singular race, destitute of the advantages of revelation; yet they worship only one God, though with superstitious and cruel rites. They circumcise their children, and have some other customs which indicate a Jewish original; but our author concludes that they are descendants of Ham, who settled in this country during the patriarchal age; and have since probably been joined by some of the descendants of Abraham, though not of Isaac. He supposes that they have been shut up from intercourse with the rest of mankind for upwards of three thousand years; and indeed the state of civilization amongst them, proves

that they must have lost their communication with other nations, at a very early period.

Our author, who, like ourselves, is a fire-side traveller, appears to have exerted much industry in collecting information from the most authentic sources respecting this very interesting people; and has exercised a sound judgment in selecting and arranging his materials. The reader will find in this volume a detailed account of the country, its soil and produce; the natives, their classes, dispositions, habits, religion, civil arts, government, and wars; with a history, as far as it could be collected, of the various transactions of the Europeans with the natives. An important Appendix is added, containing a narrative of the pleasing events which have lately taken place, by which divine Providence seems to be preparing the way for the diffusion of the blessings of civilization and the gospel over this immense and fertile country. As these encouraging details will form a proper article for another department of this work, we forbear, at present, to enlarge; but warmly recommend the work to those who are praying for the spread of the benign influence of christianity over the dark places of the earth, which even here are full of the habitations of cruelty. It certainly abounds with valuable information; but would perhaps have been more generally acceptable, if the author had not been so minute in the descriptive parts, and had introduced fewer of the native terms, which have a harsh sound to an English ear.

As a specimen of the writer's manner, we insert an extract, illustrative of the spirit in which the catholics conducted their missionary attempts.

“Dian Manangue, the sovereign of the province of Mandrarey, a high spirited and powerful chief, and a faithful ally of the French, had given a most cordial and distinguished reception, in his dorac, to Father Stephen, an ecclesiastic of the order of St. Lazar, and a superior of the mission to Madagascar. This representative of infallibility shewed himself but ill qualified for the important concern that was assigned to him. Seeing the good qualities and disposition of the worthy chief, he thought it would be impossible for him to hear his representations of the Catholic faith, without being struck with their propriety, and embracing it. Fully convinced that it was an affair which only wanted introduction, he began, in somewhat of an abrupt manner, by requesting him to repudiate all his wives but one, and then to embrace the Catholic religion. The good chief perceiving what he was aiming at, and wishing to let him see he entertained a respect for him as a Frenchman, rather than a Catholic priest, gave him to understand at once, that there was not the slightest prospect of success for him. A private hint of the kind was not, however considered sufficiently respectful. He therefore assembled his wives and family, and made a public harangue on the occasion, to convince the priest that nothing he could say would induce him to alter his mode of living, or renounce his ancient customs.”

“A slight acquaintance with human nature would have induced Father Stephen, at least to alter his mode of attack, and to endeavour, by more gentle means, to remove his prejudices. But it is not the character or the custom of the church of Rome, or her emissaries, to bend to circumstances. The only answer he deigned to make, to this artless declaration, was, an absolute and peremptory command, that Dian Manangue should instantly divorce all his wives but one; threatening, at the same time, that if he refused, a party of the French should be despatched to his dorac to carry them off by force.”

“Such was the surprise and indignation excited by this unexpected and arrogant denunciation, that a general attack was commenced by the women upon the father; they loaded him with blows and imprecations, and would infallibly have stifled him in their rage, had not Dian Manangue hastened to his assistance, Suppressing his own perturbation, he exerted his whole au-

thority to obtain a private interview with the monk for a few moments; during which, he requested the space of fifteen days, to consider of his proposition respecting his conversion. He then dismissed him with rich presents, and assurances of respect."

His intention, however, in gaining this delay, was, that he might have an opportunity of withdrawing from the province of Mandrarey, in case the French should attempt to follow up the threat of Father Stephen. As soon as the latter had left him, he set off with his wives and slaves, to seek an asylum in the province of Machicores, which lies at the distance of about twenty-five leagues from Fort Dauphin."

"Not satisfied with the experience he had already acquired, Father Stephen no sooner heard of his departure, than he resolutely determined to follow him. In vain did Chamargou endeavour to detain him.—In vain did La Case represent to him the danger he incurred: furious in his zeal, he took a brother of the same order with himself, another Frenchman, and six domestics loaded with sacerdotal habits,

and set out on his dangerous expedition."

"After encountering difficulties and fatigue, that would have been insuperable to any thing short of the most determined perseverance, he overtook Dian Manangue the first week in Lent. The old chief, surprised rather than intimidated at his rashness, received him with the most profound respect declaring, at the same time, that his journey would prove fruitless. This had no other effect on the monk, than to make him frantic with zeal. Regardless of his safety, and that of his followers, he denounced him as a heretic—tore off the sacred oils—threw them into the fire—and concluded his violence by a declaration of war.

"Hitherto the forbearance and moderation of the chief had been proof against the arrogance of the monk; but such accumulated insults were no longer to be borne. He instantly ordered Father Stephen and his attendants to be massacred on the spot, and, at the same time, swore to effect the entire destruction of all the French on the island."

LINES, WRITTEN BY MRS. PEGGS, IN A STORM, DURING  
THEIR VOYAGE TO INDIA.

To thee, O God! I lift mine eye  
Amidst the hoisterous wave;  
Thine ear now open to my cry,  
For thou alone canst save.

The waves like mountains rise aloft,  
The blustering east wind blows:  
Our vessel's with the tempest tost:  
O direful scene of woe!

Yet thou, O Lord, alone canst save,  
E'en on the boist'rous sea;  
For here Thy favours have been shown  
To rebels such as we.

Say to the billows, "Peace be still;"  
And bid the tempest cease;  
That we on Zion's holy hill,  
May worship thee in peace.

But if, O God, thou hast for us  
A wat'ry grave prepared,  
Give us to rest in thine embrace,  
Where storms are never heard.

Yet, Lord, I pray thee, let thy word  
To heathen lands be sent;  
By whom Thou wilt, Thy power make  
known,  
That Heathens may repent.

And grant, O Lord, my last request,  
That those whom most I love,\*  
May meet me in the realms of bliss  
To sing redeeming love.

\* My dear relatives in England.

# Missionary Observer.

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## SKETCHES OF MISSIONARY HISTORY.

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### *BRIEF VIEW OF THE HISTORY OF THE MISSION TO THE SOUTH SEA ISLANDS, FROM THE LONDON MISSIONARY SOCIETY.*

THE London Missionary Society was formed in 1795. At its formation it assumed the pompous title of THE Missionary Society, and some of its friends still appear to feel a lingering affection for an appellation expressive of so much distinction, and to take a pleasure in representing this Society as the prolific parent of that goodly progeny of religious institutions that are labouring to evangelize the world. Other denominations of Christians however, thought that there were other Missionary Societies in existence before The Missionary Society, and therefore declined applying to it its distinguishing appellation, and termed it the London Missionary Society. Its friends at length begin to employ this title: and under this less assuming name may this Society long be known, and peace attend its counsels, and prosperity reward its labours! Perhaps its friends when disposed to exult in the numerous progeny that they attribute to this Institution, may hereafter feel that it is not without parent, but that the Particular Baptist Missionary Society was its Mother, and the Moravian its Grandmother.

After the formation of this Society, a considerable portion of honourable zeal was manifested in its behalf. Its first object was a mission to the Islands of the

South Pacific Ocean.—Clusters of Islands by modern writers distinguished by the name Polynesia. On the 28th of July, 1796, thirty Missionaries were solemnly designated to the important work of planting the Gospel of Jesus Christ in the midst of those remote seas. The day is represented to have been one that will never be forgotten by those who were present at the interesting and solemn meeting. Doubtless the warm-hearted friends of the Society were at this time actuated by love to God and man, but the subject of missions was comparatively new most probably to most of them, and they subsequently were taught important wisdom by painful experience. Expectations much too high were raised, and disappointment was for a time the result. The late Rector of Aldwinkle, Mr. Haweis, described the scene to which the Missionaries were going, as a kind of terrestrial paradise. His description was enough to captivate the heart in favour of a voyage to Otaheite. It is not strange therefore, that several persons offered themselves as Missionaries, who soon proved to be highly improper, and even vicious characters. The persons selected appear also to have been engaged without a sufficient acquaintance with them as tried men. The consequence was, that while some of them have

proved excellent and devoted men, others soon shrunk from the work in which they had engaged. The facts now detailed, suggest various important lessons to the friends of missions.

The Missionaries who were set apart, one only excepted, embarked on the 10th of August on board the ship *Duff*, which had been purchased by the Society. The vessel was manned by a crew of pious mariners, and commanded by Captain James Wilson. The immediate objects of the voyage were to establish Christian missions in Otaheite, the Friendly Islands, the Marquesas, the Sandwich, and the Pelew Islands, but a variety of circumstances determined Captain Wilson to settle the Missionaries at the three former stations, viz. *eighteen* at Otaheite, in March 1797, *ten* at Tongataboo, one of the Friendly Islands, in the following month, and *one* at Santa Christina, one of the Marquesas, in the succeeding June. The mission at the last mentioned Island terminated on the departure of Mr. Crook in 1798, after he had continued a solitary Missionary on the Island about twelve months, without any reasonable prospect of accomplishing the object of his mission. Mr. Harris, who was to have been the companion of Mr. Crook, in this mission, having, on his arrival at Christina, shrunk from the undertaking, was conveyed back to Otaheite. No better success attended the mission at Tongataboo, which was terminated in January 1800. *Three* of the Missionaries fell victims to the intestine commotions of the island, and the ferocity of some of its inhabitants. Of the remaining six, three returned to Port Jackson, and three to England, leaving one only of their number on the island; destitute of the spirit,

and unworthy of bearing the name of a Missionary.

This unworthy man continued for several years on Tongataboo or some neighbouring island. He adopted the manners of the natives, took several females for his wives, and acquired property on the island; but at length, in consequence of war, was stripped of all, and with great difficulty made his escape from the island, and returned to England where he now resides.

The mission to the Society Islands, after encountering many difficulties, has been attended with those happy results which were described in our number for February, page 70.

On Saturday the 4th of March, 1797, after a voyage of between five and six months, the *Duff* came in sight of Otaheite. On the following day, several of the natives came on board the ship. On the 7th, the Captain, together with the Missionaries, landed, and were received by the chiefs and the people with the greatest demonstrations of joy. By means of two English sailors, who had lived some time on the island and could speak the language of Otaheite, the Captain was able to make his errand known to the king Pomare, who promised not only that a large house which had been built for Captain Bligh, and was just finished, should be given to the Missionaries; but that the whole of the district of Matavai, in which it was situated, should be ceded to them; this was accordingly done in a formal manner. After visiting Eimeo, Captain Wilson returned to Otaheite, and was happy to find that during his absence the Missionaries had been well treated.

Soon after the *Duff* was sent out with 29 additional Missionaries, but was captured by the *Buonaparte*, a French Privateer,

commanded by Captain Carbo-nell, off the coast of South America, February 19, 1799. This capture was the occasion of much suffering to many of the Missionaries, though the French Captain appeared disposed to treat them kindly, and even declared that he would sooner have lost £500, or Louisdors, than have taken the ship.

The intelligence of the Duff's capture was soon followed, by the afflictive intelligence, that in consequence of alarming disturbances at Otaheite, nine of the Missionaries had quitted the island, and taken refuge in new South Wales, where, however, they usefully employed themselves, in disseminating religious instruction among the inhabitants of that settlement.

In 1801, twelve more Missionaries were engaged to reinforce the South Sea Mission, of whom one was left sick at Portsmouth, one died at Port Jackson, another abandoned the Mission, and a fourth returned in the Royal Admiral, the ship which under Captain James Wilson conveyed the remaining eight to Otaheite.

In the year 1802, an insurrection broke out in the island, which was attended with great peril to the Missionaries; from which, however, they were delivered by the providential arrival of the ships Norfolk and Venus; by the assistance of whose people, Pomare was enabled to obtain some very important advantages over the insurgents. This rebellion was provoked by the chief Otoo having forcibly seized a billet of wood, belonging to the people of Attahura, and which the latter worshipped as their supreme divinity.—Prior to the breaking out of the rebellion, the Missionaries had made the circuit of the island, and preached the Gospel in every district of it; and so providentially were the

disturbances, which immediately succeeded, overruled, that several hundreds, both in Otaheite and Eimeo, heard 'the word of salvation' who had never heard it before, and were not likely to have had an opportunity of hearing it for a considerable time to come.

In September 1803, Pomare, the early friend of the Missionaries died suddenly; however his son, Otoo, who assumed the name of his father, assured the Missionaries, that they should continue unmolested.

But though affable and kind towards them, they nevertheless regarded the continuance of his favour as precarious. Their apprehensions were also excited by the great increase of fire arms among the natives.

Discouragement still attended the exertions of the few faithful men who hazarding life continued to labour in this barren soil.

After seven years' labour, one of the Missionaries thus wrote to the Directors:—"Instructions continue to be given to the inhabitants of this island in the things of God, but apparently none are savingly profited by them; they seem to remain gross idolaters, enemies to God by wicked works, without God, without Christ, and without hope; yet it must be confessed, that very many of them have obtained a very considerable, though as yet unsanctified, knowledge of the doctrines of Christianity." Upon which the Directors of that period thus observed—"We cannot but hope that where a number of poor heathens, born and educated in total ignorance of God and of his Son Jesus Christ our Saviour, 'obtain a considerable knowledge of the doctrines of Christianity,' the seed of life may be considered as already sown, and a just expectation indulged, that the har-

vest will one day bless the eyes of the labourers and of the Society."

In 1806, their prospects do not appear to have brightened; they wrote then to the Directors:—

"Some shew great contempt and ill-will; they treat our religion with scorn, and neglect no opportunity of charging us with being the causes of their diseases and misery. But it is evident they frequently do this against the clear convictions of their consciences; the judgments of many of them being informed to a great degree; and this, we are assured, causes more uneasiness to them than they are willing we should know."

The Missionaries for some time had applied themselves assiduously to the education of the young, and about this period adopted some new plans, and translated a catechism into the Tahitian language. In 1807 they sustained a severe loss by the death of Mr. Jefferson, one of the most pious and intelligent of their number.

The year 1808 proved a year of heavy trial, another civil war broke out between King Pomare and a party of his subjects who wished to deprive him of his authority, in consequence of which, the married, and three of the single brethren were conveyed to Huaheine in the brig *Perseverance*, which providentially was at that time at Otaheite. The remaining four continued with Pomare, but were soon obliged to remove to Eimeo, in consequence of his defeat by the insurgents. The rebels having burnt the houses of the Missionaries, destroyed their gardens and plantations, seized their cattle and all the Society's property which could not be got on board the *Perseverance*. Three of the Missionaries from Eimeo afterwards

joined their brethren in Huaheine, leaving Mr. Nott only with Pomare. The reception of the Missionaries by the chiefs and people of Huaheine was of such a friendly nature, as to induce them to resume their labours, and Messrs. Henry and Davies accordingly made a tour through the island, preaching at every convenient opportunity.

In consequence of the above calamitous events, and there being no prospect of Pomare being reinstated in his authority, together with the probability, that in case of his restoration, many sanguinary conflicts must precede the final establishment of tranquillity, the Missionaries determined to embrace the first opportunity that presented itself for their removal.

In consequence of this determination, all the Missionaries excepting Messrs. Hayward and Nott, left the island October 26th, 1809. Those two resolved to wait at Huaheine. Mr. Warner, one of those who departed, embraced an opportunity to go to India; the rest arrived safely at Sydney in February 1810, and were kindly received by Governor Macquarrie.

The darkest cloud appeared now to have overspread their prospects. Nearly thirteen years of apparently unsuccessful toil had elapsed, and now they found themselves by intestine tumult driven far from the scene of their tears, their prayers, and their labours; but the darkest gloom at times precedes the near approach of day, and a beam of light at length broke across their gloomy horizon. Some of them wished to return, Pomare professed sorrow for their departure, and invited them back, and peace being restored, and his authority acknowledged, five of them in the Autumn of 1811 successively embarked for the islands, and



rejoined their brethren at Eimeo.

In the following summer, their hearts were gladdened by Pomare's professing conversion.

On the 18th of July 1812, he declared to them his full conviction of the truth of the Gospel, his determination to worship Jehovah as the only living and true God, and his desire to make a public profession of his faith by baptism. It appeared that he had cast away his idols; that even when at a distance from the Missionaries, he regularly observed the sabbath; that he entertained clear and consistent views of the principal doctrines of the Gospel; that he laboured to persuade his relations to embrace Christianity, and that he expressed the deepest contrition on account of his former vicious life. Such were some of the pleasing evidences of the sincerity of the King's conversion. The Missionaries judged it prudent to delay his baptism, in which he calmly acquiesced.

The work of God now proceeded. In April 1814, the Missionaries reported to the Directors, that the number of those who had renounced their idols and desired to be considered as worshippers of Jehovah amounted to FIFTY; that they were in general regular in their attendance on the means of instruction; that they were in the habit of retiring for secret devotion; that many of them prayed in their families, and asked a blessing on their food; that they strictly observed the sabbath; that they associated for devotional purposes, and that there was an evident improvement in their moral conduct. The real conversion of some appeared to be evinced by their loving the good ways they once hated, and hating the evil ways they once loved; by their

desire to have their sins pardoned and their hearts renewed, and by their being sensible of the necessity of divine influence to effect this change. The Missionaries added, that in consequence of the professions and conduct of those in whom this change appeared, their neighbours derided them, and distinguished them by the name of *Bure Atua*, or Praying People.

This report relates to Eimeo, where the brethren still resided. In Otaheite also the seed previously sown in sadness began to spring up. Many became desirous of instruction, and the number of attentive hearers of the Gospel increased. In the different islands the number that had renounced idolatry exceeded five hundred.

The carnal mind is enmity against God. The religion of Jesus has always been hated by the world. Nor did Otaheite furnish an exception to this general rule,

The spirit of persecution rose there against the "Praying People," and proceeded to serious outrages; a house in which a number of them worshipped together with some other houses, was burnt to the ground; several of the worshippers were banished from the island, and an attempt made to kill one of them, with an intention to offer him in sacrifice to the god Oro. Religion was the sole cause of this persecution, which was happily checked by the interposition of some of the *Ratiras*\* of Otaheite, who declared that the persecuted were innocent people, and ought not to be ill-treated.

About this period the Society sent out several additional Missionaries, and a supply of books in the Tahitian language was sent from New South Wales, many of the natives having learned to

\* Men of property.

read. These books were the New Testament history, catechisms, and hymns.

Prosperity attended the mission from January to June 1815, the congregations were large, the school rapidly increased, and the number of those who renounced heathenism and became the professed worshippers of the true God, multiplied daily, both in Eimeo and Otaheite. The priest of Pepetoai, (the district in Eimeo, where the Missionaries now resided,) renounced idolatry; publicly committed his god to the flames, and joined himself to the Missionaries. This was a very important event. His example was immediately followed in both of the islands, not only were idols cast into the fire, but the morais and altars destroyed, and even the wood of which they were composed used to dress common food, of which different classes and both sexes partook indiscriminately at a common meal, in utter disregard of prohibitions and customs, rendered sacred by the united influence of superstition and antiquity.

Soon after this the opposition to the Gospel became more systematic and more violent.

Pomare had sent a book for his daughter in Otaheite, which being considered as a public testimony that she was to be brought up in the new religion, appears to have been a signal for projecting the most dreadful design against the *Bure Atua*, whose numbers were also at that time rapidly increasing. The idolatrous chiefs decided that these things were not to be endured, but if possible crushed in their infancy. With this view, those of Pare and the chief of Hapaiano persuaded some of the chiefs of Matavai to join them in a conspiracy at which humanity shudders; viz. to cut off the *Bure Atua*,

entirely, root and branch, in one night. Not, however, considering themselves sufficiently strong for the execution of their horrid purpose, they disclosed their intentions to the chiefs of Atahura and Papara, and solicited their co-operation. The latter, although the ancient rivals and enemies of the former, readily entered into the sanguinary project, and prepared to join them without delay. The night of the 7th of July was fixed upon for its execution; but the eyes of Him who knoweth the hearts and devices of all men, and preserveth them who fear him and put their trust in his name, providentially frustrated the wicked intentions of the conspirators. While some of the chiefs lingered in their operations, intelligence of their design was secretly conveyed to the proposed victims of the conspiracy, who at that moment were providentially assembled together by the sea-side. Upon receiving this information, they instantly got on board their canoes and sailed for Eimeo, where they were safely landed the following morning.

The disappointed and mortified chiefs now quarrelled among themselves. The Porionu party, who were the original conspirators, were attacked by the Atahuruans, whom they had invited to join them. A battle ensued, and the Porionu were defeated. On this occasion a number of natives were killed, and among the rest, a principal chief, who instigated the attack. The victorious party, having been joined by the people of Papara and by Tairabu, proceeded through the whole of the north-east part of the island, burning and plundering wherever they came; and from the borders of Atahura to the isthmus, the country was converted

into a scene of desolation and ruin.

Meanwhile a great number of refugees arrived from Otaheite and Eimeo, and brought intelligence of these proceedings. Pomare repeatedly sent pacific overtures to the chiefs of the conquering party, who as repeatedly assured him that they were at peace with him, although still at variance among themselves, the grounds of their old contentions being yet unsettled.

This period was to the Missionaries one of anxiety and suspense. In a letter to the Directors dated August 16th, 1816, they detailed the events which occurred. The following extracts from this letter will be new to many of our readers:—

Our last to you was dated Sept. 5, 1815. At that time, the state of affairs in these Islands was full of confusion and uncertainty. The balance, as far as we could perceive, was nearly equipoised. It appeared very doubtful, whether the Heathen party, who had taken up arms to avenge the cause of their gods and the ancient customs of their forefathers, might not prevail; and occasion either the extermination or banishment of all who had embraced Christianity, together with ourselves, at least from these Islands of Tahiti (Otaheite) and Eimeo. The months of July and August, previous to the date of our Letter, had been with us and our poor people a time of trouble and great anxiety. The 14th of July we had set apart as a day of humiliation, fasting, and prayer; and were joined by several hundreds of our people, in seeking mercy and protection from him who has the hearts of all men in his hand, and to whose controul all actions and events are subject. It was a *day of trouble* with us; and we and our persecuted people called upon Jehovah: and we think there is no presumption in saying, our supplications were regarded, our prayers were answered, and, according to his promise, He sent us deliverance though not in the way which we anticipated or expected.

Those people at Tahiti who had embraced Christianity having providentially made their escape and joined us at Eimeo, their enemies, as we mentioned before, quarrelled among themselves. The Attehuru party having fought with and

vanquished the Porionuu, Teharua, &c. they and the Tairapu party who had assisted them, quarrelled again among themselves, and fought; when the Tairapuanu were conquered, and driven to the mountains. After this, there was a prospect of peace being established; and the people, who, on account of religion, had fled to Eimeo to save their lives, were invited to return to Tahiti, and take re-possession of their respective lands: those things made it necessary for the King and his people, and most of those about us, to go over to Tahiti, in company with the different parties of refugees, and, according to an ancient custom of the country, to re-instate them, in a formal manner, in their old possessions.

On the arrival of the King and those that followed him at Tahiti, the idolatrous party appeared on the beach in a hostile manner; seemed determined to oppose the King's landing; and soon fired on his party: but, by the King's strict orders, the fire was not returned; but a message of peace was sent to them, which was productive of the exchange of several messages, and at last apparently issued in peace and reconciliation.

In consequence of this, several of the people returned peaceably to their different lands: but still fears and jealousies existed on both sides; and this state of things continued till Sabbath-day, November 12, 1815, when the Heathen party, taking advantage of the day and of the time when the King and all the people were assembled for worship, made a furious, sudden, and unexpected assault, thinking they could at such a time easily throw the whole into confusion. They approached with confidence; their Prophet having assured them of an easy victory. In this, however, they were mistaken. It happened that we had warned our people, before they went to Tahiti, of the probability of such a stratagem being practised, in case a war should take place; in consequence of which, they attended worship under arms; and though, at first, they were thrown into some confusion, they soon formed for repelling the assailants: the engagement became warm and furious, and several fell on both sides.

In the King's party there were many of the refugees from the several parties who had not yet embraced Christianity; but our people, not depending upon them, took the lead in facing the enemy: and as they were not all engaged at once, being among bushes and trees, those that had a few minutes of respite fell on their knees, crying to Jehovah for mercy and protection, and that he would be pleased to

support his cause against the idols of the Heathen. Soon after the commencement of the engagement, Upufara, the Chief of Papara, (the principal man on the side of the idolaters) was killed; this, as soon as it was known, threw the whole of his party into confusion, and Pomare's party quickly gained a complete victory. However, the vanquished were treated with great lenity and moderation; and Pomare gave strict orders that they should not be pursued, and that the women and children should be well treated. This was complied with: not a woman or child was hurt; nor was the property of the vanquished plundered. The bodies also of those who fell in the engagement, contrary to the former barbarous practice, were decently buried; and the body of the Chief of Papara was taken, in a respectful manner, to his own land, to be buried there.

These things had a happy effect on the minds of the idolaters. They unanimously declared that they would trust the gods no longer; that they had deceived them, and sought their ruin; that henceforward they would cast them away entirely, and embrace this new religion, which is so distinguished by its mildness, goodness, and forbearance.

In the evening after the battle, the professors of Christianity assembled together, to worship and praise *Jehovah* for the happy turn which their affairs had taken. In this they were joined by many who had, till then, been the zealous worshippers of the idols. After this, Pomare was, by universal consent, restored to his former government of Tahiti and its dependencies; since which he has constituted Chiefs in the several districts, some of whom had for a long time made a public profession of Christianity, and had for many months attended the means of instruction with us at Eimeo.

In consequence of these events, Idolatry was entirely abolished, both at Tahiti and Eimeo; and we had the great, but formerly unexpected satisfaction, of being able to say that Tahiti and Eimeo, together with the small islands of Tapuamau and Teturoa, are now altogether, in profession, *CHRISTIAN ISLANDS*. The gods are destroyed; the Maraes demolished; human sacrifices and infant murder, we hope, for ever abolished; and the people everywhere calling on us to come and teach them.

The Sabbath-day is also everywhere strictly observed; and places for the worship of the True God have been erected, and are now erecting, in every district; and where there is no preaching, the people have prayer-meetings every Sabbath, and

every Wednesday Evening, all round Tahiti and Eimeo.

But this is not all. We have also good news to communicate about the Leeward Islands. Tamotoa, or, as he is now called Tapa, the principal Chief, has also publicly renounced Idolatry, and embraced Christianity. His example has been followed by most of the other Chiefs, and a large majority of the people, throughout the four Society Islands: viz. Huahine, Raiatea, Tahaa, and Borabora. Two Chiefs of Borabora, named Tefaaora and Mai, have distinguished themselves by their zeal in destroying the gods, and erecting a house for the worship of the True God. The Chiefs of these islands have sent letters and repeated messages to us, earnestly entreating us to send some of our number to them, to teach them also: and Mai, a Chief of Borabora, sent us a letter to remind us that Jesus Christ and his Apostles did not confine their instructions to one place or country.

A war broke out lately at Raiatea also; one principal cause of which was, that Tapa and others had cast away and destroyed the gods. The idolaters were resolved to revenge this, and consequently attacked Tapa and his friends; but were themselves, as at Tahiti, entirely defeated, and afterwards treated with much more lenity than they deserved; but though they were then subdued, yet there is still a party at Raiatea, talking of war and the restoration of the gods; but it is to be hoped that they will not be able to effect any thing of consequence, as the great majority of the people appear decidedly in favour of Christianity.

After the violence of opposition had thus been subdued, the work of God continued to proceed. Many it is reasonable to suppose had embraced the profession of Christianity without experiencing its vital power; but many others doubtless have become monuments of redeeming mercy. Pomare sent his family gods, with a letter to the Missionaries. In this letter he observed—

FRIENDS,

I wish you to send those idols to Britane for the Missionary Society, that they may know the likeness of the gods that Tahiti worshipped. Those were my own idols, belonging to our family from the time of *Tuaroamanahune* even to *Vairaa-toa*: and when he died he left them with me. And now, having been made

acquainted with the *true God*, with Jehovah, *He is my God*, and when this body of mine shall be dissolved in death, may the Three-One save me! And this is my shelter, my close hiding-place, even from the anger of Jehovah. When he looks upon me, I will hide me at the feet of Jesus Christ the Saviour, that I may escape. *I feel pleasure and satisfaction in my mind; I rejoice, I praise Jehovah*, that he hath *made known* his word unto me. I should have gone to destruction if Jehovah had not interposed. Many have died, and are gone to destruction, kings and common people; they died without knowing any thing of the true God; and now, when it came to the small remainder of the people, Jehovah hath been pleased to make known his word, and we are made acquainted with his good word, made acquainted with the deception of the false gods, with all that is evil and false.

Alluding to his idols he added :

If you think proper, you may burn them all in the fire; or, if you like, send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know Tahiti's foolish gods!

On estimating the effect produced by the Divine blessing on the labours of the Missionaries, it may be briefly stated, that TEN Islands have renounced idolatry, that horrid systematic alienation of the heart from God, which undoes man for time and eternity too. That in May, 1820, it was estimated, that 2000 persons including Pomare, had been baptized: that many hundred persons had received instruction in reading; several printing presses were established; the four Gospels and the Acts translated, and the translation of other parts of Scripture proceeding. That the subversion of idolatry involved the abolition of various other dreadful evils. 1. Of *infanticide*, which is already in a great degree exploded. 2. Of the *Arroy society*, a privileged order, who practised the vilest cruelty and abominations: with the total dissolution of that society, it may be expected that infant murder will entirely cease. 3. Of *human sa-*

*crifices*. 4. Of the murder of prisoners taken in battle. 5. Of many of the causes of war itself. 6. Of various other immoral and pernicious practices connected with their idolatry.

An evident reformation of manners has taken place, their vain and indecent amusements are almost entirely laid aside, and a degree of domestic and social intercourse is enjoyed to which formerly they were entirely strangers.

That the Sabbath is observed even where Missionaries are not present, with a degree of strictness, that may put to the blush many professors of Christianity in British Churches, that private and family worship are also extensively observed.

In reference to the sabbath it is stated—

“When Mr. Cook with his family arrived in the *Active* on the coast of Otaheite, they were much surprised, that not a single native could be seen all along the shore, as the vessel sailed; nor could they perceive any smoke arising from their dwellings. This excited in the mind of Mr. C. and others a painful suspicion, that the island had been subdued, and all the inhabitants cut off in the war. In the midst of this agitation of mind, one of the sailors, an Otaheitan, who left Port Jackson in the *Active*, observed, that the natives were keeping the sabbath-day—that of late, they did no kind of work—nor went out of their houses, except to worship God—and that the whole of the day was employed in religious worship, or in teaching one another to read. At length, the vessel came to anchor in Matavai bay; but not a native made his appearance until Monday morning; when great numbers repaired to the brig, bringing with them their usual testimonies of hospitality, of food and fruit of all kinds, with other presents of cloth, &c. they were highly pleased and thankful to God, that he had sent another teacher among them, and fully satisfied all on board that they had been observing the Sabbath.”

Another writer adds—

“We are happy to notice, that the sabbath is observed in a manner very different from what it used to be, and the natives now dress their food on the Saturday evening, as the Missionaries have ever done.”

In addition to all this, it is proper to state, that civilization makes a steady progress; that Pomare is no longer an arbitrary tyrant, but has promulgated a code of laws, and that several Christian natives have been appointed at Otahete and Raitea, to go and instruct other Pagan Islands.

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GENERAL BAPTIST MISSIONARY SOCIETY.

It was stated on the cover of our last number, that our Missionaries had reached Madras in good health. It appears that they anchored off that town on Sept. 24, and landed on the following day. Mr. Ward and his friends proceeded to Calcutta by another ship, but our friends, unwilling to incur the increased expense, consequent on such a proceeding, waited at Vepery, near Madras; from which place they expected to proceed for Calcutta in about a fortnight. The following extracts from letters that have been received in this country, will give farther information; will doubtless interest our readers; and may suggest reasons for thankfulness and prayer.

*Extracts from a Letter of Mr. Bampton, to Mr. M—— of London.*

“I commenced this letter some weeks ago, expecting to have an opportunity of sending it, by some ship homeward bound; but you will perceive by the date of it that we did not fall in with any. We crossed the line, July 16th, and saw that heathenism is not yet banished from men called Christians. I refer to the well known practice of sailors. All our missionary company very properly kept in their cabins, desirous of discountenancing a ceremony, contrary both to real religion and to human reason. On August 18th, being off the Cape of Good Hope, we experienced a very heavy gale which continued for three days. The sea broke the covering of our hatchway, and a great quantity of water came into ours and the doctor's cabins. When I saw a second wave come, it struck me, for the moment, perhaps we should

be lost. My mind was much supported; and you may guess my feelings when I heard, amidst our distress, my dear wife singing, “Who rides upon the stormy wind, and manages the seas.” Surely God was with us! Tuesday, 21st, the waves were laid, the winds retired, and the air was very refreshing. “He maketh the storm a calm so that the waves thereof are still.” Our time was completely occupied by various studies and labours, so that we scarcely felt the confinement of a long voyage. Bengalee is our principal study; in the prosecution of which we find our dear brother Ward exceedingly useful.

Sept. 23d, a quarter before two, the sailors first discovered land, which proved to be Challam Baram Pagodas, on the Coromandel coast. My feelings on first beholding India, may be better conceived than expressed. We had a thanksgiving meeting this afternoon, for the mercies of our voyage. Every brother engaged after a hymn had been sung; and a very impressive season it was. The next day we anchored off the town of Madras, and soon saw some of the natives. On the 25th we landed; and after setting down the names of the brethren, passed our boxes through the Custom House, and then went to the Madras Hotel, where we were comfortably entertained. The next day we left the Inn, and most of our company removed to Vepery, into a house hired for us by brother Traveller, an Independent Missionary. Here we are very comfortable, have much European society, as much preaching as is good for us in this climate; and I may add, numerous surrounding scenes to interest and affect the mind.”

*Extracts from a Letter of Mrs. Bampton, to Mrs. L—— London.*

“Vepery, near Madras, Oct. 5, 1821.

MY DEAR FRIEND,

I am sure no friend has a greater claim than yourself to a letter from us, and it is with pleasure I write to you. We are safely landed on an Indian shore, and have many mercies to record. About three weeks after we left you, we landed at Funchal, and were introduced to a pious family who treated us with the greatest kindness; we were also very comfortable at our lodgings, we were at the house of an English woman: I doubt not but she liked us also the better for coming from England. There are several thousands of inhabitants in that place, they are almost all of them Roman Catholics. The Gospel is not in the place, although there are between two and three hundred English. They have built a church, and are trying to get a Gospel preacher; they

have offered £500 a year for one, but I fear they are not so anxious to have one as they ought to be; they cannot agree in their opinions about one. Mr. and Mrs. Peggs and myself, have had a deal of seasickness, Mr. B. has not had much. Nothing particular occurred in our passage to Funchal; we had sometimes calms, and sometimes strong winds which tossed us very much, but nothing to alarm us. I do not know if I told you how we employed our time—we used to breakfast at eight, then all assembled for family worship in that cabin which was taken for Mrs. Marshman, she gave it up to Miss Coke, and she, Miss M. and Miss Shepherd, had one of the large cabins through the cuddy. Mr. and Mrs. Mack had also one of the large ones fronting the deck.

“After worship we attended to Bengalee, reading, and working till dinner; when not prevented by sickness dined at two or half-past, sometimes three, then went to Miss Coke’s cabin and read Bengalee, or at least repeated our letters, for that was the chief of what we could do I think whilst we got to Funchal. After that we used to work a little, then all go and walk on the deck till six, when we used to have tea, then walk half an hour after, then went to worship; we had meetings for preaching and prayer three or four nights in a week; our friends took it in turn, and preached two nights in a week to the sailors, and went to hear them read every night. Our Captain let us do just as we liked, and sometimes used to attend our week meetings.

“About ten we used to go to bed, and sometimes in a morning when we got up we used to be as tired as if we had been walking many miles, for when the ship tossed we could not possibly lie still, we never had one comfortable night’s rest all the time; I and we all would earnestly recommend to other Missionaries swinging cots, I assure you we have suffered very great inconvenience from our bedsteads standing on the floor.

“On a Sunday we used to have preaching on the deck, when the weather would permit. We had five Cadets who thought for some time they must have some meeting for worship, therefore they used to read the Church Prayers every morning, then come out and read plays, sing songs, or play at cards; at last they tired of it, gave it up, and ridiculed us. Three of them caused us a deal of trouble, but now we have got rid of them: beside them we had but the ship’s doctor and another gentleman, who behaved very well. Our second officer was caught asleep in his watch three or four times, at last the Captain disgraced him, by not allowing him to come to the table nor on the deck. He kept him con-

finced all the week, if not longer: he is a very high spirited man, and braved it out as though he cared nothing about it. I do not feel comfortable when I know it is his watch. Mrs. Marshman knew a ship to be lost from the same thing. We have met with a gentleman who was on board that ship which was burnt; he gave a shocking account of it—but there were only two lives lost; the two sailors who were struck with lightning.

“After we got on board at Funchal, the ship was very near drifted on shore; the captain and officers were much alarmed; they fired a signal of distress—we soon had plenty of help, and no injury ensued. After that we never saw land till we saw it on the 23d of September; I scarcely need tell you it was a welcome sight, after being tossed about for three months, and seeing nothing but sea, a few whales, a few flying-fish, Cape pigeons, and a few Tropical birds; still we were so engaged that the time never seemed to hang on our hands. We had no particular alarm, till a few days after we had passed the Cape, then we had a very strong gale which lasted four or five days; the sea rose tremendously high; the ship’s side was turned to the wind; almost all the sails were furled; the helm tied up, and in this state we were tossing and plunging dreadfully; the Captain estimated the damage at an hundred pounds. Sometimes I thought we were going to the bottom immediately; at sometimes I felt resigned, at others I could feel very little confidence. Oh, for more faith. I believe the Captain never apprehended any danger, and through a kind Providence, no harm befel us. We had immense waves washing over the deck, and down the hatchway, and down the ladder against the cuddy door; for some time we were obliged to be covered down to keep the water out—the water was swimming about in some of our cabins for three or four days; my feet were never dry all the time, but we did not any of us take cold. Mr. Bampton was thrown down with his side on a box, he thinks he broke a rib. Mrs. Marshman had a very bad fall, which she did not lose the effects of for some time. At sometimes we were in hopes good was doing among the crew, at others we were very much cast down: who knows but some good may spring up amongst them in some future day, it has often been our earnest prayer that they might be saved.

“On the 24th Mr. Ward and the Captain came on shore to provide lodgings for us, which they did at an Hotel in Madras. Mr. W. called on some of the Missionaries here; they advised him to take an empty house which stands next door to one of

them, and they engaged to let us have what furniture we wanted from amongst themselves and their friends, which after stopping one night at the hotel we did, and find it much the cheapest plan. We have three Independents, two Methodists, and two Church Missionaries here, they are all friendly and united, we have had invitations, and have visited them all except one Independent; they have called on us and we on them, but they have a large family, and keep very little company. They all seem comfortably fixed; they have not yet knowledge enough of the language to preach much to the natives, one read a sermon on Sunday afternoon in Tamul, the Catechist prayed and gave out the hymns before sermon. Mr. Nicholson, the Missionary, prayed afterwards, and did not seem at a loss, therefore I concluded he got on very well. I was much pleased with the attention the poor creatures seemed to pay. The Catechist is a member, and has been baptized since they came; they think him a real Christian—he sometimes preaches. They have been here about two years; amongst them they superintend schools which have children and adults to the amount of 300. The Methodists have also one good man, a native, whom they employ as an interpreter. I do not know how many they have in the Church, but I believe they have several.

“There is scarcely one amongst them, the Missionaries I mean, that the climate agrees with; it is grievous to see how some of them are sinking under it. There are also some from other stations who are come here for change of air; one and his wife and children were to have gone with us to Bengal, but he is so much worse they cannot remove him. One is gone with Mr. Ward, Mrs. M. &c., but it is thought by some he will not live to the end of the voyage. Mr. Ward, &c. are gone by another ship to Bengal, which we should have done only it would have increased our expenses so very much: we were sorry to part with them. Mr. W. seems to be all that we could possibly wish, he interests himself as much about us as if we were a part of his own family. Mrs. M. and he gave us very kind invitations to stop with them till we could determine where to go, which we intend to do—we expect to sail on Tuesday the 9th. We lament putting the Society to so much expense, but cannot possibly help it.

“The natives to us at first were particularly disagreeable, as most of them we saw were nearly naked. We all are tolerably well, only are very much troubled with mosquitoes. Poor Mrs. P. looks as if she were full of the smallpox. Mr. B. and I walk in a morning from about half-

past five to half-past six, afterwards we cannot go half a mile without a palanquin. It would be very pleasant walking after five in the evening, but it is not the custom here, therefore we must not. We pay about half-a-crown and have a palanquin half a day, then they will not take more than one, unless it is two ladies; there are always eight men to each if they are going two or three miles, so they change about.

“Last night as we were coming home, we saw a funeral pile, they were burning a corpse. We were not very near them, could see nothing but the fire; the sight chilled my blood. There are a great many pagados; they will not allow us to enter them, they say we shall die, if we do. One gentleman would and did go in, they considered their god defiled by it, and contrived to poison him. This week they all worship their tools, such as spades, hoes, &c. &c.

“We have seen the good old Swartz’ monument. Mr. and Mrs. P. unite with us in best love to yourself, &c. shall be very happy to receive letters from you at any time. One of the Missionaries here was told there were letters or something on board for him, he jumped up and stood clasping his hands for ever so long. I could scarcely help shedding tears, I knew what he felt. We often think of you, and all our dear friends. I believe I have given way too much to my feelings, now I avoid it as much as possible. May we all meet in another world where parting is no more, is the prayer of your affectionate,  
G. BAMPTON.”

Our friends may probably be gratified by an extract from one letter more on a subject so interesting as the arrival of their first Missionaries in a heathen country. Much of the statement it contains is indeed similar to that presented in the preceding, but it also furnishes some additional information.

“After spending five days very comfortably at Funchal, the principal town in Madeira, we embarked June 22d for India. We were in considerable danger from the ship drifting near the shore, and were obliged to fire for help, providentially no injury was sustained, and the next morning we were several miles under weigh. We passed the Line on July 16th. When we were off the Cape of Good Hope we fell in with a very violent gale of wind, which continued with some abatement three days. One of these was the Lord’s day; and you can form no idea of such a



day on board a ship. However in the evening it being my turn to preach, the cuddy, or dining room, was unexpectedly obtained, and with much difficulty of standing I delivered a discourse from "the love of Christ which passeth knowledge." How often we have cause to remember, "as thy day is so shall thy strength be."

"Our time passed rapidly, comfortably, and I hope I may say, profitably. I appeared to have no time to spare, so much was I engaged in studying the Bengalee, reading for information, family worship, preaching, instructing the sailors, &c.—Our Captain has treated us with great attention. We have generally had our Lord's day preaching in the stercage, between the passengers cabins, which will contain about fifty persons comfortably; but when the weather would permit, we have had the morning service upon deck, and the appearance of such a service is very interesting. On Lord's day, September 23d, the shores of India were first seen. That part of it which we discovered is Challam Baram Pagodas, on the Coromandel coast. On Monday we anchored in Madras Roads, and had a very fine view of the town from the sea.—The population of this place, including the Black Town, is very great. The pagodas of the heathen are much more numerous than the places of worship erected to the living and true God. There are three Independent and two Methodist Missionaries stationed here, who have shewed us so much kindness, that I have sometimes almost forgot that I was in India.

"On Wednesday we removed to this village (Vepery, near Madras.) The house hired for us is between Brother Traveller's and Loveless's, (two Independent Missionaries,) and their daily visits have been very pleasing. I have preached at Vepery Royappettah, for the Methodists, and at Madras. Among our various visits, we were invited to the Church Mission House in Madras, and it was gratifying at tea to see eight Missionaries, (two Independent, three Church, and three Baptist) and their wives.—After tea several of the company took a delightful walk upon the top of the house and enjoyed the evening breeze.

"You can form but an inadequate idea of the nature and effects of idolatry without being an eye witness of them. Pagodas, or idol temples, were among the first objects that we saw on discovering the shores of India, a person resident here about fifteen years does not know the number of pagodas in Madras. We saw several in our first morning's walk about this village. One of them is forsaken and going to decay. Perhaps you inquire, but what is

doing to turn these idolators from their idols?—Little, alas! little. Schools are preparing the way for the reception of the Gospel. Brother Nicholson, connected with Brother Loveless, preaches in the native language; the Methodists preach by an interpreter, and the Church people are doing something. A converted native has been here just now who appears a pious man, and likely to be useful to his countrymen. The Lord is drawing near to this country in mercy.—Surely God has intrusted the government of 60,000,000 of souls to Great Britain for some important purpose. I have had much thought about our station, but I hope God will send his angel before us to prepare our way. I need not say, Pray for us—help us in our great work by every possible means. "Ethiopia shall stretch out her hand unto God." The idolatry and superstition of Europe was once like that of India: but now it is almost forgotten.—May the idols of Asia soon Perish.

Yours in Christ Jesus,

J. PEGGS.

Vepery, near Madras,  
Oct. 12, 1821.

#### HOME PROCEEDINGS.

ON Monday, February 25th, a Missionary meeting was held in the newly erected Baptist Chapel at Sevenoaks, in Kent. The worthy Pastor of the Church, Mr. Henham, was called to the chair, and introduced the business of the evening, after which various resolutions were moved by Messrs. Knowles, Sandars, and Pike, and seconded by other friends. A Missionary Association was organized. The chapel was crowded, and the meeting esteemed one of an interesting description. The sum collected, including what had been raised on the preceding Sabbath and a little previously given, amounted to £13 10 0. The Church at Sevenoaks is in a comparatively infant state, but there is reason to hope will now render efficient aid to the sacred Missionary Cause.

WISBEACH.—On Tuesday, March 5th, was held the Anniversary Meeting of the Wisbeach Baptist Missionary Association.

Mr. Clarke presided, Mr. C. Clarke read a report of the proceedings of the Association since the last public meeting. The resolutions were proposed or seconded by Messrs. Rogers, Jarrom, Holmes (Independent minister) Stanton, C. Clarke, S. Wright, J. Alsop, T. Scott, T. Booth, J. Lilly, T. Sargent, and J. Rumbal. The meeting was numerous, and the gratification experienced very considerable. This was increased by the sight of a number of curiosities relating to heathen worship, customs, &c. which were kindly lent for the occasion by their owner, Mr. Crusha, who favoured the meeting with his company, and increased its interest by his description of these articles. The collection amounted to nearly £14.

Besides the resolutions usual on such occasions, the following was adopted, and is inserted as peculiarly worthy the attention of our Missionary friends.

2. That considering the infinite importance of missionary exertions, and that we now as a distinct body of professing Christians, have Missionaries arrived on a heathen shore, who will need our assistance and our prayers, we the Members of this Association, pledge ourselves that, through Divine help, we will persevere and increase our activity in supporting the Missionary cause, believing that faithfulness to our own consciences, to our God and Saviour, to our brethren who are gone abroad, and to the heathen in general, require it of us.

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*Progress of Religion in the United States of America, admission of eighty persons at one time into the Church of Christ.*

THE following narrative was designed to accompany the article on this subject in our last number, but want of room prevented its insertion. It is now offered to our readers, and surely one important lesson which it may suggest to us, is the importance of fervent prayer for the abundant

effusion of that Spirit under whose influence such wonderful revivals of religion have occurred in various American Churches.

A writer who witnessed the admission of *four score* persons on one occasion, to the privileges of the Christian Church, thus describes what he saw. The interesting scene took place at Pittsfield.

I witnessed a scene more solemn, more joyful, and more heavenly, than any one which I have ever witnessed, or which I ever expected to witness on the earth. It was the admission on the same day of 80 members into the church; of 80 new converts to the religion of our Lord and Saviour Jesus Christ. This accession to the Church was the fruit of one of those remarkable revivals of religion which of late years have shed holiness and joy over many portions of this country. During the last year it pleased God to send down his spirit to impart heavenly blessings to the inhabitants of Pittsfield. I believe that 50 or 60 were in the course of the year added to the church. But in the present year there have been still more wonderful displays of the power and mercy of God. In the spring and summer there was a gradual but steady progress of triumphant grace, till in September 80 were registered as, in the judgment of charity, trophies of redeeming mercy, and were numbered with the followers of Jesus Christ. It is probable that before the end of the present year 40 or 50 more will publicly profess their faith in the Redeemer. I will attempt to give some description of the scene, which, in the last month was to me so joyful and so wonderful. The large meeting-house, in which my dear father had long ministered in holy things, and in which I also had preached six or seven years, was filled to overflowing. In the broad aisle were two rows of seats occupied by the new converts, the men on the one side, and the women on the other. Here was an aged sinner, recently abandoned to all wickedness, but now reformed, and amazed at that distinguishing mercy which had snatched him as a brand from the burning. Here was a young man of good education and fine talents, recently a slave to the inebriating cup, but now temperate, and exulting in that grace which had turned away from him the cup of indignation. Here was a man of influence, lately a profane swearer, and an enemy of the gospel, now reverencing the name of Jehovah. Here were

those, who were lately habitual gamblers, but now detesting all methods of unjust gain, and wishing to imitate the God of uprightness. Here were those whom I had known to be bitter enemies, now reconciled through the influence of the blood of the atonement. Here were many heads of families, who, until recently, did not worship God in their houses, but who now call upon Him who blesseth the habitation of the just. Here were the principal men of the town; the high sheriff of the county, the chief physician, a lawyer, traders, farmers. On them how many eyes were turned! the eyes of kindred, beaming with inexpressible gratitude and joy; and the eyes of angels, "for there is joy in the presence of the angels of God over one sinner that repenteth." When they stood up together, after giving their assent to the confession of faith and covenant, and lifted up their voices together in an appropriate hymn, it seemed as though it were an assembly of penitent sinners shouting in heaven the praises of Redeeming love.

In respect to the means employed in advancing this great work at Pittsfield, there was first, the faithful preaching of the great doctrines of the Gospel. The terrors of the law were displayed to sinners, who were taught, with the greatest plainness and pungency, that they were lost and perishing by nature, and that no arm could save them but the arm of the Almighty; at the same time they were instructed that the only impediment to their becoming truly pious was to be found in their own hostility to religion, since "they would not come unto Christ, that they might have life." Awakened sinners, the inquiring, the anxious, were invited once a week to a private meeting, opened and closed by prayer, at which there was a solemn silence, the minister conversing with each one successively in a whisper, all the others being left to their meditations. These meetings seemed to produce a vast effect. They were necessary, for it was impossible for the minister to visit 60 or 100 at their houses every few days. There were also weekly meetings for the converts, for those who were rejoicing in the hope of eternal life. There was much preaching. And the whole revival was preceded and accompanied in every stage of it by the fervent prayers of the church.

This is only one instance of the mercy of God to the American Zion. Many towns have been visited in a manner equally wonderful.

The scene thus described must have been pleasing, and but one thing was wanting to render it a

charming scene indeed. The scriptural Christian may observe, they were not admitted in the Saviour's way. They were not baptized when they repented and believed. Why was this omitted? They had probably been sprinkled in their infancy. Were then the old profligate and young drunkard, the profane swearers and the habitual gamblers, members before their conversion, of the Christian Church? They were either admitted without the initiatory ordinance, or they were members previously to their conversion; and if so, precious members these! Blessed fruit of infant sprinkling thus to mingle in one heterogeneous mass the Church and the world, the pious and the vile! While we rejoice in the conversion of such numbers, let us beg every serious reader to observe how different is this mode of admission into the Christian Church, from that described in the New Testament by inspired men.

### Miscellaneous.

#### THE CONVERSION OF A FAMILY.

AN INTERESTING FACT.

*Related by Dr. M.—at a social Prayer Meeting.*

(Published in the New York Christian Herald.)

A GENTLEMAN residing in the western part of this state, a few years since, had sent two of his daughters to Litchfield for an education. While they were there God was pleased to bless the place with a revival of religion. The news of it reached the ears of their father. He was much troubled for his daughters; apprehensive (to use his own words) that their minds would be affected, and they be frightened into religion.

He had been informed that the Spirit of God was striving with them, and that they were inquiring, with the deepest solicitude, the way of eternal life.

Alive (as he thought) to their happiness, and determined to allay their fears and quiet their distresses, he sent a friend to Litchfield with positive orders to bring

them immediately home, that they might not be lost to all happiness and hope, and consigned to gloom and despondency.

The messenger departed on this errand of their father's love. He arrived—but was too late. God had baptized them both with his Spirit, and adopted them into his family. They had chosen Christ for their portion, and had resolved that whatever others might do, they would serve the Lord. They looked at both sides of the great question: they looked at the world and the pleasures of the world, and they looked at God and the glories of immortality; and with an eye full fixed on heaven, they determined to live for eternity. They saw their chief happiness to consist in loving and serving God. They discovered that "Religion never was designed to make their pleasures less;"—that it commends and approves every rational enjoyment which the world can afford, and adds others of a higher and more exalted nature, which the world cannot give; which the world cannot take away.

They returned to their father's—not overwhelmed (as he expected) with gloom and despondency; but with hearts glowing with gratitude to God, and countenances beaming with a heavenly serenity and celestial hope. Indeed, they rejoiced in the Lord.

They told their father what the Lord had done for their souls—that they were pilgrims here—they kept in view the bright fields of promise as they traversed this desert of sin, and were looking for that city which hath foundations.

Soon after their return home they were anxious to establish family worship. They affectionately requested their father to commence that duty. He replied, that he saw no use in it. He had lived very well more than fifty years without prayer, and he could not be burdened with it now. They then asked permission to pray with the family themselves. Not thinking they would have confidence to do it, he assented to the proposition.

The duties of the day being ended, and the hour for retiring to rest having arrived, the sisters drew forward the stand, placed on it the Bible—one read a chapter—they both kneeled—the other engaged in prayer. The father stood—and while the humble fervent prayer of his daughter was ascending on devotion's wing to Heaven, his knees began to tremble, his nerves, which had been gathering strength for half a century, could no longer support him—he also kneeled, and then became prostrate on the floor. God heard their prayer, and directed their father's weeping eyes (which had never shed tears of pe-

nitence before) to the Lamb of God which taketh away the sins of the world.

#### *Influence of the Gospel on the Negroes.*

Mr. Coultart, of Jamaica, has furnished the subjoined pleasing statements of the influence of the Gospel on some of the Negroes.

Under date of 16th April, Mr C. writes:—"If God should spare me until next Lord's day, I expect to baptize 80 persons. Of these we have good reason to hope well, though some after the strictest examination deceive us. I think I do not exaggerate when I say these have been selected from twice that number, who have, even with tears and prayers, intreated us to receive them. I often feel it painful indeed to refuse them immediate admission; but we wish to obtain the consent of their owners, and to have as extensive a knowledge of their characters as possible, before we receive them. Some of them weep when they are told to stop a little longer, and say, *Massa*, suppose dead take me, how me die when me know dis my duty, an me no do it!' I can only say, I wish to know that it is their duty, and then I shall not object."

Again, June 18.—"A poor female negro called upon me a few days ago from a distance of fifty or sixty miles. Here she is, dressed in a clean little jacket, as they are called in Scotland, and such as servant girls wear there, without stockings or shoes, though in the last stage of pregnancy. 'She has come to hear some words about Jesus,' she says 'for she has seen no servant of God for eight long years.' She looked at the chapel that was building, she looked at me, and then wept till she had no more power to weep. When she recovered, she told me that she and her husband and small family were sold eight years ago to the person who owns her now, and her residence fixed on the same estate, where 'nothing but badness is to be seen—dere me hear no good word—me see no good work.—O *massa*, me poor soul quite perish, him quite sick for de word.' When she went first to the estate, her owner asked her if she prayed? Yes, was her reply. 'O that is bad,' he said, 'you will spoil all my negroes. Your religion is a nasty thing—you must not spread it here!' 'O *massa*,' she replied, 'religion no a bad ting—if your negro love God in him heart, him find something else to do than tief (steal) your fowl, and your sugar; *religion a good ting when neger hab plenty of it.*'"

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VOL. I.

BIBLE GEOGRAPHY.

No. 5.

MOUNTAINS AND ROCKS.

HAVING made a circuit of the Land of Canaan, we shall now notice a few of the most striking natural features of the interior, as far as they assist in illustrating the scriptures.

Canaan was, as we have seen, surrounded on all sides, except the west, by high and rugged *mountains*; and many lofty hills diversified the face of the whole country. The first considerable mountain that we meet with, in travelling southward from Lebanon, is *Tabor*, which rises, surrounded by a few inferior hills, in the midst of an extensive plain, nearly half way between Mount Carmel and the lake of Gennesaret. Its shape is conical; its height a full mile, and the circumference of its base four or five miles. It is covered with trees, shrubs and odoriferous plants. From the base it appears to terminate in a point; but when arrived at the summit, it is found to be a plain of three thousand paces in circumference, full of noble trees; and, at present, covered with ruins of walls, ditches and vaults, which prove that it has

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been inhabited and well fortified. As this mountain elevates its verdant head far above the hills which are near it, the prophet, describing the power of the Babylonian conqueror, says, "he shall come like Tabor among the mountains." Jer. xlvi. 18. The broad summit and well-wooded sides of Tabor, afforded good opportunities for entrapping the game with which it abounded: and "a snare spread upon Tabor" became proverbial for any successful artifice to oppress the weak or unwary. Hos. v. 1. At the foot of this mountain, Barak encamped when he marched against Sisera. Judg. iv. 6; and here Gideon's brothers were slaughtered by the Midianitish invaders. (viii. 18.) But the highest celebrity of mount Tabor has arisen from a tradition, which fourteen centuries ago was reckoned very ancient, though it is disputed by some late writers, that this mount was the scene of the transfiguration of our blessed Saviour, as recorded, Matt. xvii. 1—9. A small elevation on the eastern side of the summit is shewn, as the precise spot on which this interesting event occurred. On this elevation, the empress Helena, mother of Constantine the Great, built a handsome church, in commemoration of the transfiguration. In the time of the crusades, it

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was replaced by another in which are three little chapels, dedicated to our Saviour, Moses and Elias respectively. This edifice still remains; though it is almost buried in ruins.

Leaving Tabor a little to the north, we arrive at the *Mountains of Gilboa*, rendered famous for the discomfiture of the Israelites and the death of Saul and his sons. 1 Sam. xxxi. These hills stretch to the south and are fertile and pleasant; circumstances which appear to have heightened David's grief, and suggested that beautiful imprecation in his inimitable elegy on this disastrous event: "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offering: for there the shield of the mighty is vilely cast away," &c. 2 Sam. i. 21.

The centre of the Land of Canaan, is occupied by a hilly tract which stretches from the plain of the Mediterranean on the west to the plain of Jordan on the east. This district was possessed by the descendants of the youngest son of Joseph; and was generally denominated after him, *Mount Ephraim*, or the *Mountains of Ephraim*. Josh. xvii. 15. xx. 7. These hills lying in the road by which the Babylonians must advance to the attack of Jerusalem, the prophet represents the news of their invasion as being first heard at Dan the extremity of the kingdom, and thence forwarded by Mount Ephraim to Jerusalem. "A voice declareth from Dan, and publisheth affliction from Mount Ephraim." Jer. iv. 15. And, when he foretels the restoration of the Jews from their captivity, he describes the joyful intelligence as conveyed by the same means. "There shall be a day that the watchmen upon Mount Ephraim

shall cry, Arise ye, and let us go up to Zion to the Lord our God." (xxx. 6.) After the ten tribes had separated from the house of David, the city of Samaria, the metropolis of that division, was built on a hill at the northern extremity of this group. 1 Kings xvi. 24. Hence the *Mountains of Samaria* are sometimes used to designate the whole district. Jer. xxxi. 5. Amos iii. 9—iv. 1—vi. 1.

Two of these mountains, named *Ebal* and *Gerizim*, lie near each other, separated by a valley only two hundred paces wide, in which the city of Shechem was situated. They are similar in extent, height and form: being about a mile and a half long, of a semi-circular figure, and extremely steep on the sides towards Shechem. Ebal, which was on the east, was entirely barren; but Gerizim, on the west, eminently fruitful. Soon after the Israelites had entered the promised land, Joshua, in conformity to directions left by Moses, assembled the people, and, placing the representatives of six tribes on Ebal, and six on Gerizim, consecrated them to the Lord, by solemnly pronouncing blessings on obedience from the latter, and curses for disobedience from the former. Deut. xi. 29, 30: Mount Gerizim however became a place of cursing, when Jotham addressed the Shechemites from it, in the cutting parable of the trees. Jud. ix. 7, &c. On Mount Gerizim the Samaritans built a temple in emulation of the temple at Jerusalem, and zealously maintained, that it was the only place which God had chosen for the seat of his worship. To this temple on Mount Gerizim, which was full in her view, the woman of Samaria probably pointed, when she told our Saviour; "Our fathers worshipped in this

mountain, but ye say that in Jerusalem is the place where men ought to worship." John iv. 20.

Southward of Mount Ephraim, many hills of less note arise which are mentioned by the sacred writers only as connected with the towns upon or near them. We shall therefore refer them, as well as "the mountains round about Jerusalem," till we treat of the political state of the country: only remarking that the mountains in the south of Canaan towards the Dead Sea, which were numerous, were sometimes called the *Mountains of Judah*, in opposition to the Mountains of Ephraim. Of these *Hebron*, the possession of Caleb, Josh. xiv. 6—15, and *Carmel* the residence of Nabal and Abigail, 1 Sam. xxv. (see also xv. 12) deserve mention.

In the prophecies of Ezekiel, the phrase *Mountains of Israel* frequently occurs; though perhaps originally the name of the Mountains of Ephraim as distinguished from the Mountains of Judah, yet it seems applied by that writer to the whole Land of Israel. See vi. 2, 3—xxxiii. 28—xxxviii. 8. Probably it retains its primitive signification in xxxix. 2—17.

Most of the mountains of Canaan were fruitful, well cultivated, and loaded with timber; but amongst them vast masses of naked stone raised themselves above the surface and sometimes emulated the mountains in height and size. These are the *rocks* so often mentioned in scripture. On account of their elevation and the difficulty of ascending them, they frequently served as an asylum for such as found it necessary to seek a secure retreat from pursuit. When six hundred of the men of Benjamin had escaped the fury of their incensed brethren, they

fled to the rock Rimmon and defended themselves in it for four months. Jud. xx. 47. And Samson, when he had burnt the harvest of the Philistines, and slaughtered many of their men, sought protection from their revenge on the top of the rock Etam. xv. 7, 8. David also, wishing to secure himself from the wrath of Saul, went down into a rock. 1 Sam. xxiii. 25. From this practice, whatever contributed to the security of a person or nation was figuratively called a rock. Balaam, describing the security of the Kenites, exclaims, "Strong is thy dwelling place; and thou puttest thy nest in the rock," Num. xxiv. 21. Isaiah, to denote the perfect security of the righteous, observes, "His place of defence shall be the munition of rocks." (xxxiii. 16.) David expresses his hope that God would conduct him in safety through his troubles, by saying, "He will set me upon a rock." Psa. xxvii. 5. And the prophet, rebuking Edom for her blind confidence in her power and strength, accosts her thus: "O thou that dwellest in the clefts of the rocks, that holdest the heights of the hills, though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord." Jer. xlix. 16. From the same custom, the sacred writers borrow a bold and expressive figure to denote the perfect security of those who have the Almighty for their friend. They call him their rock. "The Lord is my rock," exclaims holy David, on various occasions, "my fortress and my deliverer." "He only is my rock and my salvation; he is my defence; therefore shall I not be greatly moved." Psa. lxii. 2. See also, xviii. 2—xxviii. 1—lxxi. 3. &c. &c. And Moses, when contrasting the God of Is-

rael with the idols of the gentiles, asserts, "Their rock is not as our rock, even our enemies being judges." Deut. xxxii. 31.

In the clefts of these rocks, swarms of bees took up their abode and produced great quantities of honey. Modern travellers inform us, that at the present time their number is so great that the air on many of the rocks is strongly scented with honey. To this circumstance Moses alludes, when he says, "God made them to suck honey out of the rock." Deut. xxxii. 13: and the Psalmist when he observes that, if the haters of the Lord would have submitted themselves, he "would have satisfied them with honey out of the rock." Psalm lxxxi. 16. These rocks also raising their lofty heads above the plain, intercepted the scorching rays of an eastern sun, and cast a cool and refreshing shadow to a considerable distance, affording a most grateful retreat to the panting and exhausted traveller. The evangelical prophet has borrowed from this circumstance a most beautiful comparison. When enumerating the blessings of the Redeemer's kingdom, he says, amongst other things, that "he shall be as the shadow of a great rock in a weary land." Isa. xxxii. 2. Lastly. Out of the quarries of these rocks, stones were procured for the erection of buildings, and thus the rocks might be considered as the producers or parents of the edifices. Hence in scripture the progenitors of a person are sometimes called their rock. Isaiah therefore exhorts the Israelites "to look unto the rock whence they were hewn, and the hole of pit whence they were digged: to Abraham their father and to Sarah that bare them." (li. 1, 2.)

THE  
ZEAL OF CHRISTIANS  
Excited by the  
EXAMPLE OF THE HEATHENS.

"All people will walk every one in the name of his god; and we will walk in the name of the Lord our God for ever and ever." *Micah* iv. 5.

IN reading the various accounts of ancient and modern heathens, there is one circumstance which cannot fail of interesting and affecting the minds of the worshippers of the true and living God; their extraordinary devotedness to their superstitions. The tenacious and invincible attachment of idolaters to their idols has been noticed of old, as shewing the improper conduct of the Jewish nation in forsaking Jehovah: "Pass over the isles of Chittim and see; and send unto Kedar and consider diligently, and see if there be such a thing: hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit." Jer. ii. 10, 11. The zeal of the worshippers of the true God may be excited by considering that of heathens; let us endeavour to improve a survey of its nature and effects.

In the history of heathen tribes and nations, we are forcibly struck with *the faith which they possessed in their gods*. How implicit, firm and influential! The rise of idolatry, like all other subjects of great antiquity, is involved in considerable obscurity. In the earliest history of ancient nations, we find evidence of its existence. The forefathers of Abraham worshipped other gods. Jos. xxiv. 2. Gen. xxxi. 19. Egypt, famous for arts, science and religion, appears to have been early and grossly addicted to idolatry and superstition. Osiris and Isis were their chief gods, but various ani-



mals, birds and even plants were held sacred. A circumstance recorded in history concerning the Egyptians shews their devotedness to their deities. When Cyrus invaded Egypt, acquainted with the superstition of the country, he placed various animals before his army; which when the Egyptians saw, they would not attack the enemy, lest they should destroy what they esteemed sacred; and thus they were easily subjugated. The Phœnicians, an ancient and adventurous people, are said to have worshipped Dagon, (who is mentioned in scripture as a god of the Philistines, Judg. xvi. 28) and Derceto, partly a fish and partly a woman. From veneration of the latter, they durst not eat fish. This people propagated their religion in Chaldea and Mesopotamia. The Syrians worshipped Ashtaroth. Jud. ii. 13. The Ammonites were devoted to Moloch, a most sanguinary deity. The Babylonians worshipped Belus. In the account of the people sent by the king of Assyria, we see the general prevalence of idolatry and the devotedness of men to it though removed from their native country. "Howbeit every nation made gods of their own and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-beroth, and the men of Cuth made Norgal, and the men of Hamath made Ashima, and the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in the fire to Adrammelech and Anammelech the gods of Sepharvaim." 2 Kings xvii. 29—31. The Saxons and ancient Britons were idolaters. The days of our week are still named from their gods, Sun, Moon, Tuisco,

Woden, Thor, Friga and Seater. The mythology of the Greeks and Romans is so well known that a minute detail even of their principal deities is unnecessary. We are familiar with the names of Jupiter and Juno, Mercury and Venus, Hercules and Diana, and various others. The eastern world, at the present, period is still involved in gross darkness. Athens had thirty thousand gods, but the Hindoos profess to have three hundred and thirty millions, and their religion, in one form or another, pervades Ceylon, Thibet, and China. "All people will walk every one in the name of his god."

The same appears in *their veneration of their priests and oracles*. The appointment of certain individuals for the service of religion appears a natural and early appendage of it. The esteem in which such individuals were held is apparent in the history of most nations. Their duty was of various kinds—preserving, and, in certain cases, renewing or preparing the objects of worship: offering sacrifices, entreating the favour of the gods, &c. Their maintenance was secured by the liberality and superstitions of the people, and the munificence of kings and queens. 1 Kings xviii. 19. So highly was the service of the gods esteemed, that the greatest kings thought it an honour to perform them. Among the Egyptians, Greeks and Romans, oracles or supernatural communications were highly esteemed. The persons officiating at them were honoured; the most valuable presents were made, and the highest devotion to their responses manifested. The Hindoos, at the present day, have a distinct caste of priests called Bramins, for whom they entertain the most superstitious and proposterous regard.

Their sacred writings are believed by some to be uncreated, and those who are not so extravagant in their opinion of them, esteem them very highly. Whatever bears the marks of religion is held in high veneration.

The sentiment that "all people will walk every one in the name of his god" further appears by *their labour in serving them*. This is of various kinds and attended with the most unnatural and injurious circumstances. In viewing these labours we behold them prodigal of the precious metals in making gods of silver and gold. Dan. iii. 1. The prophet Isaiah gives a description of making a god. (xliv. 11—17) in which we see the devotion of idolaters to their stupid labours. The erection of temples, next to the labour of making gods, cannot fail to strike an attentive reader of ancient history with astonishment. The Babylonians had a temple six hundred and sixty feet square, which must have required enormous labour to raise it. The temple of Diana at Ephesus was a most astonishing fabric. Its length was four hundred and twenty-five feet, and its breadth two hundred and twenty; being beautified by one hundred and twenty seven columns, which which were raised by as many kings. It was two hundred and twenty years in building. The Romans built many temples, the remains of which are seen to the present day. India presents many huge structures reared by the devotees of idolatry. The celebration of idolatrous feasts shews also the zeal of heathens. Much must have been expended in them, yet they submitted to their expence, that they might walk in the way of their gods. Herodotus mentions a feast of the Egyptians at which there were present six

hundred thousand men, besides women and children. The Hindoos expend much in their feasts for the entertainment of the Bramins. The pilgrimages and ascetical mortifications of the followers of most false religions cannot fail of being noticed with astonishment; but the human sacrifices which disgrace so many heathen systems are of such a nature and number as almost to exceed belief. Of old, from the sacred scriptures we learn, that children were made to pass through the fire. Jer. vii. 31. 2 Kings xvii. 31. On a certain occasion, the Carthaginians sacrificed to Jupiter Latialis two hundred sons of noblemen. The Hindoos, to this day, frequently cast their children into the river Ganges and burn or bury alive their widows. How just the language of the Psalmist: "Their sorrows shall be multiplied that hasten after another god." "Have respect unto the covenant; for the dark places of the earth are full of the habitations of cruelty."

One circumstance more deserves consideration, *their hope of present and future reward*, from their labours, austerities and voluntary deaths. All nations appear to have had some notions of futurity; and happiness, from the rude Greenlander to the metaphysical Hindoo, was sought in the service of those that are no gods. The Egyptians, Greeks and Romans had Elysian Fields, of which they spake in the most animating manner. Here they conceived the souls of good men were feasted. The Egyptians placed them about Memphis; the Phœnicians, near Spain and the Fortunate Islands; Plutarch, near the centre of the earth; and Lucian, near the moon. Laban had his Teraphim. Gen. xxxi. The Romans, their Lares and Penates. The Hindoos have their tutelary

deities. Those inferior gods were considered as conferring present good to individuals, families, cities, and even countries. The Hindoos have different heavens of their gods. The hope of obtaining these by various services induces them to submit to the galling yoke of idolatry, and their minds are frequently supported to the most heroic acts of service. How evident and impressive the assertion of the prophet—"All people will walk every one in the name of his god!"

But what ought to be the zeal of christians excited by that of the heathens? Our *faith in the true God, should be equally, yea, more implicit, firm and influential.* He is the proper object of faith in reference to his nature, attributes and works. What absurdities the heathens believed concerning the nature of their gods and goddesses. But we have nothing of the kind to embrace. "God is a spirit." "From everlasting to everlasting, God." "The Lord our God is one Lord." His attributes are infinite. He is possessed of all power, wisdom, holiness, justice, goodness, truth, mercy and love. "Glorious in holiness, fearful in praises, doing wonders." His works of creation, providence and grace are like himself, unsearchable. How great in creation! how good in providence! how loving in grace!

"God in the person of his Son,  
Has all his wondrous works outdone."

Let the christian behold his God as revealed in the book of nature and of revelation; and surely his faith in every view that is interesting and beneficial, should not be surpassed by that of heathens. How important the active influence of such a faith. "All things are possible to him that believeth." Beholding the

faith of idolaters and considering it as the foundation of their astonishing devotedness, we should say, "All people will walk, every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever."

Their zeal should induce us to *esteem the ministers of the gospel highly in love, and to venerate the sacred scriptures.* We have seen the esteem and almost, (yea, among the Hindoos we might add, actual) adoration of idolaters for their priests, the support which they gave them, and the prevalence and duration of their superstition in consequence; and shall not the servants of Jehovah, in every practicable way, promote the increase, happiness and usefulness of his ministers? Private individuals who possess piety and talents in the churches of Christ, should be noticed, and as far as man is concerned, brought into active service. Institutions for the preparation of ministers for the sanctuary should be encouraged.—The Mahammedans wash or are duly purified before they touch the Koran; and the Hindoos ascribe to their sacred writings what alone is due to God, an existence without beginning; and shall not the revelation from heaven which we enjoy, be held in high estimation, treasured up in our hearts, and spread in every tongue to the ends of the earth? The bible for its antiquity, history, prophecy, doctrine, precepts and promises infinitely exceeds in value all writings esteemed sacred, whether of the Egyptians, Grecians, Romans, Hindoos or Chinese. The Lord give the word, and a great company to publish it. May his word run swiftly to heal the nations.

In *various labours in religion the worshippers of the true God*

*should manifest the greatest zeal.* We have not to make gods of silver and gold, of wood and of stone; but according to the language of the prophet, we should come with our silver and our gold with us unto the name of the Lord our God. Isa. lx. 9. All we have and are is of God; and after acts of the greatest liberality we must say, with the munificent David, "All things come of thee, and of thy own have we given thee." 1 Chr. xxix. 14. Let the heathen be imitated, as far as the interests of religion and the glory of God are concerned, in the erection of places of divine worship. Shall the remains of heathen temples and the pagodas of idolatrous worship meet the contemplative eye in viewing the most extensive regions of the globe, and the worshippers of Jehovah be negligent to raise at least an humble fabric for his worship in every country, city, town and village where it is wanted and would be beneficial to souls and honourable to God? What pious, what intelligent breast, but must silently answer, No.—We have seen the enormous expense of heathen worship, in priests, sacrifices, temples, &c. and shall any thing which reason, which scripture requires, to promote the welfare of Zion be denied? But we stand most amazed at the personal services and the astonishing sacrifices of the heathens. Ease, property and life were devoted to those who are no gods. The travels, labours and martyrdoms of christians in the earliest ages of christianity were but similar to the zeal which heathens occasionally displayed. Oh when shall the disciples of Christ awake from their lethargy, and like Elijah, the great reformer of the Jews, be "very zealous for the Lord God of hosts!" Chris-

tians are not often called to "resist even unto blood striving against sin;" and when they are called on, the sacrifice and service of faith to leave all and love not their lives unto death in the service of God, they may say,

"Welcome the bonds that shall unite  
Our souls to their supreme delight;  
Welcome the death whose painful strife,  
Bears us to Christ our better life."

But this leads to the consideration of the last particular; *the christian's more animating hope of present and future reward.* The influence of hope in the pursuit of various objects is evident. Under its influence the most astonishing acts of devotion to the sanguinary deities of idolatry appear in the history of various nations. Behold the object of the christian's hope! pardon, peace with God, direction and assistance in every good work, the divine presence through life, hope and joy in death, and after death an abundant entrance into the everlasting kingdom of our Lord and Saviour, Jesus Christ! But concerning the felicity of heaven it may be said with great propriety, "Eye hath not seen, nor the ear heard, neither have entered into the heart of man, what God hath prepared for them that love him." What is the hope of heathens, even the most informed, what compared to "the hope that is laid up for us in heaven, of which we have heard in the word of the truth of the gospel?" A hope founded upon better promises; more consoling to the mind, and when realized, most enriching. In the certain prospect of eternal happiness and glory the christian should be animated to every "work of faith, labour of love, and patience of hope."

Which is the most affecting to a pious mind—the misapplied

zeal of heathens, or the astonishing indifference and lukewarmness of christians? Both deserve the most serious consideration. The former shews that man is the subject of a thousand errors and miseries, when left to himself. How necessary the gospel, and the revelation of it by the ministry! The condition of the heathen evinced in their devotedness to their idolatry and superstition is calculated to impress the mind and draw out the heart in efforts for their welfare. The latter, the indifference and lukewarmness of christians, calls for the most serious and prompt redress. God is accomplishing a great work in the earth, and He calls for the co-operation of his people. View the heathen and emulate their zeal. Why should all zeal be on the wrong side? Is error more influential than truth? O Zion, hear the voice of thy Lord. "Arise and shine, for thy light is come and the glory of the Lord is risen upon thee." Viewing the heathen world, exclaim in the emphatic language before-mentioned, "All people will walk every one in the name of his god, and *we will walk in the name of the LORD OUR GOD for ever and ever.*"

J. PEGGS.

### CHRISTIAN MORALS:

#### THE DUTIES OF MAGISTRATES.

THOUGH it is not probable that many rulers or magistrates will read these observations, yet as the duties which they owe to those they govern form an important branch of Christian Morals, and are largely stated and enforced by the inspired penmen, justice to the subject requires

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that these duties should be briefly noticed in these essays.

However any form of government originated, it is certain that magistrates, whether supreme or subordinate, are but men. They are of the same nature with their subjects, under the same moral obligations as they are, and responsible for their conduct to the same common Governor of the universe. Their station binds them to the discharge of important duties; and if they neglect them, they will incur the wrath of Him who will judge the world in righteousness, and render to every man, whatever be his rank, according to his works: of that God who standeth in the congregation of the mighty, and judgeth amongst the princes.

In a social state, there must be rulers and subjects, and their respective stations call them to different duties; but the good of the whole community is the great object of the association; and ought invariably to regulate the conduct of every branch of it. We have seen that the duty of subjects is obedience; not the blind, passive, cowardly submission of a slave, but the manly, dignified and discriminating obedience of a conscientious man, who knows his duties and his rights; and is as desirous of performing the former as of enjoying the latter. We now proceed to state that the great duty which governors owe to their subjects is a full, equal and effectual *protection* in the unmolested and unrestrained enjoyment of their lives, liberty, rights and property.

In a state of nature, where every man was independent of his fellow, and did what was right in his own eyes, if it be possible to conceive that such a state of things could exist, it is evident

that the weak must lie at the mercy of the strong: that their property, their liberty and even their lives might be taken from them, by any one who could either betray them by craft or overpower them by strength. All the benefits derived from the union of interests, of talents, and of co-operation would be wholly prevented, and the solitary individual, deprived of most of the blessings of which his nature is capable, and reduced to wander a lonely savage in the uncultivated desert, would be equally exposed to the attacks of the beasts of the forest, and of his more ferocious fellow man. To avoid these evils, society was formed and government instituted. Magistrates are the parties intrusted with the execution of this salutary design; and their great duty is to act in such a manner as will most effectually secure to each individual those advantages for the attainment of which he became a member of society.

The first intent of society, and that indeed which is essential to all the rest, is the protection of the *lives* of the individuals composing the community from every unjust attack. In a state of nature, life is insecure; but the office of magistracy is designed to guard the weak against the strong, and the friendless against the powerful. It will be an awful thing for the rulers of nations when "God makes inquisition for blood," if, either by their remissness in discharging the trust reposed in them, or by their connivance, they have become accessory to the shedding of innocent blood. But, when the governor of a people, like wicked Ahab and Jezebel, employs his authority and prostitutes the forms of law, to take away the life of the meanest of his subjects that he

may enjoy his property, then his iniquity is filled up; the Lord abhors the bloody and deceitful man; and he may expect the dreadful fate of Ahab: "In the place where the dogs licked the blood of Naboth, thy injured subject, shall dogs lick thy blood, even thine, Ahab. Because thou hast sold thyself to work evil in the sight of the Lord, behold I will bring evil upon thee and upon thy posterity. Him that dieth of Ahab in the city shall the dogs eat, and him that dieth in the fields shall the fowls of the air eat."

The ruler ought to guard the *personal liberty* of his subjects, and take care that no one be deprived of it or restrained in the exercise of it, unless in cases where the individual has, by some crime against society, forfeited his claim to the possession of liberty and rendered it dangerous to his fellow subjects to permit him to enjoy it. The crimes which require such punishment should be distinctly marked by the laws; and those laws be administered with the strictest impartiality. Those magistrates who, by an arbitrary stretch of authority, or by a wilful misapplication of the laws, deprive any of their fellow creatures of personal freedom, evidently defeat one principal object of government, and will have an awful account to give to that God "who looked down from the height of his sanctuary, from heaven did behold the earth: to hear the groaning of the prisoner, and to loose them that are appointed to death." Psa. cii. 19, 20.

The magistrate ought likewise to protect his subjects in the full exercise of those *rights* which nature and the God of nature has conferred on them. He should neither infringe upon them himself, nor permit others to do it.

This also is one important design for which government is ordained; and he is a tyrant, not a governor, who acts in a contrary manner. How odious is the character of the false teachers, who forbade to marry and commanded to abstain from meats and other privileges which God had freely allowed: and that magistrate acts still more wickedly who deprives his fellow creatures of that freedom of action which is their unalienable birth-right. When the haughty Nebuchadnezzar ventured to encroach on the liberty of conscience, and issued his tyrannical decree to compel every one to worship the golden image which he had set up, the anger of the King of kings was excited and an instructive punishment followed. When the deluded Darius forbade his subjects from praying to any God but himself for thirty days, his timely repentance alone averted the wrath of an offended God. When subjects lead quiet and peaceable lives in all godliness and honesty, they claim the protection of their rulers in the full exercise of every natural, civil and religious privilege.

Again. The *property* of the subject ought to be protected, both from the rapacity and injustice of his fellow subjects, and also from the undue exactions of government itself. It is both necessary and just that the rulers of the state should be furnished with the means of managing its affairs and providing for its security and prosperity: and those who devote their time and abilities to the service of the public, have an equitable claim for a remuneration from their employers. This remuneration however ought to be proportioned to the abilities of the people, and not exacted in a degree that absorbs their resources or destroys their comforts. Some

worthy patriots, such as Samuel and Nehemiah, have indeed discharged the duties of magistracy without any emolument; and such have been amply repaid by the gratitude of their countrymen, the consciousness of acting generously, and the approbation of their Maker. But these were voluntary concessions which no people have a right to require of their governors. In this, as in all other cases, the labourer is worthy of his hire. Yet when the powers of the ruler are employed to extort unnecessary and exorbitant sums from the people, either for the purpose of personal emolument, or to expend in promoting the views of party ambition, it then ceases to be remuneration and becomes oppression. "The Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the ancients of his people and the princes thereof: for ye have eaten up the vineyard, the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces and grind the faces of the poor? saith the Lord God of Hosts." Isa. iii. 13—15. "Thus saith the Lord God; Let it suffice you, O princes of Israel: remove violence and spoil; execute judgment and justice, take away your exactions from my people, saith the Lord God." Ezek. xlv. 9.

This is an outline of the protection which rulers owe to their subjects; It is founded both on scripture and reason, and cannot be refused without sin. In order to afford it in the most effectual manner, the magistrate ought to administer justice impartially to all his subjects, without being biassed by favour or interest. Nothing can be more equitable than this; and yet it is too often neglected. In many states, be-

sides that of Israel of old, "they do evil with both hands earnestly; the prince asketh and the judge asketh for a reward, and the great man he uttereth his mischievous desire: so they wrap it up." Mic. vii. 3. The magistrate should consider himself in this important part of his office, as the representative of the great Ruler of the universe, and like him have no respect of persons. One great object of his appointment is the punishment of evil-doers and the praise of them that do well. The solemn command of the Almighty to the earthly dispensers of justice is, "Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man: for the judgment is God's." Deut. i. 16, 17. And the appropriate charge of the pious Jehoshaphat when he sent forth the judges throughout his dominions, ought to be the standard of action for all who fill the same important stations. "Take heed what ye do; for ye judge not for man but for the Lord, who is with you in judgment. Wherefore now let the fear of the Lord be upon you; take heed, do it: for there is no iniquity with the Lord your God, nor respect of persons, nor taking of gifts." 2 Chr. xix. 6. 7.

When rulers neglect these duties, or act contrary to them; when, instead of protecting the lives, liberty and property of their subjects, they unjustly invade them; and when, so far from administering justice with impartiality and disinterestedness to all, they are actuated by motives of favour or self-interest to prefer

one to another, they disgrace the character of magistracy, and contract the guilt of oppression, And there is not perhaps one sin of a more aggravated nature, or against which the threatenings of divine vengeance is more frequently and heavily denounced in scripture than oppression of every kind. The Lord, speaking to his ancient people the Jews, says, "I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood, as with sweet wine." "He that hath cruelly oppressed and spoiled his brother by violence and done that which is not right, shall die in his iniquity." "He shall break in pieces the oppressor." But, if the anger of a just and merciful God burn so fiercely against oppressors of every kind, it rages with tenfold violence against those that oppress the poor, the weak and the helpless. "Hear this word, ye which oppress the poor and crush the needy; The Lord hath sworn by his holiness, that, lo, the days shall come upon you that he will take you away with hooks and your posterity with fish-hooks." The excellent Job, when he sat as a king in the camp, was as one that comforteth the mourners; he delivered the poor that cried, 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 brake the jaws of the wicked, and plucked the spoil out of his teeth; he was a father to the poor and the cause which he knew not he searched out." Nor is there a more pleasing representation of the goodness of the Almighty, nor one more adapted to strike terror into the heart of a tyrant, than that interesting declaration



of the psalmist: "A Father of the fatherless and a Judge of the widow is God in his holy habitation." "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling."

The *reasons* which render it the duty of the magistrates to treat their subjects in the manner described, are various. It is required by the *nature of the contract*, which ought always to be supposed to exist between the governor and the governed, which binds him to make the public good the guide of his conduct. A proper regard to the *golden rule* laid down by our Saviour demands also a just, mild and paternal treatment; because if the ruler were a subject, he would reasonably desire to be governed in such a manner. And chiefly, *it is the will and command of the supreme Governor*, to whom both magistrates and subjects are equally responsible; before whom the rich and the poor will meet together, for the Lord is the Maker of them all; when "the kings of the earth, and the great men, and the rich men, and the chief captains, and every bondman and every freeman shall hide themselves in the dens and rocks of the mountains, and say to the mountains and to the rocks Fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb."

Such a conduct in a magistrate is certainly the highest policy as well as duty. In this, as in most other cases, his true self-interest if rightly understood would lead him to adopt the duties sanctioned by reason, conscience and scripture. He who governs his subjects on the principles laid down in these hints will secure

their grateful affection and cheerful obedience; and be freed from those anxious jealousies and suspicions which constantly haunt the mind of a tyrant and oppressor. His government will be strengthened and established by the good wishes of his people and the blessing of God, whose minister he is and whose will he endeavours to perform, and who hath declared that "the throne of the king who faithfully judges the poor shall be established for ever." "Mercy and truth preserve the king; and his throne is upholden by mercy."

Lladshew,  
March 10, 1822.

JACOBUS.

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## CORRESPONDENCE.

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### TRIUMPHS OF CHRISTIANITY.

Gentlemen,

THOUGH the history of all ages establishes the truth of the assertion of the apostle that "not many wise men after the flesh are called" to the enjoyment of the blessings of vital religion; yet there have always been some happy exceptions. When these triumphs of grace over the pride of intellect and the scepticism of philosophy do occur, they ought to be recorded, to convince gain-sayers, and encourage weak and illiterate christians: especially when the force of divine truth is acknowledged by such as have spent a great part of their days in the successful pursuit of science, honour or pleasure, under the baneful influence of indifference or infidelity. Two interesting accounts of this nature have lately been made public; which have probably fallen under the eye of several of your readers. These will, it is hoped, excuse your insertion of the following short abstract, for the sake of those who are not in the habit of perusing any other Miscellany than yours.

ARTHUR YOUNG, Esq. so celebrated as an agriculturalist, was the son of a dignified clergyman. As he grew up, he engaged intensely in agricultural and literary pursuits. He was parti-

cularly attached to farming, and spent considerable sums in experiments for the improvement of that important science. He published many works on agriculture, travelled through several parts of England to examine the state of husbandry in the different counties, and even extended his inspection to foreign nations, especially to France and Spain. When the Board of Agriculture was established, he was appointed Secretary to it, with a salary of six hundred a year, and an official residence in the institution. This situation he retained, with great honour to himself and advantage to the undertaking, till his death. He was also elected fellow of the Royal Society, and of other literary institutions.

Mr. Young was a man of strong understanding, of vigorous and warm feelings, and a most diligent student. He was extremely temperate in his habits; ardent and indefatigable in his pursuits; and laborious to a degree but seldom equalled. He had however lived to reach his fifty-sixth year without any proper impressions of the nature and value of religion. Almost every other important subject had, in its turn, engaged his attention; but the most important of all had scarcely occupied a single thought. He was not indeed an avowed infidel; but his mind was so uninstructed and his heart so unconcerned in every thing that related to christianity, that, as he afterwards frequently observed, he was little better than a heathen. The death of his youngest daughter, whom he tenderly loved, caused him to feel the precariousness of earthly enjoyments; and to reflect that to himself "the time must be short." Anxious to prepare to meet his God, and feeling his deplorable ignorance in divine things, he wrote to a pious friend to request advice. He was directed by him to a diligent study of the scriptures, with earnest prayer for the teaching of the Holy Spirit. He was also induced to read some useful books and introduced to a few pious characters. From this time, religion was his chief concern; and the whole of his motives and views were changed. He discharged his official duties with diligence, and prosecuted his studies and continued his favourite pursuits with assiduity. He was however no longer actuated by natural ardour of disposition, hope of profit or love of reputation, but by the desire of pleasing God and a wish to benefit man.

Towards the close of his life, he was

afflicted with a disorder in his eyes, which, in 1811, deprived him of sight. This was a severe trial; but he bore it with the resignation and fortitude of a christian. He drew up and published, in this state of total blindness, several useful works, both agricultural and religious: particularly two volumes of select passages from Baxter and Owen, under the titles of "Baxteriana" and "Oweniana." Under this affliction, he was not only patient, but eminently grateful for the mercies which he enjoyed: often expressing his obligations to God for having so patiently borne with his long course of neglect and forgetfulness. With equal gratitude did he look to that compassionate Saviour, whose grace he constantly avowed was the sole ground of his hope and acceptance with God; and, according to a good old custom, he declared that it was so, in the preamble to his will.

From the time of his becoming decidedly religious, the spiritual and immortal concerns of his fellow creatures engaged a principal portion of his attention. Besides maintaining a large school in the village where he resided, a number of his poor neighbours were admitted every Sunday into his hall. On these occasions, after a sermon had been read, he would himself address the assembly and the children in the schools, with a warmth and earnestness of manner, which made a powerful impression on the hearers. His religion had, from the very commencement of his change, corrected the natural vehemence of his character; but it was in his latter years and last illness, that this holy and renovating principle was most conspicuous. He had long been in the habit of saying to himself, "Prepare to meet thy God, O my soul, by holiness of heart, lip and life;" and of addressing similar admonitions to others, to whom he thought they might be useful. His last illness was extremely painful; but in the most excruciating bodily agony, his holy composure of mind, was exemplary. Not one repining word escaped him; but he was chiefly occupied in pious ejaculations, mingled with prayers, that it might please God to release him from his sufferings. He died Feb. 20th, 1820, in the seventy-ninth year of his age.

DR. THOMAS BATEMAN, settled in London in 1801; and being a man of great professional skill, he was soon elected physician to a large Dispensary and to the Fever Hospital, and engag-

ed to conduct the medical part of Rees' Encyclopedia. His zeal and industry in the pursuit of science were exemplary, though he partook largely of the dissipations of gay society. He carried with him into both these pursuits an energy of mind and feeling that rendered him highly susceptible of all the enjoyments which either of them could afford. He had imbibed the poison of materialism during his studies at Edinburgh, and falling into company in London with several men of talent who had embraced the same notions, he became sceptical respecting the truth of divine revelation.

For fourteen years, he experienced the most complete success in all his earthly pursuits; partook freely and keenly of intellectual pleasures as well as of those of inferior nature; and thus, having his reward in this world, totally neglected to think of the world to come. But, in 1815, his health began to decline; and, in the following year, a complaint settled in his eyes, which threatened the loss of sight and precluded him from his accustomed sources of occupation and enjoyment. In 1819, he retired into the country, with the intention of using a mineral water in the county of Durham; but was obliged by indisposition to remain near Beverly during the winter. In the spring of 1820, the least fatigue produced alarming attacks of nervous languor, which threatened his life; and he gradually relinquished all exertion: supposing that crossing a room might produce fatal effects. These apprehensions however did not lead him to make the least allusion to the important concerns of his immortal soul; till Sunday, April 9, 1820. He had spent the whole day in severe suffering from languor and nervous feelings; and had retired to his bed with a firm persuasion that he should never again quit it. In the evening, to a pious friend, who had been his constant attendant for four years, but had refrained, on motives of prudence, from introducing religious subjects, he complained of the dreadful nervous sensations which harassed him, and his conviction that he could not live much longer; adding, 'But all these sufferings are a just punishment for my long scepticism and neglect of God and religion.' This unexpected remark led to a conversation on the evidences of revelation, which he acknowledged that he had intended to examine fully, when the disorder in his eyes prevented him; and permitted his friend to

read to him the first of "Scott's Essays," on the divine Inspiration of the Scriptures. He listened with intense eagerness; and, when it was concluded, exclaimed, "This is demonstration! complete demonstration!" He then requested his friend to read to him other passages of scripture, with some of which he was extremely struck; especially with the declaration of the apostle, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him," &c. 1 Cor. ii. 14. The reading of the scriptures was continued for two or three days, and he listened attentively. A few mornings afterwards, on his friend entering his chamber, he said: "It is impossible to describe to you the change that has taken place in my mind. I feel as if a new world was opened to me, and all the interests and pursuits of this have faded into nothing in comparison with it. They seem so mean, and paltry, and insignificant, that my blindness in living so long immersed in them and devoted to them, is quite inconceivable and astonishing to myself."

From this time, a decided change was observable in his temper, disposition, conversation and views. He delighted to talk on spiritual subjects, and often expressed with tears and in the strongest terms, his deep repentance and abhorrence of himself for his former sinful life and rebellion against God. He had, however, from his first awakening, such a clear view of the all-sufficiency of the atonement made by Christ, that he was preserved from slavish fear. Once indeed he was plunged into despair, by a temptation to disbelieve the miracles of the Saviour; but by the reading of the scriptures and other experimental books, and a continued course of earnest prayer, he was, in a few weeks, set at liberty. His bodily health seemed for a time to improve; but afterwards rapidly declined: his sufferings were great, but his faith and patience were still more conspicuous. He would not allow any one to speak to him of his sufferings; always observing they did not deserve a stronger name than *inconveniences*: sometimes saying, "What a blessing it is to be permitted to slip out of life gently and gradually, as I am doing!"

In the last month of his life, he frequently rejoiced with a joy unspeakable and full of glory. He spoke of his long bodily affliction with devout thankfulness, as being the means of

bringing him to God; and considered his almost total blindness as an especial mercy, because, by shutting out external objects, it had enabled him to devote his mind more earnestly to spiritual things. He conversed, with the greatest animation, all the day and almost all the night preceding his dissolution, on the joys of heaven and the glorious change which he was soon to experience. Although through the whole of his illness, he had accurately marked the gradual increase of his weakness, yet he did not then seem aware that his end was near, till within half an hour of his departure. Finding himself extremely languid, he took a little milk, and desired that air might be admitted in his room. On being asked if he felt relieved, he replied, "Very little. I can hardly distinguish indeed whether this is languor or drowsiness which has come over me; but it is a very agreeable feeling." Soon after he suddenly observed, "I surely must be going now; my strength sinks so fast." His friend in return having made some observations on the glorious prospect before him, he added, "O yes! I am glad to go, if it be the Lord's will." He shut his eyes, and lay quite composed for a time, and then exclaimed, "What glory! the angels are waiting for me!" and, after another short pause, "Lord Jesus, receive my soul!" then turning to those about him, he said, "Farewell." These were the last words which he spoke. He gradually sunk away; and in about ten minutes calmly breathed his last, April 9, 1821.

Dr. Bateman had a mind naturally active, ardent and comprehensive, and retained all his faculties in full vigour to the last moment of his life. Indeed they seemed to increase after they had been turned to new objects. In the last week of his life, the strength and clearness of his intellects were very remarkable; and his friends observed to him, that as his bodily powers decayed, those of his soul became more vigorous: to which he replied, "They do, in exact proportion. I have been very sensible of it." From his earliest youth, he had devoted himself with delight and industry to the acquisition of knowledge and enjoyed with a high relish the honour, reputation and emolument which an extraordinary success had procured him. Nor had he been a stranger to the meaner gratifications of gaiety and dissipation; but had made a full experiment of the satisfaction which they were capable of be-

stowing. He was besides naturally of a temper the most simple and sincere, and scorned to use a language at all inconsistent with his real feelings; and through life was incapable of being imposed on by vain imaginations. Thus qualified to compare and appreciate the value of scientific, worldly and religious pleasures, his testimony may be esteemed decisive. And what was his testimony? In contrasting, as he frequently did the happiness he enjoyed after his return to God, with what he had formerly enjoyed and called happiness, he seemed at a loss to find words to express how poor, mean and despicable all earthly gratifications appeared to him when compared with that peace and joy in believing which then filled his soul; "one particle of which," he often said, "ten thousand worlds would not tempt me to part with."

SELECTOR.

#### THE DUTY OF CHRISTIANS TOWARDS THOSE WHO TREAT THEM IMPROPERLY.

*In Answer to a Query.*

*Gentlemen,*

The query of *Aliquis*, in your last number, is highly important, and well deserves a serious and full investigation; as much of the peace of society, and the credit of religion depends on a proper conduct in the case proposed. I am far from esteeming myself one of your "judicious correspondents," or able to furnish "a scriptural and satisfactory reply" to it. But the following remarks, if you allow them a place on your pages, may perhaps provoke some one who is better qualified to resume the subject.

Our obligations to discharge the social duties do not depend on the conduct of others towards us; but on the relation in which we stand to them. A parent is bound to nourish and provide for his children, not because they are obedient and dutiful to him, but because he is their father. A servant is to be subject to his master because he is his master, not because he uses him well. This remark might be carried through all the various relations of civil and religious society; and it will be found to hold good in all. Indeed, if the contrary were the case, the great ends of society would be frustrated. If, when I supposed a person acted improperly towards me, I was released from any obligation of

acting properly towards him, distrust, revenge and retaliation would be let loose; the peace of societies and the security of individuals would be endangered; and confusion and every evil work would ensue.

The laws of God too are peremptory and unconditional "Thou shalt love thy neighbour as thyself." "Do to others," not as they do to you, but "all things whatsoever ye would that they should do unto you." "Children obey your parents." &c. &c. The obligation on us to obey these commandments arises from the authority of the divine Legislator, who has made them known to us as his will for the direction of our conduct. And the failure of others in their duties to me does not release me from the obligation of obedience to my Creator. To Him they must answer for neglecting his precepts: *my* business is to obey them for myself. Indeed in all human governments, this principle is recognized; and the misconduct of another towards us is never admitted as a justification of our acting wrong towards him.

Even under the Mosaic dispensation, the wise man disallows the plea alluded to by the querist. "Say not," he exhorts, "I will do to him as he hath done to me; I will render to the man according to his works." In some cases indeed the law of Moses allowed the principle of retaliation, and gave "an eye for an eye, and a tooth for a tooth." But the christian Legislator has raised the standard of morality much higher. "I say unto you Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you." Those who behave well to those only by whom they are well treated, are no better than the publicans and heathens, who love them by whom they are loved and salute them by whom they are saluted. But the christians' duty is of a nobler character. They ought to imitate their Father who is in heaven, who bestows his providential favours, with a liberal hand on the evil as well as on the good; on those who deny his existence or insult his authority, as well as on those who reverence his name and endeavour to do his will. Matt. v. 39—48. Surely no one who owns the authority of Jesus will say, when he has read this passage, that the failure of another in his conduct towards me, releases me from the obligation of performing the duties I owe to him.

VOL. I.

Should however any doubt remain, the apostle Peter has supplied us with a *direct* answer to your correspondent's query. "Servants," he says, "be subject to your masters with all fear." To masters of what character? To the good and gentle? Yes, certainly; but, adds the inspired penman, "not only to the good and gentle, but also to the froward." 1 Pet. ii. 18. It is not, as he goes on to shew, any merit to deal justly and kindly to those who treat us with justice and kindness. This is no more than persons uninfluenced by the sublime motives of christianity can and frequently do practise. It is only the lowest step in heathen morality. But, if when we do well and suffer for it, we take it patiently; and still continue in the conscientious discharge of every duty which we owe to those who ill treat us, this is acceptable to God, agreeable to the example of Christ, and consistent with the dignified character of a christian.

After these plain remarks, I do not see how any one who professes to make the Bible his rule, can hesitate respecting the line of duty in the case supposed by the querist. Instead therefore of adding any further arguments to prove what I confess appears to need no proof, permit me to offer a few motives to encourage christians in their attention to a duty, the due performance of which requires self-command, self-denial, a deep sense of obligation, and the powerful assistance of divine grace.

1. *It is the command of God*, and therefore ought, in humble dependence on his blessing, to be attempted. For a creature habitually to neglect the known will of his Creator, is a most awful thought: yet, alas! it is too common. Many, though they would not dare to assert that the faults of others release them from their duty, will yet suppose that they furnish a strong apology, and thus quiet their conscience in the neglect of it. This is certainly acting in defiance of the authority of God, and will involve the soul in guilt.

2. *It is imitating the example of Jesus Christ, our adorable Saviour.* The apostle Peter, exactly in the case under consideration, urges this motive with great force. "Servants," says he, "be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For hereunto," (that is, to this patient, consistent, and honourable discharge of your relative duties, notwithstanding the fro-

wardness of those you serve.) "were you called: because Christ also suffered for us, leaving us an example that ye should follow his steps; who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness: by whose stripes ye were healed." 1 Pet. ii. 18, 21—24. Surely no sincere believer, who feels himself indebted to the sufferings of this merciful Redeemer, for the pardon of innumerable sins, can resist this argument, or feel himself unanimated by a holy emulation to "tread in the steps" of so illustrious an example.

3. *It may produce the happiest effects.* This motive is repeatedly used by the sacred writers. "What knowest thou, O wife," says Paul, "whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?" 1 Cor. vii. 16. "Likewise ye wives," exhorts the venerable Peter, "be in subjection to your own husbands; that if any obey not the word, they may without the word be won by the conversation of the wives; when they behold your chaste conversation coupled with fear." When your ungodly relatives observe, that, notwithstanding their insults, provocations and injustice, you continue to treat them with affection, and to discharge towards them every social duty, they cannot avoid perceiving the excellency of those principles which excite you to such an amiable conduct, and support you uniformly in the practice of it. This will be, in the true sense of the apostle, "heaping coals of fire on their head," which will effectually melt down their obstinacy and subdue their prejudices. Hard indeed must that heart be, and callous that bosom, which is not softened by a constant course of kindness and attention, especially when exercised in return for harshness and disrespect. And should this be the happy result, what an abundant reward will you reap for your forbearance and temper. For what can be more grateful to a pious and affectionate mind, than to see those who are perhaps most dear to you in the bonds of nature, reclaimed from a course of disobedience and sin, and made partakers of the graces of christianity and the blessed privileges of believers! And while you ascribe all

the praise to the influence of the Holy Spirit, you must feel increased pleasure if you have been, in any degree, instrumental in producing the happy change. A sense of this will render your future intercourse with these associates doubly endearing; and a happy eternity spent together in mutual bliss will amply recompence you for the sacrifice of your feelings and resentments, while you were endeavouring to "overcome evil with good." On the contrary, what can be more painful to a feeling heart and a tender conscience than to have reason to fear that my imperfection in temper or in conduct may have had the least effect in deterring any whom I love from embracing the gospel, or in giving them any occasion to think or speak evil of the ways of God, and thus contributing to their everlasting ruin:—But the idea is too heart-rending, I cannot pursue it.

May these desultory hints, under the blessing of God, stimulate every sincere believer to pray earnestly for grace to enable him to walk in wisdom towards them that are without, and to adorn the doctrine of God his Saviour in all things; knowing that, in due time, he shall reap if he faint not.

But should any individual read these lines, whose conscience tells him that his conduct may give rise to a query like this,—that he is regularly guilty of failing in the due performance of the relative and social duties, let him reflect on the folly and wickedness of his conduct. He is not only disobeying God and subjecting himself to his just indignation; but he is acting unjustly and ungratefully to his associates, and sowing the seeds of his own misery. He certainly can have no *claim* on others for a treatment different from what he exercises towards them. Whatever kindness a sense of duty, conscience or even affection, may induce his relatives to shew him, he feels that he does not deserve it. Can any rational or social being be content in this degraded state?

SYLVANUS.

## QUERIES.

1. What are the offices and duties incumbent on a minister who is called to labour *regularly* and *statedly* for a church, before he is called to be its *pastor*? W. A. R. H.
2. What are the offices and duties of a pastor? W. A. R. H.

3. Is it right for professors of religion to be engaged in any business which *obliges* them to pay a degree of attention to it on the Lord's Day?

R. H.

4. Is it proper to admit persons who are not members of any of our churches to our Conferences, when the business of conference is attended to?

J. L.

## VARIETIES:

COMPRISING

*HINTS, ANECDOTES, &c. &c.*

**CATHOLIC CONVERTS.**—In the week preceding Easter Sunday, it is the annual practice at Rome to procure two or more Jews, or Turks, to convert them to Christianity, and confer on them the rite of Baptism. Turks are preferred when they can be had, but they are very rare. Eighty Roman crowns each are paid to Jews; and all their debts due to their brethren are cancelled. The ceremony is thus described by a lively, but accurate narrator of the religious ceremonies, manners and customs of the modern Romans. "The two devoted Israelites prepared for this occasion, attired in dirty yellow silk gowns, were seated on a bench within the marble font of the baptistery, which resembles a large bath, both in form and shape, conning their prayers out of a book, with most rueful visages. Fast to their sides stuck their destined godfathers, two black-robed doctors of divinity, as if to guard and secure their spiritual captives. The ancient vase at the bottom of the font, in which according to an absurd legend, Constantine was healed of his leprosy by St. Sylvester, stood before them filled with water, and its margin adorned with flowers."

"The cardinal bishop, who had been employed ever since six o'clock, in the benediction of fire, water, oil, wax and flowers, now appeared, followed by a long procession of priests and crucifixes. He descended into the font, repeated a great many prayers in Latin over the water, occasionally dipping his hand into it. Then a huge flaming wax taper, about six feet high, and of proportionate thickness, painted with images of the Virgin and Christ, which had previously been blessed, was set upright in the vase; more Latin prayers were mumbled—one of the Jews was brought; the bishop cut the

sign of the cross in the hair, at the crown of his head, then, with a silver ladle, poured some of the water upon the part, baptizing him in the usual forms; both the godfathers and he having agreed to all that was required of them. The second Jew was then brought, upon whom the same ceremonies were performed; this poor little fellow wore a wig, and when the cold water was poured on his bare skull, he winced exceedingly, and made many wry faces. They were next conveyed to the altar of the neighbouring chapel, where they were confined, and repeated the creed. The bishop then made the sign of the cross upon their foreheads, with holy oil, over which white fillets were immediately tied to secure it; he then pronounced a long exhortation, in the course of which he frightened them so, that the little Jew with a wlg began to cry most bitterly, and would not be comforted. This being over, the Jews were conducted, with great ceremony, from the baptistry to the door of the church, where they stopped, and after some chanting by the bishop, they were allowed to pass the threshold."

**AN AWFUL PROVIDENCE.**—Dec. 8, 1821, an inquest was held at the house of Mr. Robert Lanchester at Foxcarth, by Orbell Hustler, gent. coroner of the Liberties of His Majesty's Duchy of Lancaster, within the county of Essex, on the body of William Clark, aged seventy-five. It appeared that the deceased was a pauper of the parish of Glensford adjoining Foxearth, and that, about seven in the evening of the 5th ult. he left his house in good health, with the intention of stealing wood. Not returning home during the night, search was made for him the next morning, and in a field in the parish of Foxearth, he was discovered lying upon a bank quite dead. No marks of violence appearing upon his person, the jury returned their verdict, "Died by the visitation of God." A circumstance of a singular and awful nature was disclosed on the examination of one of the witnesses, who stated that the deceased had been in the habit during the greater part of his life, of trespassing upon the property of the farmers in the neighbourhood, and cropping their trees, cutting up their hedges, and stealing their wood; but being remonstrated with by the witness, only a few days before his death, upon the impropriety of such conduct, he apparently became sensible of the

heinousness of the offence, and declared that if he ever went out again in the night for the purpose of stealing wood, "he hoped that he might not return home alive." It appeared, however, that he soon forsook this good resolution, and again left his house for the same purpose; but it was decreed by an all-wise Providence that it should be his last attempt to rob his neighbours, he being found the next morning, as above stated, a lifeless corpse, with the wood he had stolen lying by his side.

**SIN-EATERS.**—Conscience tells every man that he is a guilty creature and exposed to punishment. This naturally excites a wish to obtain pardon: and where the glorious plan of redemption displayed in the gospel is not known, or though the depravity of human nature is neglected, it gives rise to many absurd modes of expiation. It is scarcely credible, that in our own island, and not three centuries ago, practices like the following were adopted. The facts however appear too well attested to admit of dispute; and they will furnish the enlightened christian with motives to humility and gratitude. It appears, that so late as the seventeenth century, there was in some of the villages, adjoining to Wales, an old man called the Sin-eater; and his office was, for a trifling compensation, to pledge his own soul for the ease and rest of the soul departed. Mr. Ellis, the editor of the "Popular Antiquities," has extracted the following curious passage from the Landsdown Manuscripts, concerning one of these sin-eaters.—"In the county of Hereford was an old custom at funerals to hire poor people, who were to take upon them the sins of the deceased. One of them, a long, lean, ugly, lamentable poor rascal, I remember lived in a cottage on Rosse highway. The manner was, that when the corps was brought out of the house and laid on the bier, a loaf of bread was brought out and delivered to the sin-eater over the corps; as also a mazard bowl of maple, full of beer, which he was to drink up; and sixpence in money; in consideration whereof he took upon him all the sins of the defunct, and freed him or her from walking after they were dead."—"This custom, though rarely used in our days, yet by some people was observed even in the strictest time of the presbyterian government, as at Dynder, in spite of the parson of the parish, the kindred of a wo-

man deceased there, had this ceremony punctually performed according to her will; and also the like was done at the city of Hereford in those times, where a woman kept, many years before her death, a mazard bowl for the sin-eater; and the like in other places in this county; as also in Brecon. I believe this custom was heretofore used all over Wales."

**AVOID APPEARANCES.**—A minister once reproved a lady for the extravagance of her dress. "Why, Sir," said she, "I need not be proud, because I wear fine clothes." "Madam," was the reply, "when I see a fox's tail coming out of a hole, I conclude there is a fox there." Thus intimating, that where the appearance of evil exists, evil itself is not far distant." It is therefore prudent to avoid that which has a shade of impropriety, for fear the substance should succeed it.

**GOOD ADVICE.**—In the course of a debate in the House of Commons, a member used some words which reflected on William Pitt, afterwards Lord Chatham. His lordship called to order, and had the words taken down. The offender however recollecting himself, and aware of the talents and influence of his opponent, he apologised saying, "I am sorry that I have given offence to the right honourable gentleman; but I meant nothing. Indeed I meant nothing." "I don't wish to push the matter further," said Lord Chatham in a voice a little above a whisper: then in a higher key, "the moment a man acknowledges his error, he ceases to be guilty. I have a great regard for the honourable member; and as an instance of that regard, I give him this advice:—a pause of some moments ensued, when assuming a look of unspeakable derision, he said in a kind of colloquial tone, "Whenever that honourable member means nothing, I recommend him to say nothing."

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## GENERAL BAPTIST OCCURRENCES.

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### OBITUARY.

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January 9, 1817, died at Kirton in Lindsay, Lincolnshire, Mr. DAVID HARDY, in the eighty-second year of his age, having been an honourable and most useful member of the G. B.



church at Kirton, for fifty-five years. When young, he was very gay, and sought happiness in the pursuits of the world; but it pleased God in a very interesting manner to inspire him with nobler views. About 1761, the ancient G. B. church at Kirton was nearly extinct; there being but three or four members remaining; and no other dissenters in the town. Mr. Jeffery, of Gamston, occasionally paid these poor people a visit, and preached for them in one of their private houses. This excited no small attention in the neighbourhood; and among others, Mr. Hardy went to hear what these new preachers had to say, accompanied by Mr. Fairweather, who afterwards became a preacher among them. So hostile indeed were they to the strange religion, that each of them put a stone or a brickbat into his pocket to throw at the preacher. Mr. Jeffery however had not proceeded far in his discourse, when they grew ashamed of their intention; and quietly taking the stones from their pockets, privately laid them aside. Their enmity was turned into alarm for their own safety; and they began to enquire "What must we do to be saved?" Mr. H. was soon enabled to believe in a crucified Saviour, was baptized, added to the church and went on his way rejoicing.

Mr. Hardy approved himself a zealous supporter of the cause which he had embraced. He was active and punctual in assisting to carry on prayer meetings; a service to which he was particularly attached through the long course of his christian pilgrimage. The church had then no meeting-house; but he exerted himself to erect one, and sacrificed a considerable part of his property to accomplish it. He had to encounter great opposition in this attempt; the baser sort being violently opposed to it, and due protection from their fury was not afforded by those in power. The walls were truly raised in troublous times; as what was built in the day was frequently thrown down during the night. Mr. H. however supported his own mind and that of his few friends, with the prophet's argument: "Greater is He that is with us, than he that is with our enemies." And at last completed the design.—Mr. H. continued a firm friend to the interests of the church. His house was the place where the ministers who came to supply it were hospitably and affectionately entertained. Indeed the christian graces shone conspicuously in his

character. He was zealous, kind, patient, humble and punctual; and throughout his whole profession he steadily retained his sentiments, his heart being established with grace. At the close of life, his evidence of an interest in the favour of God was clear, and he died reposing on the merits of his Saviour. His funeral sermon was preached by Mr. Chesman, from 2 Tim. iv. 7, 8.

This good man was blest with a suitable partner, who bore him thirteen children. She was for more than fifty years an honourable member of the same church. They lived in the utmost harmony, and died within fifteen days of each other. "They were both righteous before God: walking in all the commandments and ordinances of the Lord blameless." She was removed in the seventy-eighth year of her age.

Died Feb. 12, 1822, at *Thurlaston*, aged eighty-two, Mr. HENRY BRADSHAW, who had long been a member of the G. B. church in that village, and adorned the doctrine of God his Saviour by a conversation becoming the gospel. His love to the scriptures was remarkable; few books bore the marks of frequent use more than his Testament; and few men had its sacred contents more wrought into his heart than he had. He loved the house and worship of God; and, as long as his strength permitted, was constant and punctual in his attendance on them. His faith being well established, his hope was lively and strong, and sustained his soul in peace, during a long and trying affliction. Seldom has a dying christian afforded more pleasure and profit to his sympathising friends, than this old disciple did. His confidence was always steadily fixed on his Saviour; his patience exemplary, and his prospect of eternal bliss, clear; wishing to depart and be with Christ, but willing to wait longer, if he could thereby promote the glory of his Maker. His funeral discourse was founded on 2 Tim. iv. 7, 8; a text chosen by himself, as very expressive of his experience and prospects.

On Tuesday, March 3, 1822, died at *Packington*, near *Ashby-de-la-zouch*, in the eighty-fifth year of her age, MRS. HANNAH HARRIS. Nearly forty years, she was a pious member of the G. B. church in that neighbourhood. Her life was chequered with seasons of heavy afflictions. From being the mistress of a farm and abounding with plenty, she was ultimately

reduced to seek parochial relief. No change was discovered in her pious devotedness to God. In her prosperity she was a humble christian, and in her adversity her character was the same. She enjoyed a happy equanimity of mind, removed alike from ecstasies of joy or depressions of sorrow. She very eminently possessed many of the fruits of the Holy Spirit; and some christian graces shone in her life with peculiar brightness; particularly love, gratitude, humility, self-abasement, and resignation. A generous sympathy governed her soul, even in her poverty. She seemed almost as great a stranger to those animosities which too often interrupt the fellowship of christians, as if she had lived in another world. She abounded in thankfulness, not only to her God and Saviour, but also to her christian friends. The pastor of the church, who was often the medium through which she received little presents, told her, when she was expressing her unhappiness that she had no means of making any recompence, that there was one way by which she might make a suitable return. On hearing this, her eyes sparkled with pleasure, while she listened attentively to know how it could be. "Let me," said he, "have an interest in your prayers. Pray for me." She replied, "Oh, I never forget that; no, I never forget that." These words were uttered with such a solemn, artless simplicity, as not easily to be forgotten. Happy would it be for the churches, if all their members could adopt the same pious language! Her humility and self abasement were very apparent. No serious christian could enter into religious conversation with her, but her humble views of herself would easily be discovered, without any design on her part. Often, both in health and affliction, has she been heard to say, "I want to enjoy greater nearness to God, and a stronger dependence on my Saviour. I am a poor creature in myself, destitute of every thing. If I be saved it must be entirely by grace, I am sure; for I have nothing of my own; no, nothing. Christ is my only hope; and, blessed be his name, I want nothing else. The passage of scripture which she selected to be improved at her interment was Rev. xiv. 13. She particularly requested that the words, *and their works do follow them*, might not be included; "for," said she, "I have no works, and therefore it will be better to leave that part of the verse out on this occasion." Her character during a long profession was blameless, and her conduct unimpeachable. She was an example of "suffering affliction and of patience." Her temper and disposition, her words and her actions, were in unison with the gospel she professed, and gained

her universal esteem. A pious gentleman of the Church of England, who attended at her funeral, said, "I have heard something or other spoken disrespectfully concerning many people that I know, but I never heard any thing spoken against this good old woman. I have visited her frequently, but I never felt such agreeable sensations of mind, on quitting any of my acquaintance, as I have enjoyed after leaving her conversation." Her last affliction was severe and her bodily pains acute, but she bore them with patience, only saying, "I long to be gone." At length the happy time arrived, exhausted nature gave way, and her peaceful soul, liberated from its earthly tabernacle, was raised to the presence of its Saviour and its God.

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### CONFERENCES.

The MIDLAND CONFERENCE assembled at *Beeston*, April 9, 1822. In the morning, Mr. Goadby introduced public worship, and Mr. Green preached from Matt. xvi. 26. In the evening Mr. Pike delivered a discourse.—A considerable part of the attention of this conference was devoted to the Home Mission. The Secretary of the Academy gave some account of that Institution, and urged the necessity of increased exertions to support the present number of students. The next Conference to be at *Barton*,\* on the Tuesday in Whitsun-week. Messrs. Stevenson and Hoe are appointed to preach; and in case of failure, Messrs. Taylor and Goadby.

The LINCOLNSHIRE CONFERENCE met at *Barrowden*, March 5, 1822, when but few ministers were present, and little business was attended to. In the morning, Mr. Ewen prayed and delivered an exhortation. In the evening, Mr. Jarrom prayed and Mr. Rogers preached, from Acts xvi. 17.—The next Conference to be at *Tydd St. Giles*, June 4, 1822.

The NORTH LINCOLNSHIRE CONFERENCE assembled at *Killingholm*, April 10, 1822: when various advices were given to the friends in that place, respecting the best means of preserving and reviving the cause of religion amongst them. Accounts were received from Crowle of a very encouraging nature. The congregations are numerous, and their sunday school is attended by eighty children; but they greatly want a suitable minister.—On Tuesday evening, Mr. Stocks preached, from Isa. liii. 10: and on the following evening, Mr. Watson, from Acts xv. 36.—The

\* Our readers are requested to correct an error in our last, page 142. The Midland Conference held Sept. 18, 1821, met at *Tichnall*, not at *Barton*, as there stated.

next Conference to be at **Butterwick**, Oct. 16, 1822.

The **YORKSHIRE CONFERENCE** met at *Hepstonstall Slack*, Dec. 25, 1821. Mr. Andrews preached, in the morning, from 1 John, iv. 9. At this meeting, the Home and the Foreign Mission were recommended to the attention of the respective churches in this district. Arrangements were made for Mr. Rogers' begging for the church at Fleet. The people in Manchester were advised to retain the room which they now occupy for public worship. As Mr. Ellis, of Halifax, is almost incapacitated from age and infirmity, supplies were appointed to assist him till the next meeting. Mr. David Gathorp was advised to visit Cheshire; as our friends there were in want of ministerial assistance. Mr. Hyde reported the proceedings of our friends to introduce the G. B. interest into Stockport; and Mr. R. Abbott was desired to visit that town, and report to the next meeting. Mr. G. Andrews was requested to correspond with a friend in Liverpool, who had excited some hope of being able to introduce the G. B. interest into that important place.

This conference met again at *Lineholm* April 8, 1822. Mr. R. Ingham preached from Acts ix. 31. Enquiry was made of the representatives of the several churches what had been done to promote the Home and Foreign Missionary Societies; and it was resolved, that the active attention of the churches be again called to these important institutions. The representatives were also desired to inform their churches of the day on which Mr. T. Rogers will collect among them. Mr. Hodgson was requested to advise the friends at Manchester. Supplies were arranged again for Halifax. Mr. G. Andrews was desired to continue his correspondence with our friend in Liverpool. Mr. Bakewell's letter was read, and it was recommended to the churches to collect according to its claims; but not to submit to such arrangements in future. The churches were desired to encourage the Academy. The publication of Mr. J. Taylor's Circular Letter was mentioned as a desirable object; and it was concluded to lay it before the ensuing Association. The insupportable debt on the chapel at Lineholm was also mentioned, as calling for the assistance of the connexion.

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#### ORDINATION.

Dec. 26, 1821, Mr. HENRY ASTEN was ordained to the pastoral office over the G. B. church at Burnley. Mr. J.

Midgley introduced the public service with reading and singing. Mr. Greenall, the Independent minister of Burnley, offered up the general prayer; Mr. R. Abbott delivered the introductory discourse; Mr. J. Hodgson proposed the questions to the people and minister, and received their answers. Mr. H. Hollinrake offered the ordination prayer, and united with Mr. G. Dean in the imposition of hands. Mr. H. Hollinrake gave the charge from 1 Tim. iv. 6. In the evening, four persons were set apart to the office of deacons; Mr. R. Abbott began this service by reading and singing; Mr. G. Dean offered up the ordination prayer; Messrs. Dean, Hollinrake and Asten laid hands on the candidates. Mr. G. Dean addressed the church on their duty to their pastor, and also gave the charge to the deacons, from Heb. xiii. 7. The public exercises of the day were serious and impressive; and we hope the relation into which the people at Burnley have entered, will be attended with mutual benefit.

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#### NEW MEETING-HOUSE OPENED.

April 9, 1822, a small place of worship was opened for the use of the G. Baptists, in the city of *Coventry*. Mr. Orton of Hugglescoat, preached in the morning from Luke xix. 9; Mr. Hall of Wolvey in the afternoon from Phil. iii. 10. and Mr. Cheate of Birmingham in the evening, from 1 Peter iv. 17. Messrs. Verow, Jarvis and Knight engaged in the devotional parts of the services; and all the opportunities were well attended. This place which was originally a warehouse and will seat about two hundred people, has been fitted up in a neat and commodious manner, at an expence of about twenty pounds, subject to an annual rent of eight pounds. It is situated in an eligible part of the city, at a considerable distance from any other place of worship. The propriety of this step was suggested by the Warwickshire Conference, as several members of the churches of Wolvey and Longford reside in the place. As the people are unable to bear the whole expence, it is intended to apply for assistance to the Home Missionary Society; it being thought by many to be a useful station for a missionary. At present it will be supplied by the neighbouring ministers, in conjunction with Mr. Jarvis who resides in Coventry. May this attempt to advance the kingdom of our Lord Jesus be crowned with a divine blessing; and may it be said of many that they were born there.

LINES TO A YOUNG LADY ON ENTERING THE MARRIAGE  
STATE.

LET not my sister though a wife,  
Bid all her fears adieu ;  
There's comfort in a married life,  
And there are crosses too.

I do not wish to damp your mirth,  
With an ungrateful sound ;  
But, O ! remember, bliss on earth,  
No mortal ever found.

Your prospects and your hopes are great,  
May God your hopes fulfil ;  
But you will find, in every state,  
Some difficulties still.

The rite which lately join'd your hands,  
Cannot ensure content :  
Religion forms the strongest bands,  
And love the best cement.

A friendship founded on esteem,  
Life's battering blast endures ;  
It will not vanish in a dream :  
And such I hope is yours.

But yet, God's daily blessing crave,  
Nor trust your youthful heart :  
You must divine assistance have,  
To act a prudent part.

Tho' you have left a parent's wing,  
Nor longer ask his care ;  
'Tis seldom found that husbands bring,  
A lighter yoke to bear.

They have their humours and their faults,  
So mutable is man ;  
Excuse his failings in your thoughts,  
And hide them if you can.

No anger nor resentment keep,  
Whatever is amiss :  
Be reconcil'd before you sleep,  
And seal it with a kiss.

Or if there's cause to reprimand,  
Do it with mild address.  
Remember, be's your dearest friend,  
And love him ne'er the less.

'Tis not the way to scold at large,  
Whate'er proud reason boast :  
For those their duties best discharge,  
Who condescend the most.

Mutual attempts to serve and please,  
Each other will endear ;  
Thus you may draw the yoke with ease,  
Nor discord interfere.

Thus give your tender passions scope,  
And better things pursue :  
Be heaven the object of your hope,  
And lead him thither too.

Since you must both resign your breath,  
And God alone knows when,  
So live that you may part at death,  
To meet with joy again.

And may the Lord your ways approve,  
And grant you both a share  
In his redeeming pard'ning love,  
And providential care.

ON THE DEATH OF A LITTLE BOY,

TEN MONTHS OLD.

Our Babe's no more. It was our Father's will,  
Us of our lovely infant to bereave :  
Each murmur'ing disposition now lie still,  
The stroke in patience from his hand receive.

Our Babe is gone! the comfort of our days!  
And Nature loud demands the sorrowing tear!  
But grief in murmur'ing discontented lays,  
Grace, in as loud a voice, bids us forbear.

Our Babe is gone—But why should we complain?  
'Tis gone, dear infant, to the realms above.  
How well does this our drooping hearts sustain,  
That its dear spirit's with the God of Love.

Jesus the world's transgression takes away:  
Infants a portion of that world are found;

And no neglect is theirs—hence we infer,  
The merits of his death to them abound.

Our babe is happy then. Yes. Jesus cries,  
" Forbid them not, to me let children come;  
Of such my Father's glorious kingdom is:"  
Then who dares say, that heav'n is not their home.

God of all comforts, we the solace take  
Thy word imparts. Our child now dwells  
With thee.

Us fit for glory, be thou pleas'd to make,  
That we for ever with our Babe may be.

Staley Bridge.

A—It.

# Missionary Observer.

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## ACCOUNT OF NEW ZEALAND.

Our friends must permit us this month to omit the sketch of Missionary History, and instead of it to furnish them with some interesting and affecting statements respecting the condition of the inhabitants of New Zealand. The country which bears that name, consists of two large islands, supposed to contain not less than 500,000 inhabitants. They are in an uncivilized and barbarous state.

In the latter part of 1814, Mr. Marsden visited New Zealand with some settlers sent out by the Church Missionary Society, who were stationed at Rangheehoo. In 1819, Mr. Marsden again visited the country in company with Mr. Butler, a Missionary from the same Society, and his associates. He then purchased of Shunghee, a principal chief, and his tribe, 13000 acres of land for 48 axes, on which to form another station now named Gloucester, near Kiddeekiddee. When he returned from his second visit, he left about 20 head of cattle with Mr. Butler, and soon after intended to take a horse, two mares, and about 20 head of cattle more.

In 1820 he made a third visit, when he travelled over land from the River Thames to the Bay of Islands, a circuitous journey of about 700 miles. In addition to what the Church Missionary Society is doing for the civilization

and instruction of these Islanders, the Methodist Missionary Society has lately sent out Messrs. Leigh and Lawry, to plant themselves in another part of the country. The field for exertion is wide.

Mr. King writes—

The New Zealanders seem to be stirred up all over their country. They are very desirous of Missionaries. One chief says, "Come and live with me:" another says, "Come and live with me:" and they are almost angry that there are so few, and are very impatient to wait until more arrive. They clearly see the temporal benefit arising from the Mission; and I doubt not but that God, in His mercy, has better things in reserve for them.

Mr. Francis Hall thus speaks of the Natives, and of the prospects of the Mission:—

We are under no fear of our lives among the Natives: they know their own interests too well: but they are sometimes very troublesome, and sometimes turbulent, if they do not get what they want. But these things will not, I trust, discourage those coming out, who have been taught to believe in the promises in God's Holy Word.

These people are crying out for Missionaries in all directions, for the benefit which they expect from them in a temporal view; but who can tell how soon they may cry out for men to feed them with the bread of life! I hope that very many will be inclined, for the love of Christ, to offer themselves to this work. Young and married men are the best for this field of labour. Oh that the Christians, in highly-favoured England, did but well know the spiritual and temporal wants of this fine race of Heathens!—they would pray earnestly, and would throw open their purses, so that there would be no lack of Labourers for this desert, which shall one

day be as the garden of the Lord, though, at present, all is darkness and the shadow of death!

In November 1819, Mr. Butler writes—

I have now been in New Zealand three months, and have endeavoured to obtain what information I can respecting the country and its inhabitants. I have made it my business, as far as I have been able, to visit all the inhabitants round the Bay of Islands; and have, everywhere, been received with the greatest kindness.

The New Zealanders are an athletic and noble race of men, of very lively dispositions, quick in perception, and possessed of great natural powers of understanding; and, generally speaking, they are a kind and affectionate people. Many of them speak much broken English, and are very fond of our language.

There is no obstacle in the way, to prevent our progress in the work of civilizing, and, by God's blessing, evangelizing, New Zealand, but the want of means and proper instruments. Many Schools might be immediately erected, and thousands of Children collected.

A journal of Mr. Marsden's during his second visit to this country, furnishes an affecting picture of its state. It is much too long to be inserted, without abridging, in our pages, but extracts from it will doubtless gratify our readers. It is interesting not merely from its connection with the sacred subject of Missions, but from the affecting delineation which it presents of savage life. The representation which it gives of the inhabitants of New Zealand is probably a striking picture of what our British ancestors once were.

July 29, 1819.—Thursday morning. We embarked for New Zealand, on board the "General Gates," an American Brig.

At Ranghee-hoo—

Aug. 12.—About twelve o'clock at night, the "General Gates" anchored safely off Ranghee-hoo, in twelve fathoms; and the Natives immediately fired several muskets, to welcome our arrival, though midnight. Several Natives, with the pilot came off immediately; but we could not admit them on board till morning; and therefore requested them to return

on shore, and inform the Settlers; which they complied with.

Arrival of Shunghee, on a War Expedition—

Dec. 13.—About eleven o'clock Shunghee arrived, with his War-Canoes and Fighting-Men, on his way to Whangaroo. He received us very cordially, as did all the Chiefs who were with him. I told him that we had heard of his intention to go to war with the people of Whangaroo; and remonstrated with him on the folly of carrying on a continual warfare one with another. Several of the Subordinate Chiefs urged me to speak to Shunghee to give over fighting, as they wished to live at peace; and some of them requested me to take Shunghee with me to Parramatta, for that would tend to promote the general quiet.

I used every argument with Shunghee, to dissuade him from fighting. He laughed at me, and said it was very hard to comply with my wishes; but that he would not fight while I remained at New Zealand, and would accompany me to Port Jackson, if I approved of his going; and that he would, at present, suspend his intentions against the people of Whangaroo: but he must go, in a few days, near that place, to remove the bones of his Wife's Father; but he would not fight, and I might go with him if I chose. I told him I would, if I could spare time.

Shunghee is a man of the mildest manners and disposition, and appears to possess a very superior mind.

Canoes continued to arrive, the greater part of the day, at Rangheehoo, till the beach was crowded with Natives.

Aug. 16.—This morning we resolved to build a punt, 24 feet long by 10 wide, for the purpose of landing the heavy stores, and for general use. The gale continuing this day, with heavy rain, nothing could be done: and, as we were confined to the house, we deliberated on the propriety of immediately forming a New Settlement, where the operations of Agriculture could be carried into effect on an extensive scale.

Arrival of Korrokorro, Brother of Tooi—

In the evening, Korrokorro, Tooi's Brother, arrived. He is Shunghee's opponent; and commands a large extent of the coast, on the south side of the Bay of Islands.

Competition of the Chiefs Shunghee and Korrokorro for the New Settlers—

The two Chiefs were soon acquainted with our intentions of forming a New Settlement; and were both equally anxious to have us within their respective jurisdic-

tion. Shunghee said he would give us our choice of all his lands, and any quantity that we might wish: Korrokorro was ready to do the same. However, it was agreed that we should proceed, the next morning, to Kiddeekiddee, a district about twelve miles from Ranghee-hoo, where Shunghee carries on his principal cultivation of sweet and common potatoes.

Visit to Kiddeekiddee, Shunghee's chief Settlement--

Aug. 17, 1819.—Accordingly, after setting the Natives to cut the timber for our punt, and give the necessary directions to the carpenters, myself, the Rev. John Butler, and Messrs. F. and W. Hall, set off with Shunghee, in his War-Canoe, for Kiddeekiddee; where we arrived in the afternoon, and proceeded immediately to examine the country.

Shunghee told us that we were at full liberty to take what land we wanted, on either side the river; as it was all his own, to a very great distance. We determined, therefore, on forming the Principal Settlement at this place.

After walking over the land till toward dusk, we returned to Shunghee's Village; where we were to sleep for the night. We found a fine sow, of about 140 lbs. weight, at the door of our hut, which Shunghee was going to kill for our supper, with plenty of common and sweet potatoes: but as we had brought with us a sufficient quantity of provisions, we requested him not to kill the sow; and, with some difficulty, prevailed on him to spare her life. The ground was wet, in consequence of the heavy rain; and, from having had some rain on our passage from Ranghee-hoo, together with walking through the wet fern, our clothes were wet too: we, therefore, took them off on entering the hut where we were to remain for the night, and had them dried.

After taking necessary refreshment, and spending the evening in pleasant conversation with Shunghee and his People, who were in the hut with us and about the entrance, we read a Chapter, sung a Hymn, and, returning our grateful thanks to Almighty God for his kind protection of us, and for the safety and comfort that we enjoyed in the very midst of cannibals, we lay down in peace to rest till morning.

August 18th. They returned to Rangheehoo—

Dissatisfaction of Korrokorro--

Korrokorro remained at Rangheehoo, with Tooi, till we returned, in order that he might know what prospect there was of our forming a Settlement within his

jurisdiction. When we arrived, he was anxious to know if we approved of the land that we had seen, and had come to any determination relative to forming a Settlement there. We told him that the land was good at Kiddeekiddee; and, on that account, we must form a Settlement there. He was much affected; and said that Shunghee would now cut him and his people off. We replied, that Shunghee had promised us that he would leave off fighting, if we would settle in his district; and would reside himself with the Europeans.

We endeavoured to pacify Korrokorro; but in vain. He said he should be perfectly satisfied, if the Europeans were fairly divided between him and Shunghee; but it was too great an affliction for him, for all the Europeans to reside with Shunghee. He made strong appeals to our feelings; and urged his request by every argument that he could advance. We all felt much anxiety to relieve his distress.

At Ranghee-hoo--

Aug. 20.—This morning we set all the hands that we could muster at work for our punt, as we could not land the remainder of our stores till that was completed. We had soon fourteen Natives sawing timber—others cutting knees; in short, all the beach exhibited a scene of happiness and busy civilization. A sight more grateful to a benevolent mind could not be seen. Our hearts overflowed with joy and gratitude. We viewed the various operations with delight, and considered them as the dawn of Civil and Religious Liberty to this land of darkness, and superstition, and cruelty.

Aug. 22.—We assembled on the beach for Public Worship, as there was no place for Divine Service sufficient to hold the people. We were surrounded with Natives, and a number of Chiefs from different districts, and some from the River Thames.

Encouragements in the Duty of attempting to evangelize the Natives.

It was very gratifying to our feelings, and afforded us a pleasing prospect, to be able to perform the Worship of the True God in the open air, without any sensations of fear or danger, when surrounded by cannibals with their spears stuck in the ground, and their pattoo-pattoos and daggers concealed under their mats. We could not doubt but that the time was at hand, for gathering to the fold of Christ this noble race of men, whose temporal and spiritual wants are inconceivably great, and call loudly on the Christian World for relief. Their misery is extreme. The Prince of Darkness, the God of this

World, has full dominion over both their bodies and souls. Under the influence of darkness and superstition, many devote themselves to death; and the Chiefs sacrifice their Slaves as a satisfaction for the death of any of their Friends—so great is the tyranny which Satan exercises over this people!—a tyranny, from which nothing but the Gospel can set them free.

*Aug. 26.*—We found Korrokorro's Head Wife, or Queen, hard at work, with a little wooden spade, digging the ground for potatoes; and Teranghee's Wife, with several more women and men. They were all much rejoiced with our visit to them. The Old Queen earnestly requested that I would give her a hoe; and endeavoured to convince me how hard it was to turn over the ground with a stick. I promised to comply with her request. After spending about an hour among them, we returned; taking with us a quantity of fish which they had given us.

The land on this island was rich: part of it was sown with turnips, and part was already planted with potatoes. The women turned over the ground with sticks, about two feet long, and as thick as a broom-stick. They wrought hard; but made little progress in cultivation, for want of proper tools.

*Aug. 27, 1819.* We took our breakfast and then set off for Manowowra, which lay a few miles distant, on the opposite main.

#### Retaliating Spirit of the Natives...

On our way, we came up with a large War-Canoe. I inquired how many men she carried; and was told, sixty fighting men, with their provisions, &c. when they went out to sea, to the River Thames, or to the East Cape; and eighty men in smooth water.

On examining the canoe, I observed, in the stern, the head of a Chief—the features of the face as natural as life, and one of the finest countenances I ever saw. The Chief must have been about thirty years old. The hair was long, and every lock combed straight; and the whole brought up to the crown, and tied in a knot, and ornamented with feathers, according to the custom of the Chiefs when in full dress—the hair and countenance both shining with oil, with which they had been lately dressed. From the beautiful tattooing on the face, the Chief must have been of high rank. I inquired whose head it was; and was told it was the head of a Chief who had been killed, beyond the River Thames, by Shunghee.

It is possible that the death of this Chief may be revenged by his children's children, if the Tribe to which he belonged should ever have strength to retaliate on

Shunghee or his posterity. Hence the foundation is continually laid for new acts of cruelty and blood, from generation to generation; as the remembrance of these injuries seem never to be forgotten by them.

*Aug. 29. Sunday.*—Divine Worship was performed in the new shed, where we enjoyed the administration of God's Word with little molestation. It was very interesting to see the eager countenances of the Natives who surrounded the shed; and to hear them frequently repeat the Word as it was delivered, though they could not as yet understand it.

#### Superstitious Cruelties of the Natives...

After Morning Service, I and Mr. Butler visited the Native Village, and conversed with the people.

In walking over the ground near the village, I had some conversation with a Young Woman, who lives with Mr. Hanson, Brother-in-law to Mr. King. On asking if her Father was alive, she told me that he was killed and eaten at the North Cape, by Shunghee's people; and that she was a prisoner of war. I was also informed, that, since she had been brought to Ranghee-hoo, it had been determined to kill her. A few months ago, the Brother of the present Chief at Ranghee-hoo died: the people believed that he was killed by incantation or charm, as he told them that this was the cause of his death. Towha, the son of the late Tippahee, lived with me at the time of this man's death; and had two Female Slaves, whom he had left at Ranghee-hoo. When the Chief's brother died, in order to give satisfaction to his departed spirit, to appease his anger, and to prevent him coming again and destroying them, these two Young Women were killed by the relatives of the departed Chief: they both belonged to the School under Mr. Kendall, at the time. Another relation of the Chief demanded the death of the Young Woman who lived with Mr. Hanson, as a satisfaction, on his part, that the spirit of the departed Chief might not injure him; and, as it was the custom of the country, she delivered herself up to be killed: but the Chief, before he died, knowing that some would be sacrificed for him, had given directions that she should not be one of them, and, on that account, her life was spared.

Visit to the Chiefs on the South Side of the Bay.

*Sep. 1, 1819.*—Mr. Butler accompanied me on a visit to the Chiefs, at the south side of the Bay.

We arrived at Cororadidicca, the residence of the late chief Terra, who was, at all times, a warm friend to Europeans. When I first visited New Zealand, Terra



wept much for joy; and both he and his Wife shewed us the greatest kindness. Mr. Kendall informed me that he died last November; and expressed his happiness, on his dying bed, that no European had ever been killed in his district.

We found his successor at home, who had long been known by the name of King George; and Terra's late Wife, with several of their people. They were overjoyed to see us; and Terra's Widow requested me to sit down by her, which I did. She then told me what troubles she had met with, since I was there—that when Terra was alive, they had plenty of hoes, axes, spades, fish-hooks, tokees, sweet and common potatoes, and fowls, from those I had given them, and clothing; but that now they were completely destitute. They had not a nail, fish-hook, spade, axe, or hoe; and she had not any clothes, but the mat which she had on. She wept as she related her misfortunes, and spoke in a feeling manner. She is naturally a kind and tender hearted woman: many instances of this I saw when first at New Zealand.

King George confirmed what she said; and lamented that he had no pork, nor any thing to give us for our supper, but fern-root; and also regretted that he had not an English House for us to sleep in. He reminded me how he had been treated when living with me at Parramatta, which favours he could not return; but said that we should have the best accommodation that he could give us.

We spent the evening very pleasantly with these poor Heathens. At length, King George informed us that our lodgings were ready. He had prepared his hut in the best manner—had spread new clean mats on the ground for us to sleep upon, and a clean mat at the entrance. The hut might be about 14 feet by 10; and he had made a fire in the centre, which made it as hot as an oven, there being no vent for the smoke but at the entrance, which was very small—so small, that I could not creep in without taking my coat off. I requested him to have the fire taken out, as we should not be able to bear the heat; which was done. When all was ready, we crept into the hut, along with King George, his Wife, and Nephew, who is a fine youth named Racow, and will succeed King George in his authority, should he survive him. Though the fire was removed, the hut was extremely hot. We perspired profusely when we lay down, and requested that the door of the hut might be kept open for a little air, as the hut was naturally, from its construction, as warm as a bee-hive.

*Sept. 2, 1819.*—When we awoke, we

observed Terra's Widow sitting at the outside of the door, waiting for our rising. Our birth had been very warm, though clean; yet we willingly left it, on the return of day, and crept out to breathe the morning air.

We desired Teeterree to prepare our breakfast. While it was getting ready, Terra's Widow, who was sitting on a log, with two or three females, requested me to sit down by them, which I did. The conversation turned on Terra, and the former time when I was there. A fine young girl sat by, as we conversed together. She burst into a flood of silent tears: they ran in streams down her cheeks, upon her mat. She sat, wept, and never spake. Her grief was too excessive. I called Mr. Butler to witness the scene. It was more than his feelings could support: he was melted into tears.

When we had breakfasted on the provisions which we had with us, we prepared to visit another Chief, on the coast opposite to Corroraddicca, named Tekokee, about five miles distant; not knowing, at the time, that King George had provided any thing for us to eat. When we informed him that we must leave him, he told us that his cooks had been providing for us some sweet potatoes, and that we must not depart till they came. We remonstrated with him for detaining us: but he resolved that we should not go till we had partaken of his hospitality. We had every reason to believe that he had sent a messenger in the night, to Pomarree, to procure for us some sweet potatoes for our entertainment; as two of Pomarree's Daughters arrived very early, and shortly after we saw King George's servants kindling the fires at a distance. In about an hour, six cooks arrived, with a number of baskets of sweet potatoes, ready dressed, for ourselves and people. King George said that we must take the whole of them; and what we could not eat, we must take in the canoe: which order was complied with.

King George expressed his regret that there were no Europeans to reside with him: he said that he wanted a Carpenter, a Smith, and a Clergyman. We promised that he should have an European to live with him, as soon as we could spare one.

*Notions and Practice of the Natives with respect to Stealing—*

*Sept. 4, 1819.*—Our punt not being complete, the Master of the General Gates brought up the remaining stores, in a large canoe belonging to Korrokorro. The casks being chiefly filled with tools of agriculture, we could not land them, without

opening and exposing their contents to the Natives. A Miser never valued gold so much as they do edge-tools. These are a temptation which they cannot withstand. We now expected to be robbed, more or less; as the Natives could not be kept from the canoe, nor from the casks when opened. We were obliged to employ some of them, to carry the stores to the Public Store. When about half of them were landed, a report was spread that the Natives had stolen some of the axes, bill-hooks, &c. An immediate stop was put to the Natives carrying any of the articles from the canoe, and several of them were charged with theft; which created a tumult and fermentation among them. We could not ascertain what they had stolen, but knew that some axes, sickles, &c. were missing. We remonstrated with them for their ungrateful conduct; and told them that we had come there to do them good—that we wanted nothing that they could give us, as we had plenty in our own country—and that, as we had no object but to serve them, we could not allow them to rob us of our property. I told them that King George, and the Gentlemen in England, would be ashamed of them, when they heard of their thefts; and that I could allow no thief to go in the Active to Parramatta; and, if they were there and stole there, Governor Macquarie would hang them; and if any of them should come to Port Jackson in any other ship, I should then catch them. After a long debate, some recommending the stolen property to be given up, and others alleging it was too valuable to be returned, the honest party prevailed; and ran off, in different directions, for the axes, &c. A number were brought in on Saturday Evening, and laid down publicly, on the beach, where we were assembled to discuss this important subject. Our object was to convince them of the injustice and immorality of their conduct, and to check, as much as we could, their disposition to steal.

Before we allowed the casks to be opened, and the Natives to carry the stores, I asked Mr. Kendall, publicly, if they would not steal them. Mr. Kendall said that they would not; for he had never known them steal any thing from him. When they were charged with theft. Towha, Tippahee's Son, who had resided twelve months at Parramatta, reprobated their conduct, and told them that they had covered Mr. Kendall with shame—that he had given them a good character for honesty; but their theft proved that he was a liar, when he said they were honest. At length they said that they would return all they had taken, excepting one

axe, which was the first stolen; and that the man who had taken it should be banished from Ranghee-hoo, and not allowed to return again. The thief offered to return his axe; but the others said, that if he was allowed to remain, he would steal again; and therefore desired him to leave the place, and take the stolen axe with him.

I spoke to Shunghee on the heinousness of their crime in stealing the axes. He said that they were not his people, and that it was very wrong to take so many; and observed, with a smile, that if they had taken one axe, he should not have thought much of it: which convinced me that Shunghee himself could not have withstood the temptation, had it lain in his way.

Four principal Chiefs present at Public Worship.

*Sept. 5, 1819. Sunday.*—Early this morning arrived King George and Racow, Mowhee's Cousin, with their Relations; and, at the same time, Pomarree, with part of his Tribe. I was walking on the beach when they landed, and told them that it was the Sabbath Day; and, on that account, we could not do any business with them. They said that they could not stop, as they had brought no provisions. We ordered them what was necessary, and afterwards performed Divine Service in the shed; where the four great men in New Zealand (Shunghee, King George, and Pomarree, with Racow the young King) attended, and many other Natives. All behaved with decorum; and we hope that the day is not far distant, when they will know the joyful sound of the Gospel; and have the Lord for their God, in the fullest sense.

In the evening, we had Divine Service; and, afterwards, the Holy Sacrament was administered in this distant land; the solemnity of which did not fail to excite in our breasts, sensations and feelings corresponding with the peculiar situation in which we were. We looked back to the period, when this Holy Ordinance was first instituted in Jerusalem, in the presence of our Lord's Disciples; and adverted to the peculiar circumstances under which it was now administered, at the very ends of the earth, where a single ray of Divine Revelation, had never till now dawned on the inhabitants.

Engerness of Chiefs for Tools...

Pomarree paid us an early visit with King George. He told me that he was very angry, that I had not brought a Blacksmith for him; and that when he heard that there was no Blacksmith for

him, he sat down and wept much, and also his wives, I assured him that he should have one, as soon as one could be got for him. He replied it would be of no use to him to send a Blacksmith, when he was dead; and that he was at present in the greatest distress: his wooden spades were all broke, and he had not an axe to make any more: his canoes were all broke, and he had not a nail or a gimlet to mend them with: his potatoe-grounds were uncultivated, and he had not a hoe to break them up with, nor a tool to employ his people; and that, for want of cultivation, he and his people would have nothing to eat. He begged me to compare the land of Tippoonah, which belonged to the inhabitants of Ranghee-hoo and Shunghee, with his; observing, that their land was already prepared for planting, because a Smith was there, and they could get hoes, &c. I endeavoured to pacify his mind with promises; but he paid little attention to what I said, in respect to sending him a Smith at a future period. He was so angry with me for not giving him a Blacksmith, that he had taken twenty-five hogs to the General Gates, but had brought none for us. I tried to divert his mind from his disappointment, and asked him if he should wish to go to England, with that view. He replied, he should not: and observed he was a little man when at Port Jackson, and should be less in England; but, in his own country, he was a great King. We then promised him a few hoes, &c., which operated like a cordial on his wounded mind. He begged hard for three hoes, one axe, a few nails, and a gimlet. I told him that he should have them. Mr. Butler, when he accompanied me to Corroraddica, had seen the distress which King George was in for want of a few tools, and told us, if he did not get an axe he would hang himself. We therefore agreed to give these Chiefs, 15 hoes, 2 spades, 3 axes, 4 gimlets, a few nails, 12 combs, 2 looking-glasses, 2 plane-irons, and nearly 100 fish-hooks. They received this present with the greatest joy and gratitude, and returned to their own districts as happy as Kings with the Spoils of War.

Human Sacrifices offered in War to the Gods—

Sept. 15.—I was anxious to know whether or not they eat those slain in battle; and, therefore requested Shunghee and Temmarangha to inform me how they acted in the field, when the enemy met them; and also, if they eat their enemies when killed. In answer to my request, they gave me the following account:—

When the Chief of the enemy's party is killed, his body is immediately demanded by the assailants; and, if the party attacked

are intimidated, it is directly delivered up. If the chief was a married man, his Wife is then called for; and she is also delivered into the hands of the enemy. She is taken with the body of her Husband, and is killed. If she loved her Husband, she voluntarily resigns herself and her Children; and desires the victors to do to her and her Children as they had done to her Husband. If the party refuse to give up the Chief's Wife, they are immediately attacked by the enemy; who will not give up the contest, till they obtain her, or are overpowered.

When they have got possession of a Chief and his Wife, after the woman is killed, their bodies are placed in order before the Chiefs. The Areekee, or High Priest, then calls out to the Chiefs to dress the body of the Man for his God; and the Priestess, who is also an Areekee, gives the command to the Wives of the Chiefs to dress the Woman for her God. The bodies are then placed on the fires, and roasted by the Chiefs and their Wives; none of the common people being allowed to touch them, as they are tabooed.

When the bodies are dressed, the Areekees take each a piece of the flesh, in a small basket, which they hang on two sticks stuck into the ground, as food for their Gods, (to whom they are going to offer up their prayers, and whom they are about to consult relative to the present contest,) in order that their Gods may partake first of the sacrifices.

While these Services are performing, all the Chiefs sit, in profound silence, in a circle, round the bodies, with their faces covered with their hands or mats, as they are not permitted to look on these mysteries; while the Areekees are praying, and picking small pieces of the flesh from their sacrifices, which they eat at the same time. These consecrated bodies are only to be eaten by the Areekees.

When all the Sacred Services are completed, the Areekees return the answer of their Gods to their prayers and offerings. If their prayers and offerings are accepted, the battle is immediately renewed, (as before-mentioned,) and all in common feed upon the after-slain, they eat the slain not so much for food, as for mental gratification, and to display, publicly, to the enemy, their bitter revenge.

Wishing to know if the Areekees prayed secretly to their Gods, at the time of performing the above ceremonies, I asked them the question: to which they replied, No: but publicly, and with an audible voice, that all might hear what was prayed for—unless the Areekees disapproved of their proceedings: in that case, their prayers were not heard.

The New-Zealanders are not only afraid of being killed in battle, if they enter on war without permission of their God; but they are also afraid of spiritual consequences—that they will either be afterward killed by the anger of their own God, or of that of their enemy.

They fully believe that a Priest has power to take away their lives by incantation or charm; and attribute many of their deaths to this cause.

Sept. 17, 1819.—I remained the principal part of this day in the house, in order to avoid the importunities of those Natives, to whom we had not the means of giving an axe or hoe. It was not possible to walk, without being surrounded by them on all sides; some urging their request with savage rudeness, and others with pleasing civility. Their universal cry is, "Give me an hoe, an axe, or a spade." In order to move compassion, they will shew their hands; and represent how sore their fingers are, with scratching out the earth, in opening the water-furrows, thro' the potatoe-grounds. It is exceedingly painful to refuse any of their requests; for their wants are real, and their toil and sufferings great, in consequence of not being able to procure those necessary Implements of Agriculture.

#### Great Need of Agricultural Tools---

When we consider that all that their country produces, which they can convert into any kind of Tools, is, wood and shells, we cannot wonder at their distress. With stone axes they cut all their timber, for making their huts, fencing in their potatoe-grounds, forming their wooden spades and spatulas, and making their canoes. Hence it is not in their power to build permanent or even comfortable huts, or to make fences, &c. for want of iron. Little can be done in cultivation, for the same reason.

#### Progress of Cultivation at Tipoonah--

In the evening, I walked over to Tipoonah, accompanied by Messrs. Kendall and Hall, to see what progress the Natives were making in preparing their potatoe-grounds for planting. We found more than 100 in the field, men and women, most of them at work; some with the hoes and spades which they had received from the Missionary Stores, and others with wooden tools. Very considerable portions of land were cleared and broken up in different places, and made ready for planting, since our last visit.

Eleven Chiefs' Heads, on Poles, at Tipoonah--

In this Village I observed the Heads of Eleven Chiefs stuck upon poles, as trophies

of victory. I learned that they were part of those whom Shunghee brought with him, from his last expedition to the southward. He had cured them all. Their countenances were very natural, excepting their lips and teeth, which had all a ghastly grin, as if they had been fixed by the last agonies of death.

#### Reflections---

How painful must these exhibitions be to the Wives, Children, and Subjects of these departed Chiefs, who are Prisoners of War, and labouring on the very spot, with these Heads in full view! My mind was filled with horror and disgust at the sight of this Golgotha: at the same time, I anticipated, with pleasing sensations, that glorious period, when, through the influence of the Gospel, the voice of joy and melody would be heard in these habitations of darkness and cruelty, where nothing now reigns but savage joy on one hand, and weeping and mourning on the other.

Mr. Marsden having been informed of a river called the Shukeangha, which empties itself into the Sea on the western side of the Island, determined on visiting it. He started from Kid-eekiddee Sept. 28, after passing through a swamp, in describing his journey, he writes—

The wind increased toward evening, and blew strong from the rainy quarter; so that we had the prospect of a very wet night, without a single tree to shelter us from the storm, for about eight miles from the swamp we had passed. At this distance was a wood, through which our road lay; which we were anxious to reach, if possible, in order to shelter ourselves from the wind and rain. With this hope, we pushed forward; and arrived at the edge of the wood about nine o'clock.

#### Pass the First Night in the Woods---

The rain now began to fall heavily. The Natives cut branches of fern and boughs of trees, and made us a little shed under the trees, to afford us some shelter. The blackness of the heavens, the gloomy darkness of the wood, the roaring of the wind among the trees, the sound of the falling rain on the thick foliage, united with the idea that we were literally at the ends of the earth with relation to our native land, surrounded with cannibals whom we knew to have fed on human flesh, and wholly in their power, and yet our minds free from fear of danger—all this

excited in my breast such new, pleasing, and, at the same time, opposite sensations, as I cannot describe.

While I sat musing under the shelter of a lofty pine, my thoughts were lost in wonder and surprise, in taking a view of the wisdom and goodness of God's Providential Care, which had attended all my steps to that very hour. If busy imagination inquired what I did there, I had not an answer to seek in wild conjecture: I felt, with gratitude, that I had not come by chance: but had been sent to labour in preparing the way of the Lord in this dreary wilderness, where the voice of joy and gladness had never been heard; and I could not but anticipate, with joyful hope, the period when the Day-star from on high would dawn on this dark and Heathen land, and cause the very earth on which we then reposed to bring forth its increase, when God himself would give the poor inhabitants His blessing. After reflecting on the different ideas which crowded themselves upon my mind, I wrapt myself up in my great coat, and lay down to sleep.

Veneration of the Natives for the Manes of their Ancestors.

Sept. 29, 1819.—Rose at the dawn of day. The Natives immediately kindled their fires, and prepared for breakfast; which was no sooner over, than we set forward on our journey.

A New-Zealander, who was walking by me, called my attention to the spot where the sun shone, and asked me if I saw it: on my answering in the affirmative, he said, "That is the Whydua," or spirit, "of Shunghee's Father.

The Chiefs of New Zealand are full of pride: many of them assume to themselves the attributes of the Deity, while living; and are called Gods, by their people. The Natives will occasionally call Shunghee a God, when he approaches them, in the following terms—"Hairemi, hairemi, Atua!—Come hither, come hither, thou God!" This paying of divine honours to the Chiefs, fills their minds with the most proud and profane notions of their own dignity and consequence. When they die, their posterity deify their departed spirits, and offer up their prayers to them. The New-Zealander here compared the departed spirit of Shunghee's Father to the glory of the sun—clearly evincing the veneration paid by them to the Manes of their Ancestors, and the dominion which the Prince of this World exercises over their minds.

The same day they reached Koraka, the first Village of

Shukeangha, and were received by the Chiefs, Warremaddoo, Mantanghee, and Tetawnuee.

Warremaddoo and Tetawnuee were much pleased, and expressed an earnest wish that a ship might visit their river, and some Europeans come to reside with them, to teach them agriculture, and to make good roads.

Mantanghee, who has now the supreme authority, his Father being a very old man, apparently eighty years old, told us that we had better go no further at present; as there was a serious difference between him and a neighbouring Chief, named Moodeewhy. Moodeewhy had speared a young man in the thigh, the preceding day, who was lying on the ground, and shewed us where the spear had entered. Mantanghee stated the following cause of their quarrel:—

Their lands lay contiguous. Moodeewhy's Slaves carried away part of Matanghee's fence for fire-wood: in consequence of which, Moodeewhy's pigs got into Matanghee's sweet-potatoe grounds, who shot several of them; and Moodeewhy, in retaliation, shot some of his pigs. They met, the day preceding our arrival, to settle the difference, when the young man mentioned above was speared.

We replied we had nothing to do with their quarrels, and should proceed on our journey.

Tetawnuee is a very well-informed man. He appeared to have lost no opportunity of gaining instruction; and was very anxious for some Europeans to reside with them; and hoped that we would consider them at some future period, and send them a Missionary.

The next day they heard the orations of several Chiefs on the subject of dispute. After one of them had spoken,

Another principal man, belonging to the Village, started up; and, taking a long spear in his hand, began to state all the particulars of the present difference. He spake with great feeling, stamped with his foot at every turn, and brandished his spear, while warlike indignation fired his countenance. The whole of his manner and dress reminded me of what I had read of the Chiefs of the Ancient Britons; and I am of opinion, that the New-Zealand Chiefs resemble very much the character of our ancestors.

In the evening, old Warremaddoo threw off his mat, took his spear, and began to address his Tribe and the Chiefs. He made strong appeals to them, against the injustice and ingratitude of Moodee-

why's conduct toward them—recited many injuries, which he and his Tribe had suffered from Moodeewhy, for a long period—mentioned instances of his bad conduct, at the time that his Father's bones were removed from the Ahoodu Pa to their family vault—stated acts of kindness, which he had shewn to Moodeewhy, at different times—and said that he had twice saved his Tribe from total ruin. In the present instance, Moodeewhy had killed three of his hogs: one of them was very large and fat, being two years old. Every time he mentioned the large hog, the recollection of his loss seemed to nerve afresh his aged sinews. He shook his hoary beard, stamp with indignant rage, and poised his quivering spear. He exhorted his Tribe to be bold and courageous; and declared that he would head them in the morning against the enemy, and, rather than he would submit, he would be killed and eaten. All that they wanted was firmness and courage: he knew well the enemies whom they had to meet: their hearts did not lie deep; and, if they were resolutely opposed, they would yield. His Oration continued nearly an hour; and all listened to him with great attention.

When we sat down, I requested Mr. Kendall to tell him that I was very anxious for a reconciliation to take place, between Matanghee and Moodeewhy; and proposed to give each of them an adze, on condition of peace being made between them. In reply, Matanghee said that his young man had been severely wounded, and Moodeewhy only slightly. If Moodeewhy had been equally wounded, he would have come to terms of peace. However, we still urged our terms for peace.

No sooner were matters adjusted, than old Warreemaddoo, with his Slaves, began to burn and destroy the fence of the inclosure in which we were assembled, belonging to Moodeewhy, who took no notice of it. I asked Mr. Kendall if he knew why they destroyed and burnt Moodeewhy's fence, before his face. He told me that it was a satisfaction required for the fence which Moodeewhy's Slaves had destroyed, in the first instance; and that the New-Zealanders, if they make peace, always demand satisfaction as an invariable condition—life for life, wound for wound, property for property.

Proceed to the Village of Hootakoora--

We now accompanied Moodeewhy to his Village, called Hootakoora.

In about half-an-hour after our arrival, while talking with Moodeewhy and his friends, a sudden noise and tumult started up in the Village on the opposite side of

the river. All flew to arms, threw off their mats, and rushed, like furies, into the river, in a moment, and Moodeewhy among them; leaving us, without stopping to tell us the cause. There was nothing to be heard or seen but noise and spears. We inquired the reason, and were told that a married woman had been acting improperly. The Natives continued tearing and pulling one another about the hair of the head for about an hour, and some got a few blows.

After this business was settled, a Chief came to salute me with his bloody nose, having got part of the skin knocked off in the bustle. I laughed at him for presenting his bloody nose for me to rub with mine, and pointed to the wound which he had received. He smiled, and said it was New-Zealand fashion.

The number of Children in this Village was great, and of a proper age to be taught the English language. Moodeewhy was very urgent for a Missionary to reside with him; and begged that we would send him one soon, as he would be of no use to him if he came after his death.

We came opposite to a Village, called Wetewahetee, situated on a hill. As soon as the people saw us, they waved a mat as a flag; and called aloud for us to visit them. The Fighting-Men came running down, with muskets, spears, &c. They fired their muskets, and danced the War-Dance; in order to pay us military honours, according to their custom. We stopped to speak to them: and told them that we could not visit them in our way down the River; but promised to spend a night with them, as we returned. I gave the Chief a plane-iron, and we passed on.

Arrive at Wedeea, the Village nearest the Heads of the River--

While we were here taking some refreshment, the inhabitants of the Village nearest the Heads, called Wedeea, observed us; and immediately a great Priest, Tamanhena, who is Priest of the Heads of Shukeangha, and is supposed to have absolute command of the winds and waves, came to visit us, and to invite us into the Village, to the Chief Mowenna, who is the Head Chief of the River.

When we had dined, we proceeded to the Village, where we were cordially received by the joyful inhabitants. Mowenna had heard of our coming to see him, and had prepared a good shed for us.

Conversations and Transactions with the Natives--

We spent the evening in conversation, with the Priest and Chiefs, on religious topics.

The Priest appeared a very sensible man, so far as his light extended. He spake of having communication with the Atua of New Zealand; and that he answered him when he prayed to him. I told him, that I had never heard the Atua of New Zealand; nor could I believe that he had, unless I could hear him myself; and I wished him to pray while I was there, that I might hear him. He replied, that when he came to see me at Rangheehoo, I should hear him. He believed that all the New Zealand Chiefs went to a place of happiness when they died.

The Power of their Chiefs, the Rites and Ceremonies of their Religion, and the Glory of War, are the grand subjects of their conversation. Their memories are very strong, and they shew much anxiety to increase their knowledge. They are great and enterprising travellers in their own country. Many of them are absent on their journeys ten and twelve months at a time. We learned from them a more particular account of a river, called Whycote, about the centre of the island, where the great body of the inhabitants appear to reside. They described them as innumerable.

The Priest said that he wished to learn to pray as we did; but he did not understand why we prayed to our God, when we appeared not to want his assistance. He said that he never prayed but at those times when he wanted the aid of the Atua. We endeavoured to explain to him, that our God made every thing, that he was always present with us and continually took care of us, and heard and saw all that we did or said.

The Chief wished that an European would come to teach them; and said that he would give him a farm, and that he should live near him.

Mowenna and his People live in a rich and fertile valley. Here are a great number of fine children; and a very important Station might be formed in this valley for Missionaries; and I cannot doubt but that they would be kindly received. We had much conversation on the subject with the Priest and Mowenna, who appeared a very mild man.

Oct. 5, 1819.—As soon as the day dawned, we heard the distant sound of Native Music in the woods; and, in a short time, observed men, women, and children, peeping through the trees—most of the men armed with spears. Many of them slowly advanced toward us, as we were preparing to proceed to the Village where the Head Chief resided.

This village is situated in a very rich and extensive valley; which rung with

the welcome salutations of the inhabitants. The Chiefs expressed their joy at our visit.

One Hundred Children, of a proper age, might be taken at once into a School. They have also plenty of provisions; and their land is fit for all the purposes of gardening or agriculture.

The Chief presented us with two large fat hogs, each about 200lbs. weight, and also many hundred weight of potatoes.

There was nothing but feasting and rejoicing all this and the following day, till we took our departure.

After feasting, dancing, and conversing all day, in the evening, before they retired to rest, the cooks heated their ovens in the ground, in which they put pork, potatoes, and greens, all in heaps, in large quantities, sufficient for 200 or 300 persons; and covered them up, leaving them till morning to roast.

Oct. 6, 1819.—At the early dawn, the New-Zealanders were up. The cooks opened their ovens, and served all with their respective portions.

The Chief of this Tribe appeared to be a very mild man. He expressed an ardent desire for some Europeans to reside with him, to instruct his people. He offered each of us a farm, all ready for planting. We thanked him for his kindness; but told him that it was of no use for us to accept his offer, as we could not attend to their cultivation.

This valley would be an excellent Station for Missionaries, from its population, the richness of its soil, and its apparent tranquillity. It enjoys many advantages as a Missionary Post, which time will not allow me at present to point out.

#### Visits to other Villages--

Oct. 8, 1819.—Early this morning, we prepared to visit, according to our intention, some Villages on the banks of a river, called Poonakketerre, lying on the south side of the Shukeangha, in two canoes, accompanied by about 50 persons.

About one o'clock we came to two Villages, situated near to each other, on the high bank on the south side of the River. One of these villages is under the authority of an Old Woman, a Chief's Widow. Many of these people had never seen a White Person. They received us with a War Dance, and presented us with several baskets of potatoes, which were immediately dressed.

After remaining a few hours, we left these Villages with the return of the tide.

An Old Chief, with a very long beard, and his face tattooed all over, had accom-

panied us from the place where we slept last night. He wanted an axe very much; and, at last, he said that if we would give him an axe, he would give us his head. Nothing is held in so much veneration by the Natives, as the Head of their Chief. I asked him who should have the axe, when I had got his head. He replied, I might give it to his Son. At length he said, "Perhaps you will trust me a little time; and, when I die, you shall have my head." I promised that he should have an axe, and he gave me two mats in order to secure it. I told him that I had not one left: they were all at Ranghee-hoo. He said that he would send a man for it; which he did when we finally left the River.

Hopelessness of the Natives in their loss of Relatives.

Oct. 9, 1819.—At day break this morning, we heard the lamentations of the poor Widow, on the summit of the hill, weeping for her Children. Her affliction of mind was very heavy. She was left wholly to the feelings of nature, which appeared to be intolerable. The consolations of Religion could not pour the oil of joy into her wounded spirit. She knew not God; and evidently had no refuge to fly to for relief. In the fullest sense of the Apostle's meaning, she was *without hope, and without God, in the world*; and this is the situation of the whole of her countrymen, when under affliction. They will sit for months night and day, mourning in a similar manner, for the loss of their dearest relatives. The blessings which divine Revelation communicates to the whole body of a nation who are favoured with it, can never be adequately estimated. The knowledge of the Only True God spreads its genial influences, from the King on his throne, through all the different Ranks of his Subjects, down to the condemned Felon in his cell.

Arrive at the Village of Tapappa.

We arrived at Tapappa in the afternoon. The Chief, who is named Patuona, had made every preparation for our reception. He had constructed a new and commodious hut for us, and was greatly rejoiced to see us.

Moodewby, whom we found with Patuona, was very urgent with me to send him a red-flannel shirt, a nightcap, and a pair of spectacles; observing, if he could only get those articles he should be a great man.

Leave Tapappa.

Oct. 10, 1819.—This morning we prepared for our final departure from the

Shukeangha. We had left several Villages and Chiefs, whom for want of time, we could not visit, though they had provided for us.

It would have been impossible for any Civilized Nation to pay us more attention, than these Heathens did, so far as their means and knowledge extended.

When we left Patuona's Village, we were more than fifty in company—most of them going for an axe or a hoe, or some small edge-tool. They would have to travel, by land and water, from 100 to 140 miles, in some of the worst paths, through woods, that can be conceived, and to carry their provisions for their journey. A Chief's Wife came with us all the way, and I believe her load could not be less than 100lbs.; and many carried much more.

Oct. 11, 1819.—We had still a very difficult part of the wood to pass; and, after walking for almost two hours, we reached the open ground, near which stands a large stump, the remains of a pine, cut down by the great Tippahee, for his canoe. The chips still remain, round the place where he made the canoe. I sat down on the stump, and reflected on the conversation which I had had with Tippahee, fourteen years before, and the events that had since occurred relative to his country. How would he have rejoiced, had he now been alive, to see the present opening prospect for the benefit of his native land. I may here observe, that he just planted the Acorn, but died before the sturdy Oak appeared above the surface of the ground. When Tippahee had completed his canoe, he had more than twenty miles to carry it over land, by mere muscular strength.

Set out on a Visit to Tiami.

Oct. 16, 1819.—Five of the principal Chiefs came to conduct us, with their Slaves to carry our provisions.

Oct. 19.—We prepared for our departure. When we had got our boxes all ready for the canoes, an Old Chief took them up, in order to examine their weight. From their lightness, he suspected that there were no axes in them. His countenance lowered immediately; and he kicked the boxes away from him with indignation. I remonstrated with the Chief; and told them, that, if they behaved in that disrespectful manner, I would not go among them. When they found that we were not likely to visit them, they became very earnest in their entreaties; and, as they had been anxiously waiting for us three days, I was as anxious to meet their wishes.



Arrive at the Village of Okoora.

We arrived at Okoora, the Village of the Head Chief, named Wytarow, about six o'clock, where we were to sleep for the night. The Chief had got one of the neatest huts that I had seen in New Zealand.

Friendly Discussions with the Chiefs of Tiamu, on the mutual Complaints of Natives and Europeans.

After we had taken some refreshment, and the darkness of the evening had closed upon us, the Chief ordered a fire to be made, around which we all sat down.

We then desired the Chiefs to state the grounds of their grievances.

They began by saying, that they had no private complaints to make—that their grievances were of a public nature. They stated, that, when the Europeans first came to New Zealand, they all settled with Duaterra and Shunghee; by which means the power and wealth of Shunghee were greatly increased—that, when the last Europeans came, they expected to get one to reside with them, but these also were appropriated to Shunghee, which threw all the trade into his hands. They alleged, that they could not go to trade with the Missionaries within Shunghee's jurisdiction: on one hand, this would lower their dignity; and, on the other, Shunghee's people would not allow them, as it was contrary to the custom of the country, for one Chief to interfere, in matters of trade, with another, within his own district. What they wanted, was an equal advantage of trade; which they could not enjoy, without the residence of a Missionary among them, to whom they could dispose of their property, without any of those degrading restraints which they were now under: what they have to sell is, a few potatoes and hogs; these are their principal commodities. They further alleged, that people had cast reflections upon them, and charged some of their people with theft; which made them very angry: they did not attempt to deny, that some of their Tribe had, with or without their knowledge, taken some trifling things from the Europeans; but Shunghee's people had been more guilty in this respect: they asked us, who had put up the boys to steal our chisels, &c. when we landed our stores; intimating that this had been done privately, either by Shunghee himself, or his secret agents: they thought it hard that they should be equally blamed with Shunghee's people for theft, without deriving any of those profits from trade, which Shunghee's people enjoyed. They conceived that

they had not been treated with that respect and attention, to which their rank and power in New Zealand entitled them—that the Europeans were equally indebted to them, as they were to Shunghee, for their protection—that their Tribe was as powerful and respectable as his, and their lands more extensive—and that they had the same right to the harbour where the ships anchored, and the shores where the boats landed. They said they were not offended at our making a New Settlement at Kiddeekiddee, where Shunghee resided: all that they wished was, that Shunghee should not monopolize the whole of the trade, by having all the Europeans living under his authority; as this made him and his people assume more consequence than they were entitled to, and tended to lower their Tribe in the public opinion. The principal articles of trade are spades, hoes, axes, &c. which are Missionary Stores, and the articles for which they are so urgent.

These, and many other strong arguments, they urged, to convince us that they had sufficient public grounds to be dissatisfied.

I could not but admit the force of their reasoning; and regretted much that they should have any just cause of complaint; and, in answer to their statements, I wished to lay before them the real reason of this apparent partiality: at the same time, I assured them, that we were equally anxious to administer to their wants, and to the wants of all their countrymen, as we were to Shunghee's, as far as we had the means to do so.

Mr. Marsden then mentioned to them the destruction of the Boyd; whose crew the people of Whangarooa had destroyed, and another instance in which other Europeans had been killed, and stated that Shunghee had promised to take one of the Missionaries. He adds—

We further stated to them, that their crimes were viewed with horror by all Europeans, which made them afraid to come among them—that if they wished for any Europeans to live in their country, they must shew great kindness to those who are now with them, in order to remove the bad impressions from the minds of the Europeans, which their past conduct had made.

In answer to this, they said it was right that the first Settlers should come to Shunghee; and they did not wish to have any of the Missionaries, who lived under

his protection: but they were very desirous to have one, at least, of those that had lately come. I replied, that the number were so few, that I could not divide them: if I did, we should not be able to shew them the advantages of a farm, and other improvements which we intended to make; but assured them, if they behaved well to the Missionaries in the Island at present, I would, as soon as I could, get them one or more, to live in their district: but I could not make them a full promise; adding, if one should come, he might be unwilling to live with them. They answered, they would not wish to compel a Missionary to live with them against his will; but if he was sent for their benefit, and did not live with them, they should request that he might be sent back again to Port Jackson, and not be permitted to live with Shunghee. Temmarangha, who is one of the principal Chiefs, and had lived with me, a short time, at Parramatta, said he wanted a man who could preach, teach children to read and write, administer medicine when they were sick, and shew them how to cultivate their land.

With regard to the charges of cruelty against them, they stated, that the Europeans had killed many of their countrymen, on the most trivial occasions: and some instances they mentioned, when they had been shot without committing any offence. The Europeans had also often defrauded them of their property, and ill-treated their women.

After conversing till a late hour, on all these subjects, in which we received mutual satisfaction, we lay down in our clothes to rest.

Arrive at Tiarni.

Oct. 20, 1819.—We rose early this morning, and prepared for our journey to Tiarni, where we arrived in the evening about half-past five o'clock.

When we arrived at the first Village of Tiarni, we were introduced to the Old Chief, who appeared to be more than eighty years of age, but was all life and spirits. He danced for joy, when we gave him a chisel. He expressed the greatest satisfaction at our visit.

Conversation with the Natives.

Here we spent the evening conversing on Agriculture and other useful arts, the Laws and Customs of other countries, the object of the Missionaries in coming to live among them, the manner in which they should treat them if they expected others to come to live in their country, and the advantages which they would derive from the richness of their soil when once Wheat and Barley were introduced among them.

We told them that it was not the custom in England for Gentlemen's Wives to cultivate the land, whereas their Wives were working from morning to night in the field—that Gentlemen in England had only one Wife, while some of them had ten—that so many Wives occasion much trouble and many quarrels.

They observed, that what we said was very true—that such a number of Wives caused great disputes—that it often happened, in those quarrels, that the Women would go and hang themselves: but they alleged, that, notwithstanding these evils, they could not dispense with their number of Wives, for they had no money to pay for the cultivation of their lands; and without the assistance of their Wives, either as labourers or overseers, they could not cultivate their lands at all. If they had the same means that the Gentlemen in England had, of cultivating their lands with cattle, their Wives should be employed in a different way; but they could not alter their present plan, till they got the means.

We told them that we hoped that, in time, they would have those advantages; but much would depend on their own conduct toward the Europeans. If they behaved well to them, others would be encouraged to come and live with them: if ill, those who were now in New Zealand would return to their own country.

They only wished for an opportunity to shew their attention, by having two or three among them.

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#### GENERAL BAPTIST MISSIONARY SOCIETY.

No communications from our Brethren Peggs and Bampton, later than those dated from Veprey, have reached the Editors.

#### CASTLE DONINGTON ASSOCIATION.

The Anniversary Meeting of this Association, was held on Monday the 7th of the last month; Messrs. Goadby, Stevenson, Green, and Pike, addressed the Meeting. The income of the Association has increased in the past year. The Meeting was well attended. Collection £4 : 6 : 8.

## HOME MISSIONARY SOCIETY.

AT the Conference at Beeston, the business of the Home Mission for the Midland District was considered. The Secretary read the Report of the Committee, to the following purport, which was adopted by the Conference.

## THE REPORT.

Dear Brethren,

We have pleasure in stating to you, the circumstances of the infant Home Missionary Society, for the Midland District. Most of the Churches in this District have engaged in this laudable undertaking, and an interest is taken in it, beyond what might have been expected in so short a time. From some of our Churches however, we have not yet received any communications.

The last Conference empowered the Committee to look for a proper Missionary Station, and also for a person suitable to be engaged in the sacred work. The Committee have pleasure in recommending the Potteries, in Staffordshire, as a suitable station for a Missionary, but regret that they are unable to point out a proper person to labour in that station.

They also judge Bradwell, in Derbyshire, a station, though in importance inferior to the Potteries, yet worthy of serious attention.

The Committee have received the offer of a Christian friend, Mr. Plowright, to become a home Missionary, and they think that he might be a suitable person to labour at Bradwell. If therefore he could be placed there, and so follow his trade, as to need but such a degree of help from the Home Mission fund, as should not prevent a Missionary being placed in the Potteries as soon as one could be found, they would warmly recommend to the Con-

ference the adoption of Bradwell as a station, and Mr. Plowright as a Missionary.

They recommend Brethren Pike, Barrow, and Pickering, as proper persons to make further inquiry respecting Bradwell, and also to confer with Mr. Plowright.

In behalf of the Committee,

J. GREEN, Secretary.

After the Report had been read, and adopted, the Conference agreed—

1. That the Potteries be considered a proper station for a Missionary, when a suitable person can be found.

2. That Bradwell also be considered suitable.

3. That Brethren Pickering, Pike, Barrow, Stevenson, and Green, be appointed to make further inquiry respecting Bradwell, and also to confer with Mr. Plowright, and any other person that may be suggested to them, and to bring their report to the next Conference.

There may be a propriety in stating, that Bradwell has been thought more deserving of attention in consequence of there being in that place, a General Baptist Chapel at present unoccupied.

## BAPTIST MISSION TO JAMAICA.

THE length of the first article which has occupied some pages more than was expected, prevents the insertion of much other matter in our present number. Our friends will, however, doubtless peruse with pleasure, some statements respecting the success of the Gospel in Jamaica, made by Mr. Coultart, a Missionary employed in that Island by the Particular Baptist Society. In a letter dated December 20, 1821, Mr. Coultart writes—

“In the five years of your Mission here, about one thousand persons have been added to the church. Some have reached “the city of habitation,” and

some few, it is to be feared, have taken up the form of godliness without the power. In these two last years nearly five hundred have been added, and we have been *very particular*; but it would be too much to say, that none have deceived our hopes. They, I may say with safety, *have deceived us*; I hope we have not deceived *them* into a good opinion of themselves by hoping too much, or being sanguine beyond what was reasonable. If our additions are large, you will see that our bereavements are great too. We have lost six or seven per week, sometimes nine in this last season of sickness, and many of these persons have been the most eminent among us for piety. I have felt much in attending the death beds of some of these, but most have died so suddenly that I heard not of their sickness. A Guinea negro, whose experience we lately heard, observed respecting himself, that from the time he came from the Guinea Coast, "him no able to take word, if any one offend him, me take knife, me take tick, me no satisfy till me drink him blood—now me able to take twenty word;—den me tief, me drink, ebery bad ting me do. Somebody say, me must pray—me say no, what me pray for? rum best pray for me—give me something good for eat, dat better dan pray." "What made you change your mind then?" "Massa, me go to church one Sunday, an me hear massa parson say, Jesus Christ came an pill him blood for tinner. Ah, something say, you heara dat? him pill him blood! Ah! so! den me the tinner, me de tief, me de drunkard! Him pill him blood for Guinea niger! Oh, oh! Jesus die for poo niger before him know him!"—think-

ing, as seems quite natural to them, that Jesus becomes acquainted with them just then, because he is just then telling them all they have done.

Our Monthly prayer meeting is well attended, although we are obliged to meet before the sun goes down, to avoid the penalty. I am sure that some of the prayers offered up by these sons of Canaan, would deeply affect your hearts could you hear them. One said in his prayer last monthly meeting, with great fervour, "Lord save wee poo black sinner! break up all the dibble's work him done in me heart, and save poo African an me poo Guinea niger from dat place where no sun shine, where no tar twinkle." It is some encouragement to hear these poor things pray, and we do hope prayer will prevail against sin, and that this desert will in answer thereto be watered and become very fruitful.

"Another of our female friends came thirty miles the other morning, to tell me of her recovery from sickness, that I might unite with her in praising God. She gave me a long account of the means used for her recovery, which she imagined God had revealed to her in a dream. I said, "Mary, take care, God is very good, but you must not think too much about dreams; for Satan sometimes puts on white clothes." "Yes, massa, (she replied,) me know; but me no need so much what me feel, as what dat me feel make me do." She added, "When me hear any body peak, me say, Well, me see what you do; and me watch quite close—for it no hard ting to peak Christian, but it quite hard to maintain the Christian."

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## QUERIES.

1st.—What are the best methods of so conducting Missionary Prayer Meetings, as to keep up a Missionary spirit among us?

2d.—Pleased with the account of youthful zeal mentioned in your January number, page 30, I further inquire, what are the best methods to excite in the minds of Children a sympathetic feeling for the perishing Heathen?

ALPHA.

## NOTICES.

*PLAGIARIUS* is requested to accept thanks for his kind communication, from which it is designed to publish extracts on a future occasion. Should he have an opportunity of forwarding more papers of a similar kind hereafter, they will be welcome.

The extract of the letter to Mr. M—, inserted on page 154 of the last number, and also standing first in the last quarterly paper, is by mistake ascribed to Mr. Bampton. Mr. Peggs is the writer.

THE  
GENERAL BAPTIST REPOSITORY

AND

Missionary Observer.

No. 6.

JUNE 1, 1822.

VOL. I.

BIBLE GEOGRAPHY.

No. 6.

CAVERNS—PITS—VALLEYS—  
PLAINS—DESERTS.

THE immense rocks in these parts frequently contain spacious caverns. Authors inform us that in Arabia, a neighbouring country, there is one cave that will hold four thousand men; and another in Egypt, in which one thousand horsemen can be drawn up in good order. Even at this day, many of the villages in Palestine are underground; and the inhabitants, like the ancient Kenites, "put their nests in the rocks." These caverns furnished lurking places for robbers, who frequently eluded the pursuit of justice by concealing themselves in them. They also sometimes proved a secure asylum for such as were wrongfully persecuted and obliged to hide themselves from their enemies. In the cave of Adullam, which lay on the west of the Dead Sea, David and four hundred of his followers secured themselves, for a considerable time. 1 Sam. xxii. 1, 2. At Engedi, in the same neighbourhood, that innocent fugitive and his companions were able to conceal themselves in the sides of a cave

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so effectually, that Saul their pursuer, though he spent some time in the cave, did not discover them. (xxiv. 1—8) The five kings that attacked Gibeon, after they had been conquered by Joshua, hid themselves in a cave near Makkedah, not far from Adullam. Josh. x. 15. The cave also of Machpelah, in Mount Hebron, is famous as the family vault of Abraham and his descendants. Gen. xxiii.—xxv. 9—xlix. 30—l. 13. These caverns were all in the south; but it was probably in the mountains of Ephraim, that good Obadiah found two caves, each capable of concealing fifty prophets from the fury of Jezebel. 1 Kings xviii. 4. And the apostle mentions it as no unusual thing for the faithful servants of God to be driven "to wander in deserts and in mountains, in dens and in caves of the earth." Heb. xi. 38.

Indeed it appears that these caves were sufficiently numerous and capacious to contain a great part of the inhabitants, in case of general alarm. In the days of Gideon, when the Midianites had "overrun the country, the Israelites made them the dens which are in the mountains and caves and strong holds." Jud. vi. 2. And, in the commencement of the reign of Saul, the fear of the Philistines again induced them "to hide

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themselves in caves, and in thickets and in rocks, and in high places and in pits." 1 Sam. xiii. 6. In allusion to this practice, the prophet threatens the idolaters that "they shall go into the holes of the rocks and into the caves of the earth, for fear of the Lord and for the glory of his Majesty, when he ariseth to shake terribly the earth." Isa. ii. 19. But even these places of concealment and security are incapable of affording a shelter from the wrath of the Almighty. "For thus saith the Lord God, As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured; and they that be in the forts and in the caves shall die of the pestilence." Ezek. xxxiii. 27.

It was usual among the ancients to employ these natural caves, or to dig artificial *pits* of considerable extent, for the purpose of confining prisoners or those condemned to death. This custom explains the meaning of Isaiah, when he represents the wicked as "being gathered together, as prisoners are gathered in the pit, and shut up in the prison;" (xxiv. 22) and also when he says, "The captive exile hasteneth that he may be loosed, and that he should not die in the pit." (li. 14) By an easy and natural figure, the pit, considered as a place of confinement, misery and danger, is frequently used to express a state of extreme distress and affliction; and deliverance from such a state will then be naturally described by bringing up out of the pit. The Psalmist therefore says of his enemies, "Let them be cast into deep pits that they rise not up again;" (cxl. 10) that is, Let them be plunged into heavy afflictions from which they cannot escape.

But of himself, when the Lord had graciously delivered him out of severe troubles, he gratefully acknowledges: "He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock." (xl. 2) see also Isa. xxxviii. 17, &c. By an extension of this figure, the pit came to signify the grave, or the state of the dead: Ps. xxx. 3, 4, &c. and, by a still bolder application, it denoted that awful place of everlasting punishment, where the miserable objects of divine vengeance are for ever sinking deeper and deeper into despair, perplexity and ruin. Rev. xx. 1, &c.

It was also customary for hunters, amongst the eastern nations, to dig pits in the woods and mountains for the purpose of catching the wild beasts which frequented such places. These pits were slightly covered, and carefully concealed; so that the animals going over them, without perceiving their danger, fell in and were secured. Sometimes snares, nets or traps were placed in these pits to prevent the escape of the prey. It occasionally happened that the hunters themselves, either through forgetfulness or carelessness, fell into their own pits, and received serious injury or lost their lives. To pits of this description, the prophet alludes, when, representing the people of Israel under the similitude of a young lion, he says, "The nations heard of him; he was taken in their pit and they brought him in chains to Egypt." Ezek. xix. 4. The psalmist also complains of his adversaries, "Without cause they have hid for me their net in a pit, which they have digged for my soul." (xxxv. 7.) "The proud have digged pits for me," that is, have laid snares to entrap and perplex me. (cxix. 85) &c. The

wise man also declares, "Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit." Prov. xxviii. 10. See also Job vi. 27—Lam. iv. 20—Psa. vii. 15—Jer. xviii. 20, 22.

From the mountains and rocks we should descend into the *valleys*; but as they generally took their names from the adjacent mountains or cities, it will be necessary to notice only a few of them. The valley of *Achor*, situated near Jericho, took its name from the punishment of Achan. Josh. vii. 26. It was fruitful in corn and cattle. Isa. lxxv. 10. Hos. ii. 15. The valley of *Elah*, a few miles south west of Jerusalem, was the scene of David's victory over Goliath. 1 Sam. xvii. 2—xxi. 9. On the north of Elah, was the valley of *Rephaim*, in which David repeatedly discomfited the Philistines. 2 Sam. v. 18, 22—1 Chr. xi. 15—xiv. 9. It seems to have been proverbial for its sterility. Isa. xvii. 9. It was called also the *Valley of the Giants*, probably from the extraordinary stature and strength of its original inhabitants. Josh. xv. 8.—xviii. 16. The valley of *Eshcol*, situated near Jordan, took its name from Abraham's ally. Gen. xiv. 24. Its grapes were so luxuriant, that one bunch required two men to carry it. Num. xiii. 23—xxxii. 9. Most of the valleys in the Land of Canaan were extremely fruitful and pleasant. The sacred writers frequently call them "fat," "flowing," "covered with corn," "well watered," and the like. See Isa. xxviii. 4—Jer. xlix. 4—Psa. lxxv. 13—civ. 10. &c. In some instances, however, the valleys were so overhung by the projecting rocks, and so encumbered with woods and thickets, as to be gloomy and dangerous for travellers. One of these

suggested the beautiful idea to the psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they shall comfort me." Psa. xxiii. 4. A few of them were void of springs and probably covered with sand. The valley of *Baca*, mentioned Psa. lxxxiv. 6, appears to have been of this kind.

But though Canaan abounded in mountains yet it was not destitute of *Plains*, extensive, fertile and pleasant. The whole coast of the Mediterranean from Mount Carmel to the River of Egypt, a distance of eighty or one hundred miles, was one delightful tract of nearly level country. The southern part to Joppa, was called by way of eminence "the plain;" and to the northward of Joppa, the well known plain of *Sharon*, stretched itself to the foot of Carmel. This district was noted for the fertility of its soil, and the beauty of its herbage and flowers. Hence any flourishing estate is compared to "the excellency of Sharon. Isa. xxxv. 2. A change from the height of prosperity to the most abject wretchedness, is expressed by saying that "Sharon is like a wilderness." xxxiii. 9. And when the royal poet wishes to denote the beauty and elegance of the bridegroom, he represents him as "the rose of Sharon." Cant. ii. 1. From the extraordinary fertility of this plain, other districts remarkable for similar qualities seem to have been named after it; as it would seem, from 1 Chr. v. 16, that there was a Sharon on the east of Jordan. Northward of Mount Carmel an extensive plain occupied the whole distance from the Mediterranean to the Jordan, diversified indeed with gentle swellings of the ground, and the lofty Mount Tabor and its attend-

ant hills. This is known in scripture as the valley or plain of Jezreel, Josh. xvii. 16, and witnessed the providential defeat of the numerous armies of the Midianites, by Gideon and his handful of dispersed followers. Jud. vi. 33, &c. In after times the name of the city of Jezreel was corrupted into Esdraela, and this district is noticed by modern travellers, under the appellation of the plain of Esdraelon; the beauty and fertility of which, even in its present uncultivated state, they unite in extolling. This plain is supposed to be the Armageddon of the Apocalypse. Rev. xvi. 16. The level country on each side of the Jordan, from the lake of Genesareth to the Dead Sea, known in the New Testament as "the region round about Jordan," comprehended the plain of Jericho, on the west side of the river; the valley or plain of Salt, the plains of Moab and the plain of Shittim, on the eastern shores of Jordan and the Dead Sea.

The Hebrews called every tract of country that had few inhabitants and was but partially cultivated, a *desert* or *wilderness*. Some of these were pleasant, rural and productive; and there was scarcely a city of any magnitude which had not such a desert attached to it. Hence we read of the wilderness of Tekoah, Gibeon, Bethaven, &c. But there were other extensive districts that bore the same name, which were wild, rugged and desolate. On the south-east of Jerusalem, a dreary and sterile region extended to the plain of Jericho, and spread itself to the south of it along the whole western shore of the Dead Sea. This is described by modern travellers as "a most miserable, dry, barren place, consisting of high rocky mountains, so torn and

disordered as if the earth here had suffered some great convulsion, in which its very bowels had been turned outwards: certainly there cannot be found in the whole earth a more comfortless and abandoned place. From the tops of these hills of desolation there is, however, a delightful prospect of the mountains of Arabia, the Dead Sea, and the plain of Jericho." In this inhospitable region, our blessed Saviour was forty days tempted by Satan; and, at a few miles distance from the plain of Jericho, is a mountain, now called Quarantana to the top of which, as tradition reports, the tempter took Jesus to shew him all the kingdoms of the earth. It is, as Matthew styles it, "an exceeding high mountain," and the ascent is both difficult and dangerous. Matt. iv. 8. Several small chapels have been erected and grottos dug on its sides, which were formerly the residence of hermits, but are now occupied by armed Arabs, who exact enormous sums from travellers for permission to ascend the mount; an exaction which often furnishes a specious pretext for relinquishing an attempt neither easy nor safe. In these parts were situated the Wildernesses of Judah, of Maon, and of Ziph, famous for the preaching of John the Baptist and the wanderings of David. Matt. iii. 1. 1 Sam. xxii. xxvi.

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### THE PERFECTION OF REVELATION.

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"The Law of the Lord is perfect, converting the soul." PSALM xix. 7.

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THERE are two books, which God himself has written in order to our forming right conceptions of him, and of our relation to him;



Nature, or his works; Revelation, or his word. The pious psalmist invites us to the perusal of them; and opens to us that page of the former, where the divine Author has given the most luminous displays of his own glory: "The heavens declare the glory of God; and the firmament sheweth his handy work; day unto day uttereth speech, and night unto night sheweth knowledge." (ver. 1—6.) What a grand display of the Creator's wisdom, power and goodness! They instruct man as powerfully by the eye, as he could be instructed through the ear: "Because that which may be known of God is manifest in them; for the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and godhead." Rom. i. 19, 20. Look at the unalterable succession of day and night by a perpetual covenant. Jer. xxxiii. 20, and the instructions thence derived. The starry regions by night, as well as the bright luminary of day, shew knowledge. How majestically does the sun rise, coming out of his eastern chamber, drest in his richest attire, like the bridegroom, shedding cheerfulness and joy all around him; or, like a strong man entering upon his race with the full confidence of success. "His going forth is from the end of the heaven, and his circuit unto the end of it." From his genial influence, the whole face of nature is refreshed and beautified.—These are a small part of the glorious works of the great Creator, written in this page of the book of nature; in which we read the goodness as well as wisdom of the divine Author, and are led to admire, adore and praise the glorious Majesty of heaven.

Yet glorious as the book of nature is, and read by all that dwell upon the face of the earth; and sufficient as it is to confute every atheistical idea, and fill the mind with an overpowering sense of the great First Cause; it is neither the *only* book put into our hands to read, nor yet the *best*. Divine *revelation*, especially in its last and perfect edition, wherein the gospel salvation is fully disclosed, has the higher claim of the two; because more intimately connected with our present condition and final destiny as sinners, and as immortals. The psalmist, under the several phrases of "law," "testimony," "statutes," "commandments," "fear" and "judgments," has presented us with a view of the sacred scriptures, in its various aspects and bearings towards rational creatures, involving the several duties, corresponding with the several terms. Each of these furnishes matter for distinct consideration; and may occupy some future pages in this miscellany. At present we shall confine our thoughts to the words already recited, which suggest the *subject*, *perfection* and *object* of that divine law or revelation, made to us in the holy scriptures of the Old and New Testament.

Man was originally fitted, by his reasonable and intelligent nature, to hold converse and communion with his Creator; and it was his high privilege to enjoy that felicity. The nature of those oral communications is not recorded, and therefore it would be presumptuous in us to attempt a conjecture. Formed with such a natural capacity to acquire knowledge, and surrounded with so many objects on which to exercise his various powers, the contemplation of the Deity, in the order and beauty of his works, must

have afforded him the highest pleasure; while to live in subjection to him, as his Governor and Benefactor must have administered all the satisfaction resulting from the consciousness of loving and pleasing God. How long he continued amidst these scenes of ineffable blessedness, we cannot discover; but a sad reverse of circumstances took place, when beguiled by Satan, he ventured beyond the bounds prescribed by the divine will, and fell under the displeasure, and was driven from the presence of Him who only can make intelligent creatures happy.

Man's apostacy made no change in his natural faculties, except by impairing and enfeebling them. They are substantially the same as to their nature, but perverted, corrupted, and morally depraved. Reprieved from immediate death, and suffered to live a short life on earth; but cut off from those divine communications which he had enjoyed while in a state of innocency, a revelation from God became very desirable, in order to relieve his mind from the painful solicitude attending the consciousness of his guilt and rebellion; as well as to regulate his conduct in life, and inspire his hope in respect to his final state. For, noble as were his natural faculties, his capacity could not dive into the designs of Jehovah, nor could he adequately conceive in what way mercy would be extended to him. The bright luminary of day could shed no beams of light into his darkened mind; nor could the pale moon, in the solemn reflections of a midnight scene, abate the anxieties of a guilty conscience. The undeviating course of nature, set in motion by its glorious Author, the changes of day and night, and the

seasons of the year, succeeding in regular order, might indeed reprove the folly and pride of man, who had ventured to transgress the limits within which his happiness was circumscribed; but could suggest no means of obtaining pardon from an offended Creator. A revelation becoming thus necessary and desirable, it pleased God, in his infinite goodness and mercy, to make known his sovereign and gracious will to fallen creatures. But the divine intentions were not fully disclosed at once; but gradually, "at sundry times and in divers manners, God spake in time past unto the fathers by the prophets," and finally and perfectly "by his Son." Heb. i. 1, 2. 2 Pet. i. 16-21. The general nature of divine revelation the apostle has expressed, 2 Tim. iii. 16: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" and the preceding verse declares that Timothy, from a child, had known the Holy Scriptures, "which are able to make wise unto salvation, through faith which is in Christ Jesus."

To reveal the gracious promises of God, and the designs and method of his mercy, through the mediation and death of his Son, as the only means of man's recovery and salvation—to foretel and point out the leading features in the personal character of the Messiah; the times and circumstances under which it should be developed; the offices he would assume, and the promises of grace here and glory for ever, connected with his administrations—and finally the perfect agreement of all these in the person, doctrines and precepts of Jesus Christ, and the clearest

discoveries in relation to the pardon of sin, the resurrection of the body, and the rewards and punishments of an eternal state;—constitute, in all their relations to each other, the interesting *subjects* of the Law of the Lord.

Having noticed something of the nature of the divine law, let us consider the *perfection* of it. "The law of the Lord is perfect." The Psalmist in this description, of it, designed to show how much the book of revelation is superior to the book of nature, in those discoveries, in which man is so deeply interested as a sinner; and in regard to the divine perfections and glorious attributes of the Deity. The works of God demonstrate his eternal power and godhead, his wisdom and the glory of his natural perfections; but his word is the grand display of his goodness, mercy and love. His moral perfections are here displayed, perfectly harmonizing together, in the salvation and final happiness of man—While creation shews us the stately mansion, in the exterior magnificence of his works, displaying the skill of the divine Architect, and the unbounded wealth of the Possessor; revelation leads us into the apartments of the interior, into the presence of Him that dwells therein, into his council chamber; and brings us into a familiar and friendly intercourse with God. A stranger to revelation may be convinced by the magnificence of the mansion, that the inhabitant is powerful, rich and great; but his moral qualities can only be known by personal communications. This the Bible gives to men. Here he unbosoms every gracious feeling; here he unfolds his merciful purposes, and his ultimate designs. "God so loved the world as to give his

only begotten Son, that whosoever believeth in him shall not perish but have everlasting life." John iii. 16. This perfection of the revealed will of God is, in a peculiar manner, suited to the human character and circumstances. The minutest observations of the glorious works of Deity, in all their grandeur, cannot relieve a burdened conscience, or tell a poor perishing helpless sinner how he may be pardoned and saved! The word of God alone can show us the path of life. The gospel which gives us the fullest, the final and complete edition of God's revealed will, directs our souls to Christ, by faith, as "the Lamb of God that taketh away the sin of the world." John i. 29.

The visible revolutions of the heavenly bodies instruct and teach us in things principally in relation to time and our present circumstances, considered as the creatures of a temporary duration. They are given "for signs and for seasons;" they measure our days and nights, our months and our years. They lead us to see the frailty of our nature and the shortness of our lives; and discover to us the providence of God in his care for our present subsistence and comfort, as his creatures. But, when we wish to turn over the leaf of futurity, all is a blank. Revelation only can satisfy the natural desire for information; the unquenchable thirst for happiness in a future and never ending existence. The book of God while it affords its support under the various and complicated troubles of life, stays the mind in passing through the gloomy shades of death; points out a blessed hereafter, and insures a blissful immortality to man. It directs him in the only

true way to God, to heaven and glory; and without the least disparagement of any of the glorious works of God, displayed in creation and providence, which should always excite a holy admiration of the divine Author, we are constrained to say, when we have minutely compared them together, "the law of the Lord is perfect."

The perfection of the book of God is further manifest in the *object* and design of God in writing it. "The Law of the Lord is perfect, *converting the soul*." It produces instrumentally a divine change in the human heart, and brings the wanderer back to God: it renews and sanctifies the heart; and restores the divine image on the soul, which sin, if it did not entirely obliterate, at least most awfully defaced. Conversion restores the image of God, by enlightening the understanding, renewing the affections, and restoring the soul to favour and friendship with God. The word of God is the effective instrument in the hands of the Holy Spirit, without which no souls are truly converted to God. When cordially embraced by faith, its influence overpowers the dominion of sin in the heart, and relieves the conscience of its guilt, by leading the humble penitent to the great Redeemer's sacrifice: and by furnishing the mind with the most powerful motives, it effectually reclaims the sinner from the error of his way, and leads him in all the paths of righteousness and genuine holiness: thus delivering him from the wrath of God, and fitting him for the beatific vision and endless life and glory.

What an invaluable blessing then is the holy scripture! What a treasure does the bible contain! how diversified and how full of instruction! It contains the most

ancient history, goes back as far as creation, and in its predictions extends to the dissolution of the world. Its biography, though short, is most faithful and interesting: its doctrines are all sublime, and its precepts all divine. Its poetical beauties and imagery surpass all human compositions. And, above all, it contains all saving knowledge, "able to make us wise unto salvation through faith in Christ Jesus." We should therefore read it with care and with humble prayer for divine illumination! Glorious as are the works of creation and providence, a brighter glory gilds the sacred page. It is perfect: it is truth without the admixture of error; and therefore infinitely superior to human authors; while its fulness and completeness for all the purposes of our probation here and happiness for ever, give it a superiority above the book of nature. Happy Britons, so highly favored! Let this law, the declared will of the Supreme, rule and regulate your affections, desires and pursuits; believe its doctrines and walk in all its precepts; let its promises cheer you while passing through this valley of tears, and enliven your prospects of a glorious immortality in regions of light and blessedness!

PHILOS.

*Lincoln,*  
April, 1822.

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SOME ACCOUNT OF  
ROGER HOLLAND,

THE LAST MARTYR,  
Who was burned in Smithfield, in the reign  
of Queen Mary.

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ROGER HOLLAND appears to have been of a respectable family, in Lancashire, and was apprentice to a merchant in Watling-street, London. In his youth,

he was greatly addicted to the follies and vices of the age; being notorious for dancing, fencing, gaming, and lewdness. He was also a zealous and obstinate papist, and a keen opposer of all who favoured the reformation. His dissipation and irregularity gave his master great uneasiness, and often occasioned him serious inconvenience. All admonition however failed to affect him; and he pursued, with a high hand, the road that led to destruction. At length, having received money for his master, to the amount of thirty pounds, he immediately repaired to the gaming table; and in one evening, lost the whole sum at dice. Possessing no means of raising the money, he determined to abscond from his employer, and retire to the continent. But though thus sunk in vice, he still retained some sense of the claims of justice; and, early in the morning, calling up an elderly and discreet maid-servant, in the same family, who professed the gospel and adorned her profession by a suitable conversation, and who had often reproved his licentious habits and bigotted attachment to popery, he made her acquainted with his circumstances. He lamented that he had not paid more attention to her rebukes, which might have preserved him from the shame and misery which must now be his just portion. "I have this night," he continued, "lost thirty pounds of my master's money, which I am unable to pay, and cannot make up my accounts. I must therefore desire you to request my mistress, that she would present this bill to my master, which acknowledges that I am so much indebted to him, and promises that, if ever I be able, I will see him paid; and intreat him to let the matter pass in si-

lence, that none of my friends may hear of my evil doings: for, if it should come to my father's ears, it would bring down his grey hairs over soon to the grave. As for myself, I will leave the kingdom, and hide my shame in banishment."

The maid, whose name was Elizabeth, reflecting that such a step would probably lead to the utter ruin of the young man, both temporal and spiritual, desired him to tarry a little, and went into her chamber. A relation had lately died, and left her a small legacy. She took thirty pounds from her slender stock, and returning to the youth, "Roger," said she, "here is the money. I will let thee have it, and keep this bill. But since I do so much for thee, to save thy reputation and help thee at a time of need, thou shalt promise me to refrain from all lewd and wild company, all swearing and indecent talk; and if ever I know thee to risque one shilling at either dice or cards, I will then immediately shew this bill to thy master. Thou shalt also promise to cast away all books of papistry and vain ballads, to repair to the public preaching of the word of God, to read the scriptures with reverence and fear, seeking for grace to direct thee into the truth. And I exhort thee to pray fervently to God, to pardon thy former offences and not to remember the sins of thy youth: and ever be afraid to break his laws, or to offend his Majesty. Then shall the Lord keep thee, and grant thee thy heart's desire." The generous relief which accompanied this pious advice gave it double weight. The youth was deeply affected, and readily promised to attend to admonitions so obviously intended for his good. Divine grace deep-

ened the impression, and rendered it permanent. From that time, he entirely forsook his wicked courses, and attended diligently the means of religious edification. He read the scriptures; and, being convinced of the errors of popery, became attached to those who had embraced a purer system. The reformation in his conduct and the change in his sentiments, which had taken place in less than six months, were observed and admired by all the friends of religion.

When his apprenticeship was expired, he went into Lancashire to visit his relatives, and took with him various good books. These he presented to his friends; which, seconded by his amiable conduct and pious conversation, in a few months, induced his father and several others of the family to embrace the truths of the Gospel. After spending some time in the country, his father gave him fifty pounds to assist him in commencing business; and he returned to London.

Deeply impressed with gratitude to his pious benefactress, Elizabeth, for her timely and effectual assistance, he hastened to her, and repaid her the thirty pounds which she had so generously advanced to save him from ruin; and, in return for the concern she had shewn for his best interests and the friendly counsel she had given him, offered to make her his wife. They were soon afterwards married; and determined that they and their house would serve the Lord. This union took place in 1553, in the first year of the reign of the persecuting queen Mary. Their first child was born in the following year; and a protestant minister was engaged to baptize it privately in their own house. Such how-

ever was the spirit of the times, that Mr. Holland was apprehensive that, if the child remained with its parents, he should be compelled to permit the catholics to perform their superstitious ceremonies over it. He therefore conveyed it into the country, as to a place of greater security. While he was absent on this occasion, bishop Bonner, whose spies had discovered these domestic transactions, caused his goods to be seized upon, and, says Mr. Fox, "most cruelly used his wife."

After his return to his family, he found it necessary to keep himself concealed, sometimes in the city and sometimes in the country, and escaped any great trouble for several years. He did not however neglect the ordinances of the gospel, or the assemblies of the saints. My author says, "he remained in the congregations of the faithful until the last year of Queen Mary." For there were, in those perilous times, a number of faithful christians, who, at the risque of their lives, assembled together in secret to worship God and enjoy the privileges of believers. They frequently met at private houses, in the dead of the night; and sometimes in the woods or the retired parts of the fields. About forty of these godly persons, of both sexes, among whom was Roger Holland, had secretly assembled, May 1, 1558, early in the morning, in a lonely meadow, not far from St. John's Wood, near Islington. Here they employed themselves in prayer, reading the scriptures, and mutual exhortation and encouragement. At length, a stranger looked over the fence to them, and observing them a short time, said that they looked like men that meant no harm. Encouraged by this remark, one of

the company asked him, if he knew to whom the field in which they were belonged, and whether they might take the liberty of sitting in it. "Yes," said he, "for you seem to me as if you intended no wrong," and left them. Within a quarter of an hour, the constable of Islington, attended by six or seven armed men, approached them; and leaving all his companions except one, at a short distance, walked through their ranks as they sat, observing well what they were doing and what books they had. Then turning short, he ordered them to deliver up the books; with which, as they perceived him to be a peace officer, they immediately complied. He then calling his assistants, required them all to surrender. They assured him that they should make no resistance, but quietly follow him. At first he lodged them in a brewhouse in the neighbourhood; and afterwards carried them before a magistrate, who committed all the men, to the number of twenty-two, to Newgate. The women being very carelessly guarded, had withdrawn themselves, either in the field, or on the way to the magistrates. Of these twenty-two who were committed to Newgate, two died in prison, seven after much persecution escaped with their lives, six were burned at Brainford and seven in Smithfield.

With this last company, Roger Holland obtained the crown of martyrdom. After being confined seven weeks without examination, a message was sent them, by the keeper of Newgate, that if they would hear a mass they should be set at liberty; but they unanimously rejected the proposal. June 14, they were brought before bishop Bonner; and accused of not regularly attending the catholic

services, masses and processions; neglecting confession, absolution, &c.; of not faithfully believing in the sacrament of the altar; of disapproving of the Latin prayers and preferring the English service book set forth by King Edward; and finally of rejecting the friendly admonitions of the priests and persisting in their heresies. To these charges the prisoners pleaded guilty, and confessed that they could not recant their errors or change their conduct. After many endeavours used by Bonner to persuade or frighten them into compliance, they were remanded to prison.

They were afterwards submitted to various examinations, in which they were enabled to make a good confession. Roger Holland was thrice brought before the catholic bishops; and on these occasions exhibited great firmness of mind, considerable acquaintance with the scriptures, and a good hope through grace which bore him above the fear of death, and gave him great boldness of speech. He told his judges that he had been of their religion, and did obstinately and wilfully remain in it, till the latter end of King Edward's reign. "Then," said he, "I made no conscience of sin, but trusted in the priests' absolution, who for a sum of money would do penance for me. When I had paid this money, I thought no more of the crimes I had committed. So straitly did I observe your rules of religion, that I must have ashes on Ash-Wednesday, though I used ever so much wickedness at night; and, although I could not in conscience eat flesh on Friday, yet of swearing, drinking and gambling all night long, I made no conscience at all. Thus I lived till of late, that God has opened the light of his word and called me

plain however, both from the nature of things and the precepts of scripture, that a refusal, in this strain, is adding rebellion to the other offences. Notorious sinners must be rebuked *before all*, that others may fear. 1 Tim. v. 20. Yet if the sinner must not be called before all, how must this injunction be obeyed? When a christian has received a personal offence and has taken the preliminary steps, our Saviour directs him to tell it to the church; and if the offender refuse to hear the church, then to esteem him as a heathen man and a publican. But if he refuse to come, how can he hear the church? It is therefore assumed in this direction that the church has power to call him before it. Again Paul exhorts Titus to reject an heretic after two admonitions; plainly supposing the heretic to be present before the church to be admonished. And it enters into the very essence of any social contract, that the society which is responsible for the acts of individuals should have authority to call those individuals to account for their conduct. But a church will do well to act with great prudence and wisdom in this solemn affair—it should be well informed of the nature, the circumstances, and the aggravations of an offence before it call the offender publicly to answer for it. Churches sometimes involve themselves in perplexity and disgrace, by acting incautiously in this important measure. It is also necessary that the message be sent by a person well qualified to deliver it; who should esteem himself on this occasion, in a peculiar manner, the servant of the church, and scrupulously attend to its directions.

If the message be properly delivered, and the accused does not comply with it, let the church inquire whether he refused to come, or stated some difficulty that prevented his attendance. In the latter case, let the nature of the difficulty be well understood, and its reality properly ascertained. It may perhaps appear necessary and proper to give him a second call, before any further steps are taken.

If there be sufficient evidence that the offender treats the church with contempt, or is contentious and disputes its authority, either on the first or second message, then my opinion is that he should be excluded. This is my deliberate advice; and my reasons are various.

The person who refuses to obey the call of the church is often publicly

known to be guilty of one or more of the sins mentioned by the apostle. 1 Cor. v. 11. and has caused the precious cause of the Lord Jesus Christ to be blasphemed. Had he obeyed the call of the church, and not manifested such a degree of repentance and humiliation as the magnitude and aggravations of his crime required, he must have been excluded. Surely then his adding disobedience and contempt to his former offences has not diminished his guilt; or rendered him more fit for church fellowship. It is often deeply felt how much family connections, friendship and private interest, perplex the proceedings of a church in these painful cases; but our Lord has clearly declared the absolute necessity of loving him above all relatives, friends or earthly connections; and every church is taught by apostolic precept—to put away from among them that wicked person, who is guilty of the crimes enumerated in the preceding verses. 1 Cor. v. 15. And shall his disobedience to the call of the church prevent his being put away? Surely not.

Again. It may be necessary for a church sometimes to call a person before it, to censure him, and also to exclude him, when he has not been guilty of any of the notorious crimes enumerated in the passage to which I have referred. In the case mentioned by our Lord, Matt. xviii. 15--18, when the offended brother has taken without success all the methods taught by his Saviour, so that the decision is left to the church, the offender may refuse to come before the church when properly called. Does not this refusal sufficiently prove that he opposes both the church and its glorious Head? Is it not certain that he will not submit to the decision of the church when he will not attend to hear it? Is not the offended directed by the express words of his heavenly Master to consider him as a heathen man and a publican? Now what should the church do? If the church do not exclude the offender, must not the offended brother withdraw himself? Can he maintain christian communion with one whom Jesus Christ himself has taught him to consider as a heathen man and a publican? Certainly not: the case is too plain to need further enlargement.

Having thus complied with the request of my friends, I conclude with a few words of advice.

Let us all labour to make the New Testament our guide in every thing that it teaches us; especially let us



read it carefully and study it closely as our only rule in church discipline.

In regard to notorious sinners, let us labour to treat them with prudence: especially when we have occasion to speak to them, or when we speak of them to one another or to those that are without. Let us be extremely careful not to make what is already bad enough, worse by our imprudence.

Let every one of us strive to improve and to grow wiser, that we may be better qualified for church meetings and the important business of them.

Let every one resolve, by the grace of God, that he will not distress or disgrace the church of Christ in any way.

Let us every one continually endeavour to give no personal offence either to the Jew, or to the gentile, or to the church of God.

When any of our brethren offend us, if it be an offence that can be past over, let us name it to no one, but as soon as possible forget it, and never call it again to mind to disturb our own peace, or alienate our affections from the offender. If we think it necessary to take notice of it, and to bring the offender to repentance, let us take care how we conduct ourselves; follow the Saviour's rule exactly; never talk on the subject to others; and be moderate, long-suffering and easy to be intreated.

### QUERIES.

Gentlemen,

Your correspondent B. G. J. in number 4, for April, page 134, has advanced some remarks on *singing in public worship*. He says, in his second consideration: "Many sacred odes are employed in the worship of God, peculiarly feeling and experimental. How improper to put these into the mouths of careless, light, young men and women!" &c. This has led me to have serious thoughts on the subject. I am a teacher in a sabbath-school, and every opportunity we have with the children for exhortation or prayer, or the more public worship of God, is generally introduced by singing a hymn; when most of the children are engaged in this delightful exercise. Undoubtedly there are some that are giddy, vain and inconsiderate, though arrived at years of knowledge and discretion; and may, in the literal sense of the word, be termed, "young men and women:" consequently, according

to the views of your correspondent B. G. J. an awful responsibility rests upon sabbath school teachers, as well as other members of our churches, for countenancing such an impropriety. By thus neglecting to oppose, put down, and repress these glaring inconsistencies, they must, your correspondent observes, "be partakers of other men's sins." Under these considerations, I would desire, through the medium of your valuable publication, to request some of your learned correspondents to favour us with answers to the annexed Queries?

1. Is it proper to teach children to sing in a sabbath-school?

2. We read, that children were engaged in singing, "Hosannahs to the son of David," at the time of our Lord's triumphal entry into the city of Jerusalem. Query. Is it consistent, that sabbath-school children should engage in singing, at the appointed time for that exercise in public worship?

E. B.

Dear Sirs,

Enquiry has been made in the neighbourhood where I reside, for a small summary of the evidences in favour of Believers' Baptism by Immersion, for the use of plain persons, to be comprised in not more than four pages of the size of your work. Most of the publications on the subject are too large and expensive for *general and gratuitous* distribution. If nothing of the kind exists, perhaps some of your correspondents will furnish an Essay for your miscellany, which may be extracted for more general circulation, where it may be deemed necessary.

Your's, truly,

Lincolnshire,  
April, 1822.

MINIMUS.

Though we should be happy to receive and insert such an Essay as our correspondent recommends; yet, as it may be some time before it appears, we esteem it our duty, in the interim, to remind him and our other readers, that the late Dan Taylor's "*Compendious View of the Nature and Importance of Christian Baptism, for the use of plain Christians*," may be had, of the publishers of this Miscellany, in a new and corrected Edition, at 2s 6d per dozen. It has been characterized as "comprehensive, admirably fitted to answer its end, and marked by the simplicity of style in which the author

excelled." "We believe," add the Reviewers, "it would be difficult to say in what other tract so much instruction may be found, in so small a number of pages, on the nature, the mode, the subjects, the perpetuity and the design of Baptism." *Bap. Mag. July, 1821.*

#### ON ADMITTING STRANGERS TO CONFERENCE.

*Gentlemen,*

THE query of J. L. page 179. of your last Number, is worthy of serious attention; as much good may be produced and much injury prevented, by a proper line of proceeding on the subject to which it refers. I feel sincerely conscious of my inability to give advice on so delicate a question; but I submit a few thoughts to your inspection; and shall rejoice, if you be induced to lay them aside to make room for a reply more to the purpose.

The subjects that occupy the attention of our conferences may be divided into two very distinct classes; the general, and the occasional or particular. The former includes, reports of the state of the churches and the progress of the cause of the Redeemer; the discussion of plans for promoting and extending his kingdom; and the devising of means to prosecute those plans. During deliberations on subjects like these, I can see no inconvenience that could arise from the presence of any respectable person. The younger members of our churches might gain useful information on many of the duties of their new profession, important instruction in the due discharge of them, and animating encouragement to exertion and perseverance. The reports on the decay of religion in any particular society, and the examination of the causes of such decay, might administer caution to the inexperienced, and teach him "that thinketh he standeth, to take heed lest he fall." On these occasions, therefore, it may not only be proper but advantageous to encourage the attendance of the members of our churches, or of any other person who may desire it. And, if the minister, or an experienced member, of a neighbouring church of another denomination, should request to be present, let him be admitted. His advice and remarks may be very beneficial.

But unhappily, affairs of a very dif-

ferent nature too often become the subject of discussion at conferences. Sometimes, the awful falls and distressing apostacy of such as have stood high in profession, involve churches in confusion, and oblige them to seek the advice and assistance of their brethren in conference; to whom it may become necessary to enter into a detail of the painful circumstances. At other times, two individuals, both highly esteemed by their brethren and both eminent for many christian graces, such is the imperfection of the best of mortals! are, by some deplorable misunderstanding, or by the arts of wicked men, set at variance with each other; and, like Paul and Barnabas, the contention is sharp between them. Their friends, and perhaps the parties themselves, bring their disputes before the conference, in order that measures may be taken to terminate them; and it frequently happens that much improper temper is displayed and much unseemly recrimination occurs. In these and all similar cases, it has long appeared to me, that justice to the parties and respect to the cause of religion make it highly desirable, that as little publicity as possible should be given to the discussions of conference. Many facts may be disclosed and many things said which might greatly injure the character and usefulness of the parties, if they were divulged in the church or in the world. And what profit can possibly accrue to persons, equally inexperienced probably in divine and human affairs, from hearing of the failings or witnessing the imperfections of christians of good repute and long standing? It must lessen if not destroy the respect to individuals which they may, upon the whole, merit from their younger brethren. It has also a natural tendency either to make the young convert despair of obtaining that establishment in grace and consistency of conduct which he knows the scriptures require; or to render him careless in his endeavours to adorn the doctrine of God his Saviour in all things, under the sanction of the failings of those to whom he has been taught to look up, as to pillars in the church. Whether it produce despondency or presumption, it lowers his standard of perfection, checks his exertions to attain it, and hinders his growth in grace: injuries to which the lambs of the flock of Christ ought not needlessly to be exposed. As to those who belong to other denominations, or who make no profession, to

permit them to be present on these painful and trying occasions, would be wantonly to discover the nakedness of the land and to open the mouths of gainsayers.—I have therefore long wished that discussions of this unhappy description were strictly confined to the members of conference; and that the churches would take care to send persons to conference qualified to manage them.

These indigested hints, I submit to the consideration of the churches.—“I speak as to wise men; judge ye what I say.” **MONITOR.**

May 1, 1822.

P. S. I had intended to have ventured a few observations on Query 3d, by R. H. p. 179, but on considering it, I find it involves so many important subjects that I, at present, forbear. What are the businesses “which oblige men to pay a degree of attention to them on the Lord’s day?” To me, they multiply as I reflect on them. The query, however, is highly interesting to all who wish to act consistently; and a faithful, judicious reply to it, would greatly benefit society. I hope therefore that some able pen will soon be employed upon it; and shall anxiously look to your future numbers for the result.

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## GENERAL BAPTIST OCCURRENCES.

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### OBITUARY.

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On Monday, Feb. 11, 1822 died Mr. THOMAS PARKINSON, of *Draycott*, Derbyshire. He was born, at *Quorndon* in Leicestershire, in 1799. He did not long enjoy the care and attention of his amiable mother; she died a few years after his birth. She is represented to have been a professor of real piety; who just before she died, lifting up her hand, said, “Happy, happy, happy!” and expired. Within less than two years after her departure, his father was removed into eternity, by consumption, the disease that had summoned her away. Thomas, their only child, still possessed kind relatives—an affectionate grandmother, Mrs. Jarvell, of *Draycott*, who acted as a mother to him, and now mourns his loss, and several aunts and uncles; one of whom, Mr. White of *Cotes* was appointed his guardian. For his educa-

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tion, he was placed for some time under the care of Mr. Rogers, then of *Beeston*; after this he passed several years as a pupil of Mr. Felkin of *Kegworth*; and then, for a short time, received some instructions from Mr. Pike of *Derby*; at whose house he afterwards resided for a considerable part of several successive years, devoting himself to private study. It is not to be supposed that a life, short as his, should abound in incident. In childhood, he appeared of a thoughtful turn; in youth, he discovered the mature discretion and wisdom of age. Some of his nearest relatives were Methodists, and when he first went to reside occasionally at *Derby*, he was accustomed to attend part of the day at the Methodist chapel; but afterwards he attended principally with the Baptists. He did not however actually join the church among whom he worshipped. This probably sprang, partly from a spirit of deliberation, which seemed natural to him: a spirit, proceeding from pure motives, but carried at times, almost to an extreme. It also probably proceeded partly from an attachment to some of the excellencies of the Methodists. He knew how beneficial to the best interests of multitudes had been their holy zeal: a zeal that shone brighter when contrasted with the lukewarm indifference of some who plume themselves on more correct views of christian doctrine, but who display much less of the glowing fervour of christian spirit. He contrasted also the kindness and respect, with which the Methodists treat those they call to labour among them, with the very different treatment experienced by many (not all) General Baptist Ministers. And a mind much less penetrating than his could discern, that where professed friends treat their ministers with unkindness and disrespect, the cause of religion is not likely to flourish among them. Thus, it may be said that he continued for a time in a state of indecision, apparently attached to the principles of the Baptists, but on some points, to the conduct of the Methodists. This conduct on his part does not appear to have proceeded from a want of real religion, but probably from a sense of the importance of its extensive prosperity. For he was such an one as any church might have rejoiced to welcome and to enrol among its members. His strict integrity, habitual conscientiousness, and almost unblemished life, would have adorned the profession of religion, in the

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most pious church on earth. The prosperity of religion appeared to be near his heart; and notwithstanding what has been said of his attachment to the Methodists, his chief exertions were evidently, in life and death, directed to its promotion in our connection. He did not slight the connection for its faults, but would have rejoiced to see those faults removed. In 1817, he was appointed, though then not eighteen, a member of the committee of the Foreign Mission, nor had the committee a more attentive member. In the society's darkest day, he still stood firm to its interests. When an almost general torpor appeared to many to render exertion hopeless, he still hoped; and to his unshaken zeal and that of but a few others, at that period, the society is, under God, indebted, not for its present prosperity only, but even for the continuance of its existence.

In Nov. 1820, he was attacked by indisposition, and notwithstanding the application of the proper means for restoring health, gradually grew worse till he sunk into a confirmed consumption. For several months, indeed, his state was such as to allow reasonable hopes of his recovery; but the complaint proceeded, slowly, yet surely, in its progress, till all hope vanished from the bosoms of his friends, though he himself still seemed to think he might recover. Nevertheless he appeared resigned to the divine will. On various occasions, he expressed his hope in the Redeemer, and spoke of the love of that divine Friend. On one occasion, in conversation with the writer, he enlarged in a forcible and impressive manner on the Saviour's love, and on praying to feel more of it; "I have," he observed, "an idea of being engulfed in it." In the same conversation, he spoke strongly on praying for deeper views of the evil of sin, and remarked that these two subjects were enough for any prayer. He observed that he had conversed with several persons on this subject; and appeared to think that christians too often pray for minor blessings, while they neglect to implore a deep acquaintance with those two all-important subjects.

On another occasion, he spoke on the subject of baptism, and observed that, just before his illness came on, he was getting into that state in which he thought he should soon have decided. He spoke of himself as one of those who are almost too anxious to do right; and referred to God as knowing his

motives, if he had done wrong by not attending to that ordinance. He mentioned that, during his illness, he had thought of going to Buxton and being baptized in one of the warm baths there. Probably the flattering nature of his complaint, which still led him to think the restoration of health not unlikely, prevented the execution of this design.

On many occasions, he expressed his resignation to the divine will, and his value for the doctrines of the cross. He observed that he trusted he had committed his soul to Jesus Christ; and uttered an expression to the following purport, "Let us go to him—We want no one else—There is enough in him to last us for ever." At various times, he expressed his hope of meeting christian friends in future blessedness; and urged one of his female friends to prepare for death; observing to her, that then, if permitted, he would be the first to welcome her to heaven.

During a considerable part of his illness, he was free from positive pain; but on the morning of his death, suffered considerably. He then expressed an earnest wish to die, adding however, "Not my will but thine be done:" which appear to have been the last words he uttered.

When a pious female missionary was removed by death, a little while ago, in Jamaica, a negro, explaining what he supposed to be the reason, said, "God have him garden—She one of de fruit—him take de ripe fruit first." Perhaps the negro's words express the cause of our friend's removal.

Mr. Parkinson left the subjoined sums to different religious institutions.

|                                                                                 |       |
|---------------------------------------------------------------------------------|-------|
| To the General Baptist Missionary Society . . . . .                             | £1000 |
| To the General Baptist Home Do.                                                 | 200   |
| To the General Baptist Academy                                                  | 100   |
| To the Bible Society . . . . .                                                  | 300   |
| To the Particular Baptist Missionary Society . . . . .                          | 50    |
| To the Particular Baptists, for supporting a Native Preacher in India . . . . . | 220   |
| To the Methodist Missionary Society . . . . .                                   | 50    |
| To the Religious Tract Society . .                                              | 50    |

Let his removal impress, especially on the young, the necessity of preparing to meet their God. Youth furnishes no security against death; for he was young—yet he is gone. No intemperate excesses sunk him to the grave; for he listened to the precepts of Jesus—yet he is gone. Young man, young woman, prepare to meet thy God!

Mrs. SARAH HOBSON, relict of the late Mr. George Hobson,\* of Boston, Lincolnshire, exchanged this life for a better, March 23d, 1822, aged seventy-five. She had been an useful and honorable member of the church at Boston about twenty-five years; and in the relative capacities of a wife, a mother, a member of society and of the church of Christ, few have surpassed her. The poor have, by her removal, been deprived of a generous and kind benefactress; for she was not contented merely to say, "be ye warmed and be ye filled;" but contributed liberally of her substance for the relief and amelioration of their distresses.

Mrs. H. was regular and punctual in her attendance upon the preaching of the word, and at the meetings for social prayer, so long as health and strength permitted. She evidently "loved the gates of Zion," and was desirous of promoting the "prosperity of Jerusalem."

Her death was preceded by a gradual decay of nature; but while her "earthly house of this tabernacle" was dissolving, her heart was not troubled, knowing that a mansion was provided for her in her Father's kingdom. This enabled her to consider her afflictions as light and momentary, when compared with that "far more exceeding and eternal weight of glory," reserved in heaven for all those who have fled for refuge to an all-sufficient Saviour.

Her pastor, Mr. Wm. Taylor, preached an appropriate funeral discourse, from Phil. i. 21. "To die is gain."

Mrs. H. is the *fifth* member of the church at Boston who has been removed by death since the last Association. May these visitations of divine Providence have a proper effect upon the survivors!

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### CONFERENCES.

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The LONDON CONFERENCE was held, April 10, 1822, at Aylesbury. Reports concerning the state of religion in the various churches, were received, which upon the whole gave a pleasing view of the progress of the kingdom of the Redeemer. Measures were recommended for reviving the G. B. interest at Amersham, Wendover, and Aylesbury; and a monthly supply of ministerial aid for the latter place was arranged. Some ministerial assistance was also promised to the friends at Tring. The situation of the G. B. cause at Rushall was also considered, and advice given. In the afternoon, Mr. Henham preached, from Luke xiv. 22; and Mr. Wallis, in the evening, from Heb. xii. 1. The next Confer-

\* See G. B. Repository, Vol. II. p. 132.

ence to be held at the New Meeting-house, Commercial Road, London, Sept. 13, 1822.

The WARWICKSHIRE CONFERENCE met at Longford, May 7, 1822, when Mr. Cheate of Birmingham, preached in the morning, from 1 Pet. ii. 4, 5, and Mr. Barnes, of Austrey, in the evening, from Acts ii. 42.—At this Conference it was agreed that the Coventry case be recommended to the attention of the Association.—The church at Longford was recommended to apply for assistance at Bedford.—Mr. Hall was requested to attend the conference at Barton, in behalf of the infant cause at Coventry; and also to attend the ensuing association as the representative of this conference, and the churches belonging to it.—That the friends at Coventry be recommended to make quarterly collections towards the rent, and weekly subscriptions towards the expences of the supply.—It was recommended to those churches which had not collected for the Meeting-house at Austrey, to do it as soon as possible.—The next Conference to be at Caudwell, Sept. 3, 1822: Mr. Cramp, of Longford, to preach.

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### RELIGIOUS AND BENEVOLENT INSTITUTIONS.

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It has been thought that our readers would be pleased to have a concise account of the progress of the various Institutions for religious and benevolent purposes which have held their Annual Meetings, in the Metropolis, during the past month. We have, therefore, omitted the "VARIETIES," and taken some pains to collect as much information on this interesting subject, as our opportunities permitted. When the *Reports* of the several Societies are printed, we shall be able to present more accurate statements of the proceedings of the leading Institutions, and the actual sums expended in the cause of benevolence. This we shall probably introduce in future numbers. In the mean time, we shall confine ourselves, at present, to such facts respecting the *operations* of each society, as were collected at its anniversary, without attempting to describe the *meeting* or report the *speeches*; which would far exceed our limits, and would not perhaps be equally instructive. Suffice it to say, that the meetings were numerous and respectable; the speakers, lively, eloquent

and loudly applauded; and the collections, liberal.

May 2, 1822, the PHILANTHROPIC INSTITUTION celebrated its Anniversary, at the City of London Tavern; Lord Viscount Bulkeley in the chair. The Report presented a gratifying account of the success of this valuable Institution, in the reformation of criminal boys and the children of convicted felons. In the course of last year, twenty-eight boys and girls were admitted, some of whose fathers had been sentenced to death or transportation; and nine were oriminal boys of the most depraved dispositions. During the last year, one hundred and ninety-four youths of both sexes had been under the protection of this Institution; and the number now remaining was fifty-five apprentices, sixty-six boys and forty-two girls; making a total of one hundred and sixty-three. Of those who left the Institution, in the last eight years, fifty-three young women were placed at service, and sixty-five young men completed their apprenticeships: thirty of the young men, prior to their entering the establishment, were criminal offenders, and thirty-five the children of convicts. Of these sixty-five young men, forty-three quitted the house with considerable sums saved by means of extra work; and are now become respectable and industrious members of society.

The LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS, held its fourteenth Anniversary, May 3, 1822, at the Mansion House. Sir T. Baring in the chair. The Report stated that four new Auxiliaries had been formed in England and two in Ireland.—That the school now contains thirty-three boys and forty-four girls, of which seven boys and three girls had been admitted during the last year, and four boys and six girls had been apprenticed, while five had been removed by their friends.—That a converted Jew, father to several of these children, was baptized in December last.—That two new tracts had been added to the former published by the society for the use of the Jews; that the sale of the Jewish Expositor had considerably increased; and that editions of the Prophets in Biblical and German Hebrew are preparing.—That eight students have been received in the seminary for missionaries to the Jews, two of whom are now employed on the continent, and two others preparing to go thither very soon.—That, in Holland, the objects of the society gain support, where there are many Jews who converse freely with the missionaries, and receive the Hebrew tracts and scriptures with gratitude; and

that in Prussia, Poland, Spain and Denmark, appearances are encouraging. The finances of this institution are in a flourishing and improving condition.

The PORT OF LONDON SOCIETY held their fourth Anniversary, May 6, 1822, at the City of London Tavern; Lord Gambier in the chair. The Report stated that, at most of the out-ports of the United Kingdom, seamen have now chapels devoted to their use—that preaching on board private vessels had greatly increased; and that, in various ways, the moral and spiritual welfare of this interesting class of men had been promoted—that similar measures had been adopted in the United States of America, particularly at Boston—that the unwearied exertions of the British and Foreign Seamen's Friend Society in establishing devotional meetings of seamen, under the Bethel Union Flag, have been zealous, honourable and successful; and have been imitated by a small society of the same nature established at Gibraltar—and that the Floating Chapel on the Thames continues to be well attended. Many anecdotes were detailed to shew the effects of religion on the seamen, and the great moral change now taking place among them.

The Annual Meeting of the LONDON FEMALE PENITENTIARY took place, May 6, 1822, at the Crown and Anchor Tavern; W. Wilberforce, Esq. M. P. in the chair. During the last year, one hundred and forty nine applications had been made to the Society for admission: fourteen young women had been placed in situations; thirty nine restored to their friends; twenty discharged or left the house; one passed to her parish; and one died. Very affecting anecdotes were related of several of the applicants; and letters read from those who had been placed in services, expressing their gratitude, and requesting to become subscribers. There are at present one-hundred inmates in the asylum. The receipts of last year amounted to 4075*l.* 19*s.*: and the expenditure to 3950*l.* 19*s.*; but there still was a balance against the Institution amounting to 500*l.* The report concluded by urging the necessity of increased funds, to enable the committee to meet the many distressing cases which come before them.

The NAVAL AND MILITARY BIBLE SOCIETY'S Annual Meeting was held, May 7, in the King's Concert Rooms; Lord Gambier chairman. The Report commenced by detailing the exertions of the society in the Army and Navy, where much good had been effected; it then

acknowledged the liberal support it had received from various auxiliary societies, especially from Portsmouth; and a liberal donation of 300*l.* from Edinburgh. The receipts and expenditure of the last year were about 2050*l.* but there still remained a debt of 1332*l.* which had checked the gratuitous distribution of the scriptures: 8631 copies however had been circulated, and the result was truly gratifying. In the West Indies, a Bible had been put up to sale, and a serjeant had bid one pound for it; but was out-bid by a superior officer. The officers of the regiment afterwards procured another copy and presented it to the serjeant.

May 7, 1822, the SUNDAY SCHOOL UNION held its Anniversary at the City of London Tavern; J. Butterworth, Esq. M. P. in the chair. One thousand persons were present, and many left for want of room. The report stated, that Sunday Schools had been established in France, India, Ceylon, New South Wales, Van Dieman's Land, South Sea Islands, West Africa, South Africa, America, Canada, Newfoundland and the West Indies. It is calculated that twenty thousand heathen children are receiving education in India. In the United States, the New York Sunday Schools contain nine thousand scholars, and upwards of twenty-four thousand are taught, under the auspices of the Philadelphia Sunday School Union. In Newfoundland, there are seventeen schools and one thousand and eighty children; and, in the West Indies, six thousand scholars, chiefly among the slaves. In the South Sea Islands, two hundred and thirty boys and twenty girls are instructed. In London, the number of Sunday scholars reported was fifty-two thousand five hundred and forty-nine children, and four hundred and seventy-eight adults, taught by four thousand eight hundred and seventy gratuitous teachers; being an increase of three thousand six hundred and eighty-seven scholars in the last year. At present, more than six hundred thousand children are receiving the benefit of instruction in Sunday Schools; besides many which have not been returned. In three counties in Wales, there was a total of Sunday scholars, including children and adults, amounting to one-fifth part of the population.

The IRISH EVANGELICAL SOCIETY'S Anniversary took place, at the City of London Tavern, May 7, 1822; Mr. Walker, the Treasurer, in the chair. It appears that this society has ministers labouring at fifteen stations with assiduity, zeal and success. Two of the natives have been encouraged to preach the gospel in their own

language. Sunday and week-day schools, Bible and Tract associations, Dorcas and benevolent societies of various descriptions, have been established in every practicable situation. At the society's academy in Dublin, four students have finished their course, and engaged in the work of Evangelists, and their places are supplied by four others in the academy, which supports eight students. The Treasurer reported, that he had a balance in hand of only 13*l.* 5*s.* 10*d.*: and that though the net receipts of the last year had considerably increased, yet the expenditure had increased in the same proportion.—The report concluded its details thus: "Ireland, pined by want, bewildered by superstition, lacerated with her wounds, kneels before you and implores your assistance. She urges her plea, by all the motives of compassion, by all the claims of justice, by all the endearments of relationship, and by all the sanctions of religion. And shall she plead in vain? No, she shall not. Your principles, your sympathies, your privileges, your obligations, all forbid. Her miseries, her sufferings, her claims, and her tears are registered in heaven; and, in connection with your increased contributions and extended exertions, the Angel of Mercy shall visit her benighted stores, and crown her hitherto distracted and perishing community with the gospel of love, peace and salvation."

The RELIGIOUS TRACT SOCIETY held its twenty-third Anniversary, May 10, at the City of London Tavern; Mr. Reyner chairman. Since the last anniversary, there have been issued by this society, five millions, two hundred and twenty-two thousand, four-hundred and seventy-five religious Tracts; being an increase above the last year's issue of three-hundred and eighty-eight thousand, seven-hundred. Since the establishment of the Institution, in 1799, no fewer than forty-five millions have been put into circulation, exclusive of many millions printed abroad, at its expense. Within the last twelve months, sixteen new Tracts have been added to the first Series of the publications by this Institution; five, to the second Series; two, to the Broad-sheets; and eight, to the Children's Books. Considerable improvement has been made in the printing and paper, and some reduction in the wholesale prices of the Tracts: and great exertions used to induce hawkers to substitute these useful little works for the baneful trash they usually circulate. Wakes, theatres, prisons, convict ships, workhouses, hospitals, &c. &c. have been visited, and silent monitors distributed; and, in some instances, these monitors have opened the

way to the public preaching of the gospel, in depraved and destitute villages, where it had not been previously known.—The Report records with gratitude the augmented liberality by which the funds have been replenished. During the past year, twenty new auxiliary societies have been formed in aid of this Institution, and liberal contributions have been remitted from those previously existing. The committee have corresponded with foreign Tract societies, which have risen, in holy emulation of this, in Holstien, Denmark, Sweden, Norway, Hamburg, and Bremen; to several of which they have granted generous pecuniary aid. It has also extended its munificence to various active persons who are either labouring as missionaries among the mahometans and pagans, or preparing the way for the establishment of missions.—The king of Prussia has presented a donation of three-hundred dollars to aid the circulation of religious Tracts in Saxony; and one individual in Westphalia has, within the last two years, printed and circulated, at his own expence, one-hundred and fifty-thousand Tracts.

The AFRICAN INSTITUTION'S sixteenth Anniversary was held at the Freemason's Tavern, May 10, 1822; His Royal Highness the Duke of Gloucester in the chair. From the Report of this laudable Institution, we regret to find that, notwithstanding the efforts of individuals, of societies, and of governments, a deplorable increase had taken place in the slave trade, during the past year, chiefly by vessels under the flag of France, though probably, in many instances, by persons unconnected with that nation. The whole of western Africa had swarmed with slave ships; and an active and increasing trade had also been carried on, on the eastern shores of that ill-fated continent. The chief seat of this inhuman traffic has been at the river Bonny and at Calabar: at the former, one hundred and ninety ships, and at the latter, one hundred and sixty, had entered to purchase the wretched inhabitants. It is, however, soothing to our irritated feelings to learn that, however tardy and evasive the long established states of Europe may have shewn themselves in their attempts to put a stop to this disgraceful commerce, the liberal governments of North and South America are taking vigorous measures to oppose it. A senator from America was present at this meeting; and, in a very appropriate speech, assured the company of his countrymen's good disposition to second the views of the Institution.

The eleventh Anniversary of the PROTESTANT SOCIETY was held May 11, 1822,

at the City of London Tavern; Lord John Russell in the chair. The company was numerous and highly respectable. This society, which originated in the opposition to Lord Sidmouth's attempt to impose new fetters on Dissenters, has for its object the protection of religious liberty. It appears to have been actively employed since the last anniversary, in resisting various encroachments on the rights of Dissenters; and, in most cases, had interfered with success. The proceedings were classed and commented upon by Mr. John Wilks, in an animated and highly applauded speech, which lasted three hours and twenty minutes. Of this elaborate oration, we may perhaps, on a future occasion, present our readers with the outlines: at present our limits forbid the attempt.

FEMALE BENEVOLENCE TOWARDS THE JEWS—May 13, a meeting of elegantly dressed Ladies, among whom were several of distinguished rank, assembled at Freemasons' Hall, with a view to assist the Society for converting the Jews. Previous to the meeting, tables had been placed round the room, which were covered with cloths, and tastefully decorated with patchwork, dolls, pin-cushions, drawings, baskets, ornaments of various descriptions, and every fanciful species of work, which female ingenuity could produce. These had been made by Ladies in the country, who, interested for the welfare of this Institution, devote their leisure to such works, and send them annually to London for Sale. The room was so laid out as to have the appearance of a Bazaar or public market place; and behind the tables several Ladies of the Committee were seated to dispose of the articles. By one o'clock, the room was crowded with highly respectable females, who proceeded to the various stalls to make their purchases, and in a short time cleared the tables. The produce, which amounted to a very handsome sum, afforded a very acceptable addition to the funds of the Institution to which they were devoted.

The third Anniversary of the HOME MISSIONARY SOCIETY was celebrated, May 13, 1822, at the City of London Tavern. Taught by the experience of the last year, two large rooms were provided, and arrangements made for holding the meeting in two divisions. But, though one of these was the largest room in the city, it was found necessary to obtain a third room, at the Old London Tavern opposite, which was speedily filled by the friends of Home Missions. R. H. Marten, Esq. presided in one of the rooms, at the City of London Tavern; Thos. Thompson,



Esq., in the other; and Dr. Collyer, at the London Tavern. The Report was read to each of the meetings; and stated, that this Institution has now twenty-two missionaries who preach, among a village population of eighty thousand souls, to no less than fifteen thousand hearers, residing in one-hundred and fifty-nine villages; and that they have several thousand children in their Sunday schools. The receipts, during the past year, have been only 3000*l.* and their expenditure 3500*l.* and large claims for assistance are made on the committee, to which they cannot attend for want of adequate funds. We trust that this complaint will soon be removed. May 14, the Rev. S. Lowell preached for this Society, at Albion Chapel, from Hos. iv. 6; and the following day, the Rev. Dr. Collyer pleaded its cause, at New Court, Carey Street, from Prov. xxix. 18. Never was there a young society that advanced with greater rapidity: may it go on and prosper.

The Friends and Supporters of the CONTINENTAL SOCIETY celebrated their Anniversary, May 7, 1822, at the Freemason's Tavern; Sir T. Baring in the chair, supported by several English and Foreign gentlemen of distinction, and a numerous company of ladies. The object of this Institution is the distribution of Bibles, Testaments and religious publications over the Continent of Europe. It appeared by the Report, that, during the last three months, three hundred and seven new Testaments, twenty-five Bibles, and three hundred and fifty-five gospels and epistles had been circulated, by the agents of this society, during their visits to the Continent, where they were received with kindness and attention.

The MERCHANT SEAMEN'S BIBLE SOCIETY held its fourth annual Meeting, May 13, at the City of London Tavern; Lord Exmouth in the chair. The Report detailed a number of instances of the cordiality with which Bibles had been received on board ships in the river Thames; and of the readiness of seamen to purchase them. The total sale in London, since the last anniversary, was two hundred and fifty-five Bibles and eighty-nine Testaments. The total distribution of the society, since Feb. 1818, had been sixteen thousand two hundred and eight Bibles; and eight thousand seven hundred and seventy-eight Testaments. So large a diffusion of the Scriptures to a class of men, so long neglected, has already been productive of the most beneficial results.

BRITISH AND FOREIGN PHILANTHRO-

PIC SOCIETY.—This is a new Institution, established, at a public meeting, held at the City of London Tavern, May 15, 1822; Mr. Lockhart, M. P. in the chair. Its object is to afford permanent relief to the peasantry of Ireland and the British agricultural and manufacturing labourers, without prematurely disturbing existing Institutions, by establishing a system of social intercourse and arrangement. The plan has been tried to a certain extent, for a number of years, by Mr. R. Owen, of New Lanark, and has, according to him, completely succeeded. The proposer had submitted his plan to parliament, but it was not carried; and it is now intended to make an experiment at the expence of individuals. Many highly respectable gentlemen were present, and spoke in favour of the design; one of whom had presented the sum of five thousand pounds and a tract of land towards the establishment of New Lanark.

The BRITISH AND FOREIGN SCHOOL SOCIETY, celebrated its seventeenth Anniversary, May 16, 1822, at Freemason's Hall; His Royal Highness the Duke of Sussex in the chair. The Report stated that the annual expences of this Institution amounted to double its income. In the central school, five hundred boys and three hundred girls are educated; and twenty-one thousand four hundred children have been received since its foundation. During the past year, thirty masters were prepared to propagate the system, and eight missionaries had studied the plan in order to introduce it into their schools among the heathen. Seven young natives of Madagascar, sent to this country for education, by the king of that island, and supported by the British government, were seated behind the chair. The progress which they had made was stated to be very encouraging; and pleasing specimens of their penmanship were handed round the meeting. The Report represented the System as spreading throughout this country. In Ireland there existed, at present, five hundred and thirteen schools, and about forty thousand scholars. In foreign countries, the system rapidly gains ground. In France, one hundred and fifty seven new schools have been opened, during the last twelve months; making about fourteen hundred schools in that country, open both to catholics and protestants. In Spain many new schools have been formed. In the Netherlands, in Sweden, in Russia, in Italy, in India, and in Africa, schools on the plan of this In-

stitution are founded; and thousands of children reaping the benefit of them. Emperors, kings, and states become sensible of the importance of the system, and anxious to promote its adoption.—The Treasurer stated that the expences of the last year exceeded the income full 450*l*, and the society was nearly six thousand pounds in debt. A handsome collection however was made at the door; several of the plates being held by ladies.

THE SOCIETY FOR PROMOTING THE ENLARGING AND BUILDING OF CHURCHES AND CHAPELS held its Annual Meeting, May 20, 1822, in Lincoln's Inn Fields; the Archbishop of Canterbury in the chair. In the last year, sixty-eight applications had been made and fifty-four grants allowed. During the same time, increased accommodation had been provided for sixteen thousand worshippers; twelve-thousand seven-hundred of which are free sittings; making a total, provided by this society, of sixty-six thousand sittings, fifty thousand of which are free.

ENGLAND'S SYMPATHY WITH IRELAND.—In consequence of the failure of the last crop of potatoes, the peasantry of many parts of Ireland are reduced almost to a state of famine: many families having literally perished through want of food. Their distress appears not to have been generally known in England, till within these few weeks. Some benevolent individuals endeavoured to rouse the sympathy of their fellow subjects, by statements and appeals in the public papers. The happy and honourable result was that, in a few days, a public meeting was called at the City of London Tavern, to devise means of relief; and a

spirited subscription was instantly opened. Noblemen, merchants, bankers and public companies have generously contributed their hundreds of pounds each; the middle classes, their guineas and pounds; and the poor, their crowns and shillings: so that a sum exceeding thirty thousand pounds has already been raised, and subscribers continue to pour in. Many country towns have followed the example of the metropolis; and several dissenting churches have made public collections. Government also has pushed a bill through parliament; granting fifty thousand pounds, to be spent in employing and supporting the fanishing Irish.—Such an instance of public spirit ought to be recorded for the honor of Old England!

We cannot close these notices better than in the words, which conclude the Report of the Religious Tract Society.

“Britons! congratulate one another on the name you bear, and the character you sustain; for the grand distinction of our island is her unbounded benevolence, which, while it bears on the temporal concerns of man, is principally characterized by its influence on his everlasting welfare. Every day your christian charity swells into a fuller and fuller tide, bursting all anticipated limits; and, by channels and outlets before unknown, it enriches the boundless and barren plains through which it flows. How joyful the consideration, that, through the mighty energies of the Spirit of God, the ever flowing tide of your beneficence is gradually effecting the advancement of Jehovah's kingdom, the extension and establishment of the Saviour's triumphs, and the immortal interests of the human race.”

## POETRY.

### THE DYING CHRISTIAN'S REWARD.

Arise! with Angels' shouts of praise,  
To dwell throughout immortal days,  
In happy worlds above;  
Then rise to Heav'n's celestial shore,  
Where glory reigns for evermore,  
With Jesu's voice and love.  
Seraphic sounds flow from on high,  
Beyond the blue æthereal sky,  
Where you with Saints shall join;

And there unmov'd when realms decay,  
When earth and seas shall pass away,  
With flames from heav'n divine.  
O! then, the happy soul is flown,  
To crowns of joys, no mortals own,  
And nature sinks to rest:—  
Fly! Fly! with wings angelic fly!  
And glide triumphant thro' the sky,  
To thy Redeemer's breast. T. S.

# Missionary Observer.

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## SKETCHES OF MISSIONARY HISTORY.

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### *PARTICULAR BAPTIST MISSION TO INDIA.*

It is probable that many of our Readers have more acquaintance with the history of this important Mission than with that of most others. Its being conducted by baptized Christians, is a circumstance that has recommended it to their attention. Various particulars also respecting its history, at times appeared in the former series of the Repository, yet to omit its history altogether here might be deemed improper, while in these sketches an attempt is made to furnish a brief view of the history of the principal Missions that are now endeavouring to evangelize the world.

At the period when the Baptist Missionary Society rose into existence, very little was doing to diffuse the knowledge of Christ in the world. The precept, Go ye into all the world and preach the Gospel to every creature, seemed almost forgotten by his professed disciples. The Moravians, indeed, had long been patiently toiling in the Missionary Field, yet to a considerable degree in stations where the thinness of population, and the very state of the country precluded the possibility of extensive success. The great and good Swartz had laboured in India, first under the sanction of the Danish Missionary College, and then for a short time under that of the Society for Promoting Christian Knowledge. But this Mission was in

a weak state, and carried forward with but little spirit by its European managers. The Society for Promoting Christian Knowledge had degenerated, and had become, to a considerable degree, a Society for spreading prayer-books and promoting Church-of-Englandism, instead of labouring to diffuse the Gospel of Jesus. The Methodists had, it is true, come into contact with Pagans among the West Indian Slaves, and there had done well; but the vast nations of Heathens that people so great a portion of the Globe, were almost universally neglected.

It was, we conceive, scarcely possible for pious men not to have some thought respecting so large a portion of the human family, dead in trespasses and sins. Some felt and even wished to call others to action. Doddridge, as far back as 1742, in the dedication of a sermon to a number of Dissenting Ministers, had proposed the following query: "Whether something might not be done in most of our congregations towards assisting in the Propagation of Christianity ABROAD; and spreading it in some of the darker parts of our own land?" A model for Associations was then also proposed for uniting the prayers and contributions of the followers of the Saviour.—A model of such a kind, that in various respects it

might be highly advantageous to copy from it in the Associations of the present day. Yet whatever might be the desires of a few pious men, little was done. The Church of Christ continued to indulge its guilty slumbers while the world was perishing. The Saviour's command to preach the Gospel everywhere, still indeed remained in the Sacred Volume but slighted, disobeyed, and standing rather to condemn the wicked inactivity of the age, than to direct Christian exertions.

On October 2, 1792, the Particular Baptist Missionary Society was formed at Kettering, when it was determined that the Society should be called *The Particular Baptist Society for Propagating the Gospel among the Heathen*. For nine or ten years before, Mr. (now Dr.) Carey, who has since occupied so distinguished a station among the heralds of salvation to the heathen world, had had his mind impressed with desire for the conversion of the Heathen. He brought the subject before his Brethren in a pamphlet entitled, "An Inquiry into the obligations of Christians to use means for the Conversion of the Heathen;" and his conversations, prayers, and sermons, were mostly accompanied with something relative to this subject.

In May, 1792, at the Annual Meeting of his Brethren in their Midland Association, he preached a sermon at Nottingham from *Isa. liv. 2.*, in which he urged them to *expect great things, and attempt great things*. The final result of his exertions was the formation of the Society above-mentioned. The first subscription proposed by the Society, amounted to but thirteen pounds two shilling and sixpence. As soon, however, as the object of the

Society was known, they met with further encouragement and support, not only from the members of their own communion, but from Christians of other denominations.

About the same time, Mr. John Thomas, who, of late years, had made some attempts for the propagation of Christianity in Bengal, was in London, endeavouring to establish a fund for sending Missionaries to that country, and was himself anxious to obtain a suitable companion to return with him. He had first sailed to Bengal in 1783, as surgeon of the Oxford East Indiaman, and immediately on his arrival, he tried to set on foot some plan for the spread of the gospel in that benighted region.

India at the time of Mr. Thomas's arrival, was in a condition most deplorable. He observes—

On my arrival at Calcutta, I sought for religious people but found none. At last, how was I rejoiced to hear that a very religious man was coming to dine with me, at a house in Calcutta; a man who would not omit his closet hours, of a morning or evening, at sea or on land, for all the world. I concealed my impatience as well as I could, till the joyful moment came; and a moment it was; for I soon heard him take the Lord's name in vain, and it was like a cold dagger, with which I received repeated stabs, in the course of half an hour's conversation: and he was ready to kick me when I spoke of some things commonly believed by other hypocrites, concerning our Lord Jesus Christ; and, with fury, put an end to our conversation, by saying I was a mad enthusiast to suppose that Jesus Christ had any thing to do in the creation of the world, who was born only seventeen hundred years ago.—When I returned,

he went home in the same ship, and I found him a strict observer of devotional hours, but an enemy to all religion, and horridly loose, vain, and intemperate in his life and conversation.

After this Mr. Thomas adopted the singular expedient of *advertizing in the India Gazette for a Christian*. The following is a copy of his advertisement:—

#### RELIGIOUS SOCIETY.

A plan is now forming for the more effectually spreading the knowledge of Jesus Christ, and his glorious Gospel, in and about Bengal: any serious persons of any denomination, rich or poor, high or low, who would heartily approve of, join in, or gladly forward such an undertaking, are hereby invited to give a small testimony of their inclination, that they may enjoy the satisfaction of forming a communion, the most useful, the most comfortable, and the most exalted, in the world. Direct for A. B. C. to be left with the Editor.

To this advertisement he received but one reply to which a signature was attached, and this answer was intended, he supposed, merely to find him out; an anonymous note was also forwarded to him. After this Mr. Thomas returned to England, was baptized in London, and began to exhort in private societies, and to preach in different places, both in town and country. In 1786, he made a second voyage to Bengal, as surgeon of the same ship, and on his arrival, he met with a few pious people, with whom he agreed to have meetings for prayer, and afterwards he preached to them every Sabbath evening. An excellent friend wished Mr. Thomas to remain there, but to this he felt strongly opposed, yet being a man of exquisite sensibility, as well as of

ardent piety, his heart was melted with the view of the ignorance, superstition, and misery of the Hindoos; and notwithstanding the difficulties of the undertaking, he at length resolved to remain in the country, and to preach among the poor deluded natives, "the unsearchable riches of Christ." With this view he began in 1787 to learn the Bengalee language, and after some time he was able not only to converse and to preach in it so as to be understood by the people; but he translated into it, with the assistance of one of the natives, the gospels of Matthew and Mark, the Epistle of James, and some part of Genesis, several of the Psalms, and different portions of the prophecies, a few copies of which he circulated in manuscript among them. By these means a considerable stir was excited among the Hindoos. Several of them not only acquired some knowledge of the gospel, but appeared to be concerned for their souls; and there were even two or three who he hoped were sincere converts to Christianity, though they had not yet been baptized, nor relinquished their cast. Mr. Thomas laboured among them till the beginning of 1792, when he left the country and returned to England.

In 1793, the committee of the newly formed Society having gained some knowledge of Mr. Thomas, resolved to invite him to return to India as a Missionary, and Mr. Carey agreed to be his companion. His Church at Leicester, though greatly affected by the loss of a faithful pastor, yet offered no objection to his going. "We have been praying" (said one of them) "for the spread of Christ's kingdom amongst the heathen; and now God requires us to make the first sacrifice to accomplish it."

In June 1793, the two missionaries, together with Mr. Carey's family, embarked on board the Princess Maria, a Danish East Indiaman, and after a voyage of about six months, they landed safe in Bengal. On their arrival, Mr. Carey, as is usual with strangers, conceived a very favourable idea of the character and manners of the natives. But a little experience soon corrected these early impressions, and convinced him they were a base, cruel, avicious, deceitful race of men.

On arriving in India, Mr. Thomas took up his residence in Calcutta, under the idea of maintaining himself by his practice as a surgeon, while his colleague proceeded into the country with the view of cultivating some land for his support. Both of them, however, particularly Mr. Carey, had no small trials and hardships to endure at the commencement of their labours. Besides suffering much distress from the severe and tedious illness of his wife and children, as well as of himself, he was, for the first three or four months, reduced to the greatest straits of a pecuniary nature, so that he and his family were left in a foreign land, entirely destitute of the means of subsistence.

Mr. Carey fixed his residence at Hashnabad, about 40 miles east of Calcutta, a situation which appears to have been one of a dreary description. He remarks—

The part where I am building my house, is within a quarter of a mile of the impenetrable forests called Sunderbunds; and though quite deserted before, through fear of the tigers, the people are now returning, encouraged by my example; and we shall soon have 3 or 4,000 in our vicinity. These people, and all others in the neighbourhood, are much pleased with my coming, and two or

three days ago, a deputation of five or six Bramins, with a present in their hands, came to thank me, or rather to say that they were *glad* I was coming to live among them; for they have no such word as "thank you," nor any expression of *thankfulness* in all their language!

Notwithstanding all that was unpleasant in his circumstances, he added—

With respect to personal safety, I am just the same here as in England; my health was never better; the climate, though hot, is tolerable; but attended as I am with difficulties, I would not renounce my undertaking for all the world.

The moral degradation of the Hindoos, and the infidelity of Europeans, were calculated to cast a damp upon his spirits. Referring to this, he wrote—

'When I left England, my hopes of the conversion of the Heathen were very strong; but amidst so many obstacles, they would utterly languish and die, were they not upheld by God. I seem cast out of the Christian world, and am yet unable to speak with any advantage to the Heathen. I am still at a distance from my colleague, and have no Christian friend to stir me up, and encourage me in the ways of God. I am sometimes disheartened, not only by the superstitions of the Hindoos, but by the infidelity of the Europeans, who all tell me the conversion of the natives is impossible. In England, I should not be discouraged by the representations of unbelievers, but here I have no faithful brother to sympathize with me, nor am I yet able to make the experiment by preaching the Gospel. All my hope is in God; all my comfort arises from him. Though the superstitions of the natives were a

thousand times stronger than they are, and the examples of Europeans a thousand times worse; though I were deserted by all, and persecuted by all; yet my hope, fixed on that rock, would rise superior to every obstruction, and triumph over every trial. I feel happy in this, that I am engaged in the work of God; and the more I am employed in it, the more I feel it a rich reward. Indeed, I would rejoice in having undertaken it, even though I should perish in the attempt. What is there in the whole creation worth living for, but the presence and service of God? I feel a burning desire, that all the world may know this God and serve him.'

In 1794, the two Missionaries were invited to take the superintendence of two Indigo Factories in the neighbourhood of Malda. As this proposal not only opened to them the prospect of an ample supply of their pecuniary wants, but presented them with a large and important field of usefulness, affording each of them influence over upwards of a thousand people, and furnishing suitable employment for any of them who might lose cast for the sake of the Gospel: they both accepted of it without a moment's hesitation. Mr. Carey accordingly settled soon after at Mudnabatty, a place about thirty miles beyond Malda, and Mr. Thomas at Moypauldiggy, sixteen miles further north.

In these situations little or no permanent success appeared to crown their labours among the natives, though in November 1795, they united in forming a Christian Church at Mudnabatty; but, at first, it consisted only of four members, namely, the Missionaries themselves, and two Europeans of the name of Long

and Powel, whom they had baptized.

In most missions it is reasonable to expect, that several years should elapse before the Missionaries are sufficiently acquainted with the language, ideas, &c. of the people, to be able to address them with much effect.

A principal obstacle to their success among the Hindoos, appears to have been the institution of the cast.

The Hindoos, as is well known, were originally divided into four casts or tribes: the Brahmin, the Ketra, the Bice, and the Sooder; each of which is again subdivided into a number of different branches. None of these can ever quit his own cast, or be admitted into another. The station of every individual is unalterably fixed; his destiny is irrevocable. The members of each tribe must adhere invariably to the profession of their ancestors, and continue from generation to generation to pursue one uniform walk of life.

On this account, very few can read or write, that being the peculiar employment of the Brâmmhans and Caesto; very few others knowing any thing of it: and so great is the influence of example, that the Musselmans are as attentive to their imaginary cast, as the Hindoos are to theirs. To lose cast is attended with a dissolution of every relation and connexion in life; so that relatives and acquaintance will never eat, drink, nor smoke with them any more.—The most trifling incidents will occasion this loss, as eating or smoking with another cast or nation; and if any thing be mixed with water by one of an inferior cast, the eating of it degrades him who eats it.

On this subject Mr. Carey writes—

I cannot learn from whence the word cast came; the natives call it *jaét*. There are many fables about the origin of this distinction—these you have probably read. It does not appear to me to have any thing in it of a religious nature, or to be ever used as such, but merely as a distinction of the four tribes, which has been in after times extended to a distinction of employments and trades. It extends no farther than to eating and drinking, intermeddling with each other's employments, and intermarrying one among another. They may indeed eat the food of another cast if no water has touched it. Thus a bramin can purchase rice of a sooder, or even of a mussulman, and eat it; but none, except a bramin, can cook his food. A Hindoo can also smoke the same tobacco which a Mussulman has just smoked, but he must take off part of the hooka which contains the tobacco, and must not smoke through the same water. The loss of cast is indeed attended with very painful consequences; no one will eat, drink, or smoke with such a man; no one will marry his children: his wife, children, friends, and relations disown him, and are also great losers by what he has done, sometimes losing cast themselves in consequence of it; so that whoever loses cast ruins all his relations at the same time. I know an instance of a man whose cast is gone, through a woman in the family being obliged to live with a Mussulman during their government; and though he has offered a lack of rupees, or £10,000 sterling, to have it restored, it could not be done.

This custom has hitherto appeared a principal obstruction to the progress of the Gospel. A Hindoo that embraces the Gospel,

makes no common sacrifice: yet strong as is this infernal chain, it is at length broken.

Another powerful obstacle to the progress of divine truth, is the idea which the Hindoos are described as fond of cherishing, that man is merely a machine, and of course, not an accountable creature. One day, as Mr. Carey was discoursing on the nature and evil of sin, one of the principal people who heard him, declared he had never committed sin in his life. "We can do no wrong," said some others who joined in the conversation, "we are only instruments; our will is God in us." Mr. Carey then talked of particular sins, saying, "If you commit theft, lewdness, or murder, are they not your sins?" "O, no," they replied, "they are not our sins; it is God who does all." He used many arguments to convince them of the absurdity and wickedness of such ideas; but all was in vain, until at last he said, "Well, if you can do no sin, come eat some of my rice with me to-day. It will be God's act, not yours." With this they were struck dumb, and had not a word to reply.

The extreme profligacy; the avarice, duplicity, servility, and insensibility of the Hindoos, form other powerful obstacles to their reception of a pure and holy religion.

In 1796, Mr. John Fountain was sent out to strengthen the Indian Mission, and he reached Calcutta September the 19th.

About this time the Society attempted a Mission to Africa. Messrs. Rodway and Grigg were sent out in 1795 to that country. They left Spithead November 2, and arrived at Sierra Leone December 1. Governor Dawes manifested a disposition to befriend the attempt, but it termi-



nated unfavourably. Ill health soon rendered it necessary for Mr. Rodway to leave the country. Mr. Grigg acting unworthy of the Missionary character, embroiled himself in such unhappy disputes, that the Governor deemed it necessary to insist upon his leaving the Colony. The Society dissolved its connexion with him and he went to America, where Mr. Benedict, in his History of the American Baptists, mentions him as residing about 1812.

In India the Missionaries were at times cheered with hopeful appearances, but none of the native blossoms as yet produced any fruit. In September 1796, Mr. Thomas writes—

Brother Carey has some hearers under great concern, on one of whom, a poor labourer, he thinks the word of God has taken effect. I have also two or three, of whom I should think more hopefully, if past experience did not check me. One is a blind bramin, who came, about six months ago, for medicines for his eyes, which however were then quite lost. He lives in a Moypaul hut, he hears the word constantly, and says that he prays to JESUS CHRIST, night and day. When I have been absent a Lord's day, and preached elsewhere, he comes on my return, and professes regret at not hearing the word of God that day. On a week day, having some close conversation with him he said, among other things, "I am the servant of JESUS CHRIST, in my heart!" "But," said I, "If JESUS CHRIST were to come and touch your dinner, you would throw it all away directly, and refuse to eat a morsel more! What (I added) would you think now, if I were going from home, and bid a servant let off such a vat of indigo within half an hour, telling him that if he should forget it, or

by any means let it steep longer, it would be all spoiled; I warn him, repeat it, intreat him to take care, and take leave; after a long time, I return and find this vat still steeping, and of course utterly lost. I call this servant, and say, How is it that you have not done as I said? he answers, O sir, it was in my heart to do it; I am a faithful servant to you in my heart, therefore you will excuse the outward act.—Bramin, JESUS CHRIST declares plainly that many will say to him in the great day, LORD! LORD! but not these, and only those who *do the will of God*, shall enter into the kingdom of heaven. He says, Except a man hate, all forsake all, and follow me, he cannot be my disciple." He went away dejected, and still makes inquiries; but the great deep, I fear, is not broken up.

The other two appear more deeply concerned at present, and are both Mahometans."

(To be continued.)

#### VAN DIEMAN'S LAND.

A station has been formed by the Wesleyan Missionary Society in this rising and important Colony. Mr. Horton has been stationed for a time on the Island.

How necessary the labours of Missionaries are, even for the colonists who have emigrated from our own country, may be inferred from the fact that some of them assured Mr. Nokes, on hearing him preach for the first time, that they had not been present at divine service before for twenty years! Of the original inhabitants of the island, Mr. Leigh gives the following account:—

The aborigines of this island are supposed to be the most degraded of any in the known world. They differ from the natives in New Holland in having their heads covered with

woolly hair, like the Africans. They procure their food by hunting, and are without any knowledge of arts. They are peaceable towards those who use them well, but revengeful of injuries. Some of them live with Europeans, and conduct themselves well. Several young natives have been baptized into the Christian faith. With respect to the possibility of the civilization of this race of people I have no doubt. These poor outcasts of men are the purchase of the blood of Jesus Christ our Lord, and shall finally know him as their Saviour and Lord.

Both the men and women are of a low stature, but have a better appearance than the natives in New South Wales. They have woolly heads; their limbs are small; the thinness of their bodies arises, I conceive, from the poorness of their living.

The young men fasten to their woolly locks the teeth of the kangaroo, short pieces of wood, and feathers of birds, which give them a savage appearance. They also draw a circle round each eye, and waved lines down each arm, thigh, and leg, which give them a frightful appearance to strangers.

Their colour is as black as that of the African negro. Their noses also are flat, and their nostrils wide, their eyes much sunk in the head, and covered with thick eyebrows; they never suffer their hair to grow very long—This they prevent by cutting it off frequently with sharp shells, or pieces of broken crystal. They live in families and tribes, and subsist principally by hunting; but are careful not to increase their number greatly. To prevent this, they have been known to sell their female children. It is believed by many Europeans, that each tribe has a chief, whose authority is supreme.

In the winter the men dress themselves in the dried skins of the kangaroo. The females are clothed in the same kind of garment, with the addition of ruffles, made also of the skin, and placed in front of the garment. The dress is fastened on by a string over the shoulder and round the waist. In the summer season their clothing is useless, and is therefore cast off until winter returns.

Their notions of religion are very obscure. However, they believe in two spirits; one who, they say, governs the day, and whom they call the good spirit; the other governs the night, and him they think evil. To the good spirit they attribute every thing good, and to the evil spirit every thing hurtful. When any of the family are on a journey they are accustomed to sing to the good spirit, for the purpose of securing his protection over their absent friends, and that they may be brought back in health and safety. The song may be listened to with pleasure, their voices being sweet, and the melody expressive.

Of attempts to diffuse religion among Europeans, Mr. Leigh states—

We cast anchor on the 8th of this month, in Sullivan's Cove, Hobart Town. On the 10th of August, we waited upon LIEUT.-GOVERNOR SORELL, who received us very kindly, and gave us much encouragement to go on in our work.

On Sabbath evenings we have preached to the people, and on Monday, Wednesday, and Friday evenings. On Sunday evenings we have had congregations of between two and three hundred attentive hearers. A place has been rented for some time past. A class has been established, and divine service conducted by a few

pious people, who having persevered through many difficulties, and much persecution, continue to this day blessing and praising God, for all his mercies towards them.

The Governor of this place has given our Society a piece of land on which we may build a chapel. His Excellency observed to me that he thought the spot was too far out of the town, but we might exchange it with some person who had a piece which might be more convenient.

The number of Settlements in this Island, are the following: Hobart Town, Queenborough, Brown's River, and North West Bay, New Town, Humphrey's River, Black Snake, Clarence Plains, Lagoon District, Kangaroo Point, Ridson, Hollow Tree, Pitt Water, New Plains, Carlton River, Coal River, Duck Holes, Jerusalem. Herdmans's Cove, Green point, Black Bush, Old Beach, Tea Tree Bush, Dromedary Creek, Bagdad, Green Water Holes, Cross March, Jericho, Spring Hill, York Plains, Macquarrie River, New Norfolk Melville River Clyde, Rivers Plenty and Styx, Stony Hut, Plains, and many out-stations.

For all these stations, where there are many souls who are the purchase of the precious blood of the SON of GOD, there are only two Ministers, one at Hobart Town, and one at a distance of 120 miles.

I have heard that the Missionaries, in New Zealand, are going on very well, and that the Settlements are in great prosperity. Our friends SHUNGHEE and WYKATOO, with the REV. T. KENDALL have left Sydney, after a favourable voyage from England, and are now on their way to New Zealand, all in good health, and much pleased with our native land, and the kindness of the people.

### South African Missions.

Southern Africa affords a wide field for Missionary exertions, and different Societies have commenced their labours in that field. The population indeed is small if compared with the teeming multitudes of the east; yet, still a very considerable number of immortal beings are probationers for eternity in this part of that long benighted and much injured continent. The following brief view of the Missionary stations already formed, may convey some idea of the attempted extent of the exertions using to benefit this part of Africa.

CAPE TOWN.—*London Society.* A chapel built. John Philip missionary superintendent. Preaching four times a week. Four young men educating for missionary service.—*Wesleyan Society.* Thomas Hodgson. Chapel built. Sabbath school formed.—*South African Missionary Society.* Beck. Missionary to the Slaves. Tract and Bible Societies formed.

STELLENBOSCH.—26.\* *London Society.* J. Bakker.

GROENEKLOOF.—40. *Moravian.* J. Bonatz. J. Seitner. 364 baptized.

PAARL.—45. *London.* E. Evans. Mr. E. labours with success.

FULBAGH.—100. *London.* A. Vos. Congregation chiefly Slaves. The baptized honour their profession.

GNADENTHAL.—130. *Moravian.* Beinbrech, Clemens, &c. Since 1792, 1054 have been baptized *besides children.* (Query. Where has the New Testament a similar entry?) Present members about 500.

CALEDON.—120. *London.* W. Anderson. 76 communicants.

\* The numbers following the names of the Places express the reputed distance from Cape Town.

ZOAR.—250. *London*. Joubert.  
 PACALTSDORP.—300. *London*.  
 J. G. Messer. Congregation between 200 and 300. baptized 36 and 29 children!

BETHELSDORP.—600. *London*.  
 J. Kitchingham. Congregation between 200 and 300. Many adorn their profession.

THEOPOLIS.—60 from Bethelsdorp. *London*. G. Barker. Inhabitants 500. J. Izatzoe, son of a Caffree Chief, is employed as a native teacher.

ENON.—*North of Algoa Bay*.  
*Moravian*. Schmitt, &c. 17 baptized and 11 children!

SALEM.—A settlement of New Colonists, about 100 miles from Algoa Bay. *Wesleyan*. William Shaw.

In reference to his more immediate duties among the English Settlers, Mr. Shaw writes on the 10th of May—

This is the Anniversary of our landing at Algoa Bay. The review fills me with astonishment. Within one year, desert and solitary places have been peopled by a multitude of men; to make room for whom, the beasts of the field have retreated from their ancient haunts—houses have arisen, and villages sprung into existence, as if by magic—hundreds of acres of land, which had hitherto lain untilled, have been disturbed by the plough, and the clods torn to pieces by the harrow—but, what is better than all, many of those hills and dales, which echoed with no other music than the dreary screams of the jackall, the harsh croaking of the frog, or the dissonant notes of the raven, now resound with the praises of the Saviour!

But, while I view these things with delight, those feelings are mingled with regret and sorrow, that so little actual spiritual good has been done. The leaven of preaching, prayer-meetings, and

Sunday-schools has been introduced among a considerable number of the Settlers; but the trials, cares, and vicissitudes, which always attend the first adventurers in a New Colony, have hitherto counteracted its influence; and too generally produced worldly-mindedness, violation of the Sabbath, and an awful disrelish for the solemnities of religion.

In reference to the heathen population he observes—

In addition to the prospects among the Colonists and Hottentots, I do think, that the time is rapidly advancing, when your Missionaries shall be called to lay the axe to the root of Caffrarian Ignorance and Cruelty. The clouds begin to disperse: the Caffres are at present peaceable; and I am confident that two or three prudent Missionaries will render them even friendly to the English. If there were two of us here, we might occasionally make a tour of observation; and gain the most valuable information as to the proper time, the proper place, and the proper manner of forming a Missionary Establishment among them.

Should we succeed (and why should we not?) in forming a chain of Mission Stations among the numerous Heathen Nations who inhabit the Eastern Coast of this Continent, then the importance of a good Mission-Establishment in this district will be fully acknowledged.

Mr. Threlfal has been appointed to assist Mr. Shaw, and has recently sailed.

Mr. Shaw states as a proof of the healthiness of the climate, that two or three Medical Gentlemen were about to return, not having adequate employment in their profession.

*Stations beyond the Colony.*

CAFFRARIA.—Glasgow Missi-

onary Society. W. R. Thomson.

This is one of the most important fields for Missionary exertion in South Africa. Since the year 1765, there have been always misunderstandings between the Colonists and the Caffres.

Of late, the Colonial Government, with the sanction of the Government at home, have commenced a Mission to them, on the special request of Gaika: and one Missionary, Mr. John Brownlee, has resided about two years with Gaika, which has had a very beneficial effect.

The population of Caffraria is uncertain. The Caffres inhabit the Coast of South-East Africa, to nearly the confines of Delagoa Bay; but are divided into three tribes, and differ somewhat in colour. The Caffres nearest to the Colony brought 10,000 fighting men into the field in 1819. Some writers have estimated the Caffres at 100,000.

The Colonial Government pay the salary of Mr. Thomson, as well as that of Mr. Brownlee: the Society supports Mr. Bennie an assistant.

Mr. Thomson was appointed by Earl Bathurst, last year; and, on his arrival in the Colony, was furnished by the Local Government, with agricultural and mechanical implements to the value of £300, and seeds of all kinds.

The chief seat of the Mission is on the River Chumie, where Gaiki resides. The last intelligence is very encouraging. Mr. Brownlee says—

Numbers are flocking for instruction; and many of the Neighbouring Chiefs are crying earnestly for Christian Teachers.

Several Students at the University of Glasgow are preparing for this Mission.

GRIQUA TOWN.—700. *London*. Henry Helm. R. Moffat. 200

Members in the Church, but much of a Laodicean spirit. Hardcastle, Hannah, and Rama are three stations supplied by Native Teachers, and are under the superintendence of the Missionaries at Griqua Town.

CAMPBELL.—40 from Griqua Town. *London*. C. Sass.

NEW LATTAKOO.—900. *London*. R. Hamilton. Much indifference to the Gospel, yet a visible improvement.

Many of the people have acquired more just ideas on religious subjects, and no longer confide in their pretended "Rain-makers:" a degree of respect is shewn, very generally, to the Sabbath: pernicious amusements have been abandoned by some, and many seem to practise them with hesitation and reluctance.

The King and Chiefs have formally renounced "Commandoes" or expeditions, which went out for plunder. Mr. Hamilton gives an instance of this:—

The King of the Mashows sent to Mateebe (King of the Matchappees) to assist him in making a Commando against a nation to the eastward; but Mateebe and his Captains all replied, that they had done with Commandoes now—that God's Word said it was not good!

Some are known to pray in private; and some, when on journeys, to keep up social worship. A native female, who lived in the habit of prayer, appears to have died happily, in the hope of the Gospel.

MODATTEE.—Five days journey from the preceding. *London*. Cupido, Native Teacher: Cupido had not evidence of the actual conversion of any, but they had abandoned their expeditions for plunder.

GAMMAP.—18 days journey north of the Orange River. *Wesleyan*. J. Archbell.

BETHANY.—Eight days or 250 miles northward of the Orange River. *London.* H. Schmelen. Mr. Shaw, from one of whose journals we furnished an extract in our number for March, descriptive of travelling in Africa, visited this Settlement, he writes—

May 5, 1820.—At eight this morning, we beheld the Institution called Bethany.

The country over which we have travelled is a complete wilderness, in every sense of the word; and, with the exception of a few Bosjesmans and Namaquas by the Orange River, is entirely destitute of inhabitants. None but he who has travelled through such a desert can form a correct idea of our joy, on arriving at this station; which led to reflections on that *better country*, where the followers of Jesus, from every nation, and kindred, and tongue, and people, shall meet together;

“Where all their toils are o’er,  
Their suffering and their pain:  
Who meet on that eternal shore,  
Shall never part again.”

May 6.—About seven this morning, their trumpet (a beast’s horn) was sounded, and the people assembled in the Church. Mr. Schmelen having read a few verses from the New Testament, proceeded to ask questions on each subject contained therein: when any seemed at a loss to give an appropriate answer, he assisted them, lest they should be discouraged.

The place in which religious worship is held, is spacious, but in a state of decay; in consequence of which a new one has been proposed, the walls of which are already about two feet in height. The new dwelling-house lately completed is built of stone: and is a very strong, substantial building. The fountain is by far the strongest which we have seen

either in Great or Little Namaqualand; and its streams are led over a considerable piece of ground, which has been cultivated for gardens. Around the place, and in its vicinity, there is plenty of grass; and the people are possessed of numerous herds of cattle, on which they chiefly subsist. Two solid masses of iron were brought to the Institution, by one of the old Namaquas: the least of the pieces might be reckoned at six or eight hundred weight; the other almost twice as heavy: the Namaquas cut off such pieces as they need with chisels; and it being perfectly malleable they work it up according to their proficiency in the smith’s business, of which most of them are remarkably fond.

AFRICANERS KRAAL, or PEACE-MOUNTAIN. Vacant.

STEINKOPFF.—11 days journey south of the Orange River. *London.* A Catechist.

LELE FONTEIN and REDE FONTEIN, about two days journey apart.

WESLEYAN.—E. Edwards. 67 rescued from Paganism.

CLAN WILLIAM.—250. *Netherlands Missionary Society.*

L. Marquard who preaches to Colonists and Slaves.

Many of the Stations thus scattered over so vast an extent of country, are of a date comparatively recent, nor has there been much time for seed sown to produce the desired harvest. In others it is evident much good has already been affected, and the first fruits have been gathered in—fruits gathered to life eternal.

The following pleasing narrative furnished some time ago by Mr. B. Shaw, displays the power of religion on the mind of a Hottentot.

“In the month of May last, I rode to a farm about 12 miles distant, in order to preach to the

Bastard Hottentots who inhabit the house. It happened that many of our people followed on foot, and others on horses; so that the house was nearly filled. My poor wife being ill at the time, I, after service, hastened home in the midst of the rain that was falling, and our people were left behind. The Namaquas, wishing to employ their time to the profit of themselves and those present, held service after dinner; and while thus engaged in worship, a farmer, who had come some distance, opened the door and looked in. His astonishment being in some measure abated, he retired to the kitchen till the service was ended; and having a desire to converse with the Hottentots, and ridicule their worship, he began as follows:—

*Farmer.*—What sort of singing and praying is this that you have had? I never heard any thing like it, nor can I understand any thing you have said.

*Jacob.*—I think, Master, you only came to mock us; nevertheless, let me ask you, does Master understand this chapter, (John iii.) especially that part respecting the New Birth? Pray who are the persons that must be born again?

*Farmer.*—(The New Testament being handed to him, he complained that he could not see very well; but said,) “I suppose Jesus Christ is the person who must be born again.”

*Jacob.*—No master, no such thing; Jesus Christ says that *we*, and *all sinners*, must be created anew, born again of the Spirit, and become new creatures, or we cannot enter heaven.

*John*, (brother to Jacob.)—Master, you once told me that our names did not stand in the Bible, and that the Gospel was not for us. Will Master now tell me if the name of Dutchman

or Englishman is found therein?—(No answer.)

*Jacob.*—But, Master, you who are Christians, call us Hottentots, *Heathens*: That is our name. Now I find that the Book says, Jesus came a light to lighten the *heathens*: we do read *our* name in the Book.

*Farmer.*—(Yet dumb; but after some consideration, he proceeded:) Your missionary baptizes Hottentots, and that before they know their catechism. You must first know this; then the missionary must stand upon a high place, and ask all the questions. If you cannot answer all these out of your heads, you must not be baptized.

*Jacob.*—Pray, Master, where is it so said in the Book?—(No answer.)

*Jacob.*—I learn from the Bible, that the people *dat* repent and believe, may be baptized; but the Book says not *dat* he who can answer all the questions, shall be baptized. If we had all in *our heads* that you say, what better if our hearts not converted be?

*Farmer.*—There is no conversion in this life; that must be after death.

*Jacob.*—Will you, Master, tell me where that is written?—(No answer.)

*Jacob.*—If I right understand, a man who is of sin convinced,—who also sin forsakes, and upon Jesus Christ believes, is converted: this man can be baptized. John baptized in Jordan them *dat* sin confessed.

*Farmer.*—It is time enough to repent when we are sick, and likely to die.

*Jacob.*—*Dat* you not find said in de Book. No: we must repent now, as the Lord says in the Word.

*Farmer.*—I cannot understand you; your Dutch is not good.

*John.*—How is it, Master, that

you do not understand, when Mynheer (missionary) understand all that brother says.

*Farmer.*—Your missionary cannot understand or speak good Dutch.

*John.*—Our mynheer learns the Dutch from the book: you learn the bastard Dutch, without book. It is not wonder then that you think our mynheer speaks not good Dutch. He speaks as the book speaks: you not understand de book, and therefore not mynheer understand.

*Farmer.*—That is partly true; there are many things in the Bible that we do not understand; and when I come to your place, I shall ask your missionary the meaning of Gog and Magog.

*Henry,* (one of our interpreters.)—That you, Master, cannot understand many things in the book, is not wonder: Paul says, "The natural man understandeth not the things of God, but they are to him foolish."

*Farmer.*—Who is the natural man?

*Henry.*—We are all natural men in our sinful and natural state, and we can only understand the things of God by the help of the spirit of God.

They then asked him the meaning of several passages; but he said, 'I am no missionary, and therefore cannot explain.'

Jacob then inquired if he did not teach his own people, slaves, or servants; and his answer was, "No: for they would then be as wise as I am myself!"

#### WASHING OF HANDS,

*a newly invented religious Rite!!!*

The follower of Jesus who loves all that love him, and longs that all should know him, beholds with pleasure the efforts of Christians of different denominations to spread the word of life, yet while rejoicing in their common

success, surely the Christian who *reveres the ordinances* of Christ, may find in the subjoined narrative a motive for supporting the efforts of those Christians, who attend to those ordinances as established by the divine word. The circumstances detailed in the narrative occurred in Ceylon and are related by the Wesleyan Missionaries.

"Don Andries de Silva and Don Adrian de Silva were both born of parents who were nominally Christians, and who had them baptized in their infancy. However, when they grew up to youth, they were placed under the care of two Buddhist Priests, by whom they were educated, hence they grew up as confirmed Heathens as any in the dark jungles of the interior.

At a proper age, they were regularly appointed to exercise the functions of the Buddhist Priesthood, and were attached to a celebrated temple. Here they continued to lead their deluded disciples for several years; and perhaps would have remained in that situation all their days, had not the late attention which has been excited to Christianity attracted their notice, and led them seriously to reflect on the faith from whence they had revolted.

After some time they earnestly requested baptism. On this point it is said—

In making this request to us, they were not aware that they involved us in a difficulty; as, from their having been baptized in their infancy, it would have been contrary to the usages of our branch of the Christian Church to baptize them a second time. Notwithstanding which, having seriously deliberated on the subject, we concluded that some *outward ceremony ought to be observed, in such a case, to mark their change, especially in the*



sight of *the world*: and as we had never heard of any provision on that head among the moderns, we thought it would be useful to borrow an idea from the expressive abolutions of the Sacred Scriptures; and accordingly appointed them *religiously to wash their hands*, in the presence of the congregation, to signify their total separation from the filth of Heathenism, and their return to the pure and sacred religion of the Lord Jesus Christ.

Accordingly, on New-Year's Day, a Cingalese Congregation assembled in the Mission House, when one of us expounded and preached from the Story of Philip and the Eunuch; the two Priests, in the meanwhile, sitting in their robes before the pulpit; after which, the other of us proposed the following questions to them, which they answered in a very modest and satisfactory manner:—

1. Do you here publicly profess the falsehood of the Buddhist Religion, in denying one Supreme Creator and God, and attributing all things to chance?

2. Do you hereby declare your conviction that the Buddhist Religion is insufficient for Salvation?

3. So far as you are acquainted with the truths and doctrines of the Christian Religion, do you profess your firm belief of it as a true religion, and as a religion from God?

4. In particular, do you believe that after death there will be a resurrection of the body, a general judgment, and eternal rewards and punishments?

5. Do you, then, before God and this congregation, confess yourselves to be sinners, and the Lord Jesus Christ to be your only Saviour?

6. Do you fully rely on the merits of his atonement for Salvation?

7. And, finally, do you hereby engage to receive his Laws, as contained in the Holy Scriptures, as the constant Rule of your Life?

After their answers to these questions, they were conducted into a room to change their dress, which they appeared to do with much cheerful satisfaction: and returned, each dressed in white cloth, and with his yellow silk robe in his hand; which was laid on the table, as a trophy won from Heathenism. *They then washed their hands, in the name of the Lord*, and were publicly received within the pale of the Christian Church."

Our limits forbid the remarks this extraordinary narrative deserves. Yet we may ask, Who gave the Wesleyan Missionaries authority to institute a new rite for admission into the Christian Church?—to put in the place of baptism, the washing of hands? and this washing of hands, a washing *in the name of the Lord!* though the Lord had nothing to do with it. To complete the farce, the Minister was unfortunate enough, to read and expound the *history of Philip and the Eunuch!!!* O when will men of piety no longer be the slaves of human inventions and human traditions!

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#### GENERAL BAPTIST MISSIONARY SOCIETY.

WE have reason to expect speedy communications from our Missionaries, who it is understood, were at Serampore in the beginning of December; from whence they were to proceed in January, to, (it is supposed) their ultimate destination.

#### HOME PROCEEDINGS.

##### LOUGHBOROUGH ANNIVERSARY.

THE first Anniversary of the Ordination of Mr. Bampton took

place at Loughborough, on Wednesday the 15th of May. The spirit manifested in that town twelve months before, appeared with no loss of fervour, and no abatement of strength. It was not indeed to be expected that the same number of friends from a distance should be present as were at the Ordination, a year before; and comparatively few distant friends were there. For in most of the towns and villages where General Baptist Churches exist in the boundaries of the Midland Conference, Missionary Associations have been formed. Many of these (if not all) have their own Anniversaries, which the Friends connected with them are more immediately bound to support. It is nevertheless highly reasonable and desirable, that on these occasions the members of neighbouring churches should ~~and to~~ teach others efforts, and by their presence encourage and warm each others hearts.

Though the late Anniversary at Loughborough was not attended by an event so interesting as the Ordination of a devoted Missionary, and though no man of God from India, stood up to address the assembled crowd, yet the meeting was one of a highly interesting description. In the morning Mr. Smith, of Nottingham prayed, and Mr. Farrent, of London preached from *Hebrews* viii. 11. "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."

In the afternoon the Missionary Meeting was held. Mr. Stevenson commenced by giving out a hymn and prayer. Mr. Heard was then invited to occupy the chair. After he had introduced the business of the day, the Secretary was called upon to communicate informa-

tion respecting the Missionaries. He read an official letter addressed from them to the Committee, and extracts from some interesting private letters. Appropriate resolutions expressing gratitude to God for his protection of the Missionaries;—calling for prayer for a divine blessing on their labours;—declaring a determination to redeem the pledge, solemnly given at Mr. Bampton's Ordination, to pray for and support them;—and expressing a resolution to labour to send forth other Missionaries, were then moved and seconded by Messrs. Pickering, Wigg, R. Smith, Stevenson, Farrent, and Green. Thanks were voted to the Chairman, who in a short but expressive and feeling address, declared his attachment to the cause, and his willingness to yield it his assistance—Mr. Orton concluded with prayer. In the evening Mr. Hoe prayed, and Mr. Pike preached from 1 Cor. vi. 20, "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The congregation at every opportunity was numerous and crowded in the afternoon. The collection amounted to upwards of FIFTY pounds. In addition to which the subscription of the year will fall not far short of sixty more. When will some other of our churches, possessing equal ability to befriend the cause of God, and of a perishing world, learn of the Friends at Loughborough, and go and do likewise. The collection was deemed superior to that at the Ordination, considering how much smaller was the number of friends from a distance, who were present on this occasion: and that two other Missionary Societies had held their meetings at Loughborough within less than a week preceding.



had not been numbered. When we add to these the aged, the women, the children and the strangers, it raises the whole to a number not far short of the population of England. And though the various captivities which the inhabitants suffered greatly retarded their increase, yet, in the days of our Saviour, they were very numerous: for it appears, from the facts stated by Josephus, that upwards of two millions were either slain or taken captives when the Romans destroyed Jerusalem. A country, so limited in extent, and enjoying comparatively but very little traffic with other nations, which could support such a population, must have been astonishingly fruitful.

These are the representations which the sacred writers give of the fertility and populousness of this ~~the~~ flourishing district. But how ~~the~~ ~~ent~~ is the picture drawn by all those who have examined its present state. The landscape exhibits to a modern traveller, little else than naked rocks, yawning precipices, sandy plains, and arid valleys: in many parts, totally destitute of vegetation; and in others, covered with rank weeds which reach above the horses' bridles. This has been its condition for centuries past: and this continues to be its character. A clergyman who visited it, in 1820, under the sanction of the Church Missionary Society, observes, on his journey towards Jerusalem; "After passing a cultivated plain, we entered a broad valley, at the end of which we rode along a stony path in a glen, amidst the mountains of Judea; which are in general uncultivated and rocky, but beautifully tufted with underwood. On issuing from this glen, the road carried us over a fatiguing suc-

cession of stony hills and valleys: the country, as we approached Jerusalem, becoming more and more desolate, till it terminated in a rugged desert of rock, which scarcely admitted the growth of a few blades of grass. In the north of Palestine, are many beautiful and fertile spots, but not in Judea. The breath of Jehovah's wrath has, in a peculiar manner, blasted and withered the territory of the Daughter of Zion."

It is not surprising that infidels have seized with avidity on the striking contrast between the present state of Palestine and the scriptural description of it, and converted it into an argument against the Bible: or that honest Christians, when they contemplate the vast difference, should feel some difficulty. To relieve the doubts of the latter and check the confidence of the former, we shall transcribe the sentiments of two intelligent travellers, who have paid peculiar attention to this part of the subject.

Mr. Maundrell, having noticed the disappointment which a traveller feels at first beholding the desolate and sterile appearance of the country, and the doubts that might be excited by it, proceeds: "But it is certain that any man who is not a little biased to infidelity before, may see, as he passes along, arguments enough to support his faith against such scruples. For it is obvious to any one to observe, that these rocks and hills have been formerly covered with earth, cultivated, and made to contribute to the maintenance of the inhabitants, no less than if the country had been all plain. For the husbanding of these mountains, their manner was to gather up the stones, and place them, in several lines, along the sides of the hills in form

of walls. By such borders, they supported the mould from tumbling or being washed down; and formed many beds of excellent soil, rising gradually from the bottom to the top of the mountains. Of this form of culture you see evident traces wherever you go, in all the mountains of Palestine. Thus the very rocks were made fruitful. And perhaps there is no spot of ground in this whole land, which was not formerly improved to the production of something or other ministering to the sustenance of human life. For nothing can be more fruitful than the plain countries, whether for the production of corn or cattle. The hills, by the method just described, produced corn, melons, gourds, cucumbers and such like garden stuff, which make the principal food of these countries for several months in the year. The most rocky parts of all serve for the plantation of vines and olives, which delight in such dry and flinty places. And the great plain joining the Dead Sea, though fit for no other purpose, is useful for the nourishment of bees and the fabric of honey. Why then might not this country very well maintain the vast number of its inhabitants; being in every part so productive of either milk, corn, wine, oil or honey? These are the principal food of the eastern nations; the constitutions of whose bodies and the nature of their clime inclining them to a more abstemious diet than we use in England."

Volney gives a similar opinion of the natural fertility of a great part of the soil in the plains on the coast of the Mediterranean, and its capacity to produce vegetables, cotton, barley and wheat: adding, "But though the latter be most esteemed, it is less culti-

vated, for fear of too much inviting the avarice of the Turkish governors, and the rapacity of the Arabs. This country is indeed more frequently plundered than any other in Syria; for being very proper for cavalry and adjacent to the desert, it lies open to the Arabs, who are far from satisfied with the mountains. They have long disputed it with every power established in it, and have succeeded so far as to obtain the concession of certain places, on paying a tribute; from whence they infest the roads, so as to render it unsafe to travel from Gaza to Acre." Such a state of insecurity and degradation must reduce the population and destroy the fertility of any country. It is not now, as formerly, the property of industrious husbandmen, who divided it into family farms, and used every means to render them productive. It is under the dominion of a despotic government, and every thing conspires to depress it. Instead of enjoying full protection from a potent and native sovereign, it buys a precarious existence from a foreign tyrant. For ages it has been the prey of successive plunderers, and the owners themselves have often defaced it, to render it less attractive to the cupidity of invaders; while droughts and earthquakes have contributed to increase the desolation. Yet the probability and the truth of its ancient fertility and splendor are forcibly shewn, by the same author, who will not be suspected of any prejudice in favour of Revelation—"From the accounts," says Volney, "which we have of Judea in the time of Titus, which are to be esteemed tolerably accurate, that country must have contained four millions of inhabitants; but at present there are

not above three thousand. If we go farther back into antiquity, we shall find the same populousness among the Philistines, the Phœnicians, and in the kingdoms of Samaria and Damascus. It is true, that some writers, reasoning from what they see in Europe, have called in question these facts; but the comparisons on which they build are erroneous. First; because the lands in Asia in general are more fertile than those in Europe. Secondly; because a part of these lands is capable of being cultivated, and in fact is cultivated, without lying fallow or requiring manure. Thirdly; because the orientals consume one half less for their subsistence, than the inhabitants of the western world in general. From these reasons it appears that a territory of less extent may contain double or treble the population. And without appealing to the positive testimony of history, there are innumerable monuments which depose in favour of the fact. The prodigious quantity of ruins, dispersed over the plains, and even in the mountains, at this day deserted, prove that they were anciently better cultivated, and consequently much more populous, than in our days."

These statements, from a traveller who enjoyed the best opportunities for observation, was well qualified to improve them, and had no system to warp his judgment, furnish a sufficient reply to the suspicions of scepticism. The intelligent christian however takes higher grounds. The present degraded, sterile and almost depopulated state of this once highly favoured country, supply him, in the exact fulfilment of sacred prophecy, with a strong evidence of the divine origin of the holy scriptures, and an in-

structive and awakening instance of the indignation of a just God against sin. The inspired legislator of the Israelites foretold, more than three thousand years ago, the very circumstances which have induced some modern reasoners to dispute his claims to divine illumination. In his interesting discourse to the people of his charge, in the plains of Moab, a little before his death, he gives them this solemn caution: "Take heed to yourselves, that your hearts be not deceived, and ye turn aside and serve other gods and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven that there be no rain and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord thy God giveth thee." Deut. xi. 16, 17. And in a subsequent part of the same farewell address, he thus describes the awful effects of continued disobedience. "The generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land and the sicknesses which the Lord hath laid upon it; and that the whole land thereof is brimstone and salt and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim which the Lord overthrew in his anger and in his wrath: even all nations shall say, Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger? Then the men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them out of the land of Egypt." Deut. xxix. 22—25.

Had the venerable Hebrew Prophet visited this devoted country in its present deserted state, witnessed the surprize excited by its dreary appearance, and heard the anxious inquiries of the astonished traveller, he could not have described more accurately the affecting particulars.

In contrasting the ancient and modern character of this interesting land, how appropriate is the exclamation of the mourning prophet. "How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought them down to the ground; he hath polluted the kingdom and the princes thereof." Lam. ii. 1, 2.

May the contemplation of this awful instance of the indignation of the Almighty against sin awaken, in the heart of every reader, a sacred jealousy, lest he provoke the anger of a holy God, who, though he is "merciful and gracious, long-suffering and abundant in goodness and truth, yet will, by no means, clear the guilty!"

N. B. The reader is requested to correct a misprint, page 41, col. 2. lines 32 & 33: the Jordan being the *western* and the desert the *eastern* border of the country of the Amorites.

## THE CHRISTIAN DUTY

OF

SEPARATING FROM THE WICKED.

By the late Mr. John Taylor.

"Wherefore come out from among them, and be ye separate." PAUL.

THAT the followers of Christ should keep at a sacred distance

from the sins and follies of the world, is a truth sanctioned by reason and scripture. Their own reputation, the honour of their religion, and even the good of society require it. Yet obvious and important as this duty is, it has been, at all times, too much neglected; and the present day presents a portentous approximation of professors to the company and the vanities of such as make no pretensions to religion. It may not therefore be improper to call the attention of those, who have declared themselves on the Lord's side, to this almost forgotten subject.

The scriptures are frequently and explicitly employed on this topic. They describe, in general and in detail, the *characters of those who are to be avoided*. They are the ungodly, the wicked and the scornful; Psa. i. 1—the vain, the dissemblers and evil doers; Psa. xxvi. 4, 5. Prov. xii. 11—the angry and furious; Prov. xxii. 24, 25. xxviii. 7—drunkards and riotous persons; xxiii. 20. xxviii. 7—tale-bearers and flatterers; Prov. xx. 19—the restless; Prov. xxiv. 21—strange women; Prov. ii. 16--19, vii. 24--27—thieves; Psa. i. 18, Prov. xxix. 24, &c. These are some of the characters which the inspired writers of the Old Testament direct and require those who fear the Lord and wish to enjoy his favour to avoid. In the New Testament, there are many of the persons specified, from whom the followers of Jesus Christ must come out and be separate. They are generally the same as those enumerated from the other part of scripture; but, as they more immediately affect christians, it may be permitted me to mention a few of them, more at length. Peter observes; "The time past of our lives may suffice us to have wrought the will

of the gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquettings, and abominable idolatries: wherein they think it strange that ye run not to the same excess of riot, speaking evil of you." 1 Pet. iv. 3, 4. The apostle indeed, is not here directly exhorting believers to leave the company of such persons; but takes it as granted that they are separated from them and are therefore hated by their abandoned associates, and evil spoken of. There is also a remarkable similarity, between the sinners here mentioned and those quoted from Solomon. Paul tells the Corinthians, "But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." 1 Cor. v. 11. vi. 9, 10. Almost the whole of 2 Pet. ii. great part of Jude, 1 John iv. 1—8, and many other passages, too numerous to be enumerated, are employed in cautioning christians against any connection with heretics, apostates, false teachers, false apostles, &c. and the remarks and directions respecting trying, examining and avoiding them are many and important. They should be well studied by every professed christian; and carefully but delicately, practised. Again. The same apostle directs, "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, &c. and if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." 2 Thess. iii. 6, 10, 11, 14. And to his son Timothy, this venerable writer gives a long and dismal catalogue of sinners from

whom he exhorts him "to turn away;" 2 Tim. iii. 1—6. And, through want of room for many others, we conclude these references with his earnest advice to the church at Rome. "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrines which ye have learned; and avoid them." Rom. xvi. 17. Here we may observe—the manner of speaking, "I beseech you," shewing the writer's sense of the importance of the subject—the characters; innovators, belly-gods, dividers and heretics—the duty of honest quiet christians, to *mark* and *avoid* them; which will often be much safer than to *dispute* with them. Observe well who and what they are; and keep at a distance from them: teaching them by your conduct that you esteem them dangerous pests of society.

Such are the persons from whom we are to separate. And it becomes highly important to ascertain the *nature* and *extent* of the separation, which duty and safety require. The sacred directions are given in various forms; and, if well considered, will afford much instruction on this part of the subject. "Enter not into the path:" "go not in the way with:" "avoid it, pass not by it:" "turn from it, and pass away:" "make no friendship:" "keep not company:" "follow them not:" "desire not to be with them:" "remove thy way far from them:" "Depart, depart ye; touch not:" "come out:" "walk not as other gentiles walk:" "withdraw from them:" "have no company with them:" "eat not with them:" &c. &c. From a careful examination of these and such like directions, with which the sacred volume abounds, we may deduce the following conclusions.



1. Some of these persons are such as ought to be *wholly* shunned, as much as our state in this world will permit. We ought not literally to walk in the road with them, except when it cannot be avoided. We ought never to sit in the same room with them, unless when a mixed company is assembled. Nor should we ever, for any reason that I can conceive, venture to sit *alone* with one of these characters. A person's character might be tarnished, his comfort destroyed, and his usefulness prevented throughout the whole of his future life, by associating, only for a short time, with one of them. This will apply to many of the above sinners; but must apply to the dishonest, unclean, perjured, &c.

2. With respect to many of the above characters, it is certainly most wise to have very little to do with them as *neighbours*. This will doubtless be the case with the dishonest, the furious, whisperers, backbiters, and the mischievous of every kind. This ought not however to be carried too far. It will sometimes be our duty, when they are in trouble or want, to assist them by lending or giving or both; but let us take care not to burden them by borrowing or begging.

3. There are many of the above persons, with whom it is necessary and wise to keep from all temporal connections in *trade* and *business*, but especially in *family relations*. It will be dishonorable, impolitic and perhaps sinful to be thus connected. Sometimes the Almighty Governor of the world has signified his displeasure, when good men have formed such connections with the wicked. The case of Jehoshaphat's alliance with the wicked king of Israel is worth notice. 2 Chron. xix. 2, 3.

Sometimes it may hinder our success in business to have a notoriously wicked partner. And it is difficult for us to act as in the fear of God all the day long, when we have to act with one who has no fear of God before his eyes. I am aware, there are some delicate cases here, in which a conscientious christian will feel considerable perplexity. It is plain from scripture, that husbands and wives must not separate because one is wicked: nor do I recollect any scripture authority for a legally hired servant to leave a wicked master. But, when connections are to be formed then a good man will be cautious. He will not, for the sake of temporal benefit, go to sojourn in an irreligious family; nor will he admit wicked persons to sojourn with him. There may be some delicate cases occur; but if the love of God predominate and a willingness to self-denial be cultivated, we shall be led right.

4. Sometimes it may be honorable, and perhaps a real duty, to leave a wicked *neighbourhood*, relatives, acquaintances and all that are dear to us. This has often been done. Abraham was called to leave his neighbours and many of his relatives; and the other patriarchs removed, chiefly for this reason, from place to place. But, if direct duty did not require it; yet it would be highly advantageous to a good man's credit and peace of mind to take such a step. I do not know that the holy writers ever directly blame Lot for going to dwell in Sodom; but I think every serious man, who has well thought on the subject, would have praised him, had he left it much sooner. Though the Lord was specially merciful to him, at the intercession of his uncle Abraham, so that he was brought

safely out; yet his preservation was very extraordinary. What became of many of his children, of his flocks, herds and servants? Did he not lose all? And what a distressed mind the good man had, while he was daily vexed with the vile behaviour of those about him? Are we not tempted to say, 'He had better have lived on bread and water among more agreeable neighbours?' I have no hesitation in saying it.

5. It is the most obvious proposition that can well be conceived that, with respect to the scandalous characters above described, we must come out and be separated from them, in the solemn affair of *church fellowship*. To this connection, indeed, several of the apostolic exhortations seem peculiarly to refer. 1 Cor. v. 9—13. 2 Thess. iii. 6, 10, 11, 14. Rom. xvi. 17, are of this class. And it is so plain, that it is a wonder to me that any conscientious serious man can be a member of a national church. The apostle is express, in forbidding christians to eat with fornicators, covetous, idolaters, railers, &c; and it is notorious that national churches do and must contain numbers of such characters; it is surprising therefore that the conclusion is not felt. If to *eat*, mean to eat the Lord's supper, as it is generally understood, then how can any man, who professes to pay any regard to the New Testament, so decidedly oppose it? I do most seriously exhort all whom I love and all who love me to consider this remark, as impartially as can be, and take care never to be connected in church fellowship, where scandalous sinners are *allowed* and *tolerated*. In this and many other respects, the christian dispensation is very different from the Jewish.

6. Let the above be particularly applied to connection with any wicked man in the sacred office of the *gospel ministry*. Neither receive him into your house, nor bid him God-speed: neither encourage him by your presence in the place where he stately labours, nor by your attendance on his labours elsewhere. This is so necessary, and would be so useful to the dear cause of Christ, that it is a pity it is not more regarded. Were it universally adopted, it would soon and completely rid the world of these mischievous persons. Perhaps it is the best way to prevent such men from scandalizing the work in which they are engaged. I know how ready replies are here. "No matter what the man be, if his preaching be right. We must not answer for the sins of our minister." &c. I have long thought that these replies are too trifling to deserve serious confutation; but I would just observe, that the former is very heathenish; and the latter, I believe false. A wicked man employed in the sacred work, is generally made so wicked, and is encouraged to persevere in his wickedness, by being countenanced in his proceedings. Often he would not, he could not, be so wicked without this support. If this be true, I do not see how those who encourage him can avoid encouraging and supporting his crimes and wickedness, and are therefore responsible for his crimes. He that biddeth such an one, "God-speed is partaker of his evil deeds." 2 John ii.

7. It may be asked, Does this coming out from among sinners, apply to *civil* concerns, such as benefit societies, friendly institutions, &c? I am aware this is a delicate and difficult question; and I would speak modestly to it.

But it is the opinion of many wise men, that it does include all these societies: many have left them from the influence of these texts; and some who still remain with them are not so satisfied as might be wished. At all events, any unnecessary connection, conversation or company with the scandalously wicked in such societies, must be rigidly and scrupulously avoided by all who fear God.

The scriptures seldom prescribe duties without supplying *motives* to excite us to the discharge of them, and to encourage us in any difficulties that may attend a conscientious adherence to its precepts. On the present subject, they furnish many powerful reasons to enforce the conduct recommended. A brief survey of these will form a proper conclusion to the present remarks.

We ought to come out from among the wicked, lest we be made participators of their guilt and subject ourselves to a portion of their punishment. Sin is of a contagious nature; and our dispositions are naturally prone to evil. It is hardly possible to have much intercourse with sinners, without catching their spirit and imitating their conduct. "Evil communications corrupt good manners:" and if guilt be contracted, punishment must, unless grace intervene, inevitably follow. It is therefore highly imprudent and cruelly dangerous to venture within the infected circle, and expose our immortal souls to such imminent peril. "He that followeth vain persons is void of understanding;" and "whoso is partner with a thief hateth his own soul." Prov. xii. 11. xxix. 24. We should also often recollect, that we shall soon have to "give an account to Him that is ready to judge the quick and the dead."

1 Pet. iv. 5. How shall we answer at his tribunal, if we have joined with his enemies, and made scoffers at his laws our companions? Surely "the time past of our lives may suffice" to have lived in rebellion against his precepts; and we should be utterly inexcusable, if, after professing to be his servants, we make those our friends who continue to despise his authority. Therefore, "come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4.

Another class of motives is founded on the injury done to the ungodly themselves by professors associating too familiarly with them. I cannot but think, that some persons of very scandalous characters are much injured by this. It is probable that, if they knew they were esteemed odious and dangerous by their associates, and shunned as such, it might bring them to serious reflection; and under the influence of divine grace induce them to "amend their ways." This appears to be the idea of the holy writers in many places; especially of Paul, 2 Thes. iii. 14. "If any man obey not our word by this epistle, note that man and have no company with him, *that he may be ashamed.*" Yet let it always be remembered, that we ought never to indulge ill will or rancour against the very worst of mankind, so as to be indisposed to do them every favour in our power, and to pray heartily for their conversion. Nor should we carry our reserve so far, as not to be able to discharge conscientiously and affectionately all the duties of social intercourse with men making no profession of religion, who are guilty of the sins already enumerated. This would, as the apostle justly observes, un-

fit us for society, and "we must needs go out of the world." On the contrary, while we scrupulously avoid any familiarity with them, that would defile our own consciences or encourage them in their iniquity, we should be exemplary for our readiness to render them every advantage in our power. But, when those who profess to be followers of the Lord Jesus are habitually disobedient to his laws, and act so as to dishonour their profession, the case becomes inexpressibly serious. The dear cause of the Redeemer is wounded in the house of its friends; and it becomes the imperious duty of every sincere disciple of Christ to manifest his sense of the injury, by obeying the apostolic injunction. 2 Cor. v. ii. As for those who set up for teachers of religion, and preachers of the gospel, from unworthy motives, and disgrace their employment by scandalous conduct, let all who love the Saviour, or regard their own souls, have nothing to do with them; or, to adopt his own words, "*Let them alone; they be blind leaders of the blind: and if the blind lead the blind, both shall fall into the ditch.*" Matt. xv. 14. compared with xxiii. 13—17.

## CHRISTIAN MORALS:

### THE DUTIES OF CHURCH MEMBERS.

A church of Christ is a voluntary association of persons, who profess themselves to be his disciples, subject to his laws, and responsible to him; united, in a certain place, for the purpose of mutual edification, and the support and promotion of his cause. The pastor and deacons of such a society are officers chosen by themselves to perform services

necessary for the effectual prosecution of the common design. Now, it is obvious that the members of such a church will have important duties to discharge to the society, to one another, and to the officers. Most of these emanate from two general propositions: 1. The members of a gospel church are all members of one body, and under equal obligations to support the cause in which they are engaged; and 2. They are all brethren, and ought to act as brethren.

The members of a church constitute one body; associated for purposes equally dear and important to each individual. There ought to be no separate interests—the edification and comfort of the whole and the advancing of the interest of their common Saviour, is the object of the union, and ought to be the object of each member. In pursuing this object, different stations must indeed be occupied by different members; some more honourable, active or responsible than others. But it does not follow that those who occupy these stations have a deeper interest in the prosperity of Zion, or are more zealous in the promotion of it, than their brethren who fill the less ostensible situations. Each, in his station, is useful and necessary to the successful conducting of the grand design, and each, if he faithfully and affectionately fulfil the duties assigned him by the Great Head of the church, will receive approbation and reward from him. This is an instructive view, which the sacred penmen often give of a church of Christ. Paul pursues the idea at some length; and very beautifully compares the church to the human body, and the members to the various and greatly diversified limbs and senses which com-

pose that body. He then argues that, as each limb and each sense is necessary for the perfection and comfort of the body, and as the least joint of the animal frame can neither be destroyed nor diseased without affecting the whole; so, in the church, every member, whatever his station, is a necessary part of the union, which cannot be injured without affecting the whole society. Read 1 Cor. xii. throughout.

As then every member is equally interested in the great purposes of the society, it follows that each is under equal obligations to employ all his talents in the prosecution of these purposes. It is a deplorable circumstance, when the whole burden of conducting and supporting the cause of Christ, in any place, is left on the shoulders of a few who are called *leading men*. Actuated, perhaps, by the purest motives, and compelled by the remissness of their friends, they sustain the whole of the thought, the anxiety, and too often almost the whole of the expence; and it is well if their friends, while enjoying the fruits of their labours, do not look upon them with an eye of suspicion and jealousy. This is a state of things totally inconsistent with the constitution of the church of Christ, and very often productive of the most distressing results. Every member is entitled to equal privileges and is under equal obligation. Though one may plan and another execute, though one may be the head and the other the hand, yet all are equally useful and necessary. The head cannot say to the hand, because I am not the hand, I am not of the body; nor the hand to the head, because I am not the head, I am not of the body; for "God has set the

members every one of them in the body, as it hath pleased him. And if they were all one member where were the body? But now they are many members, yet but one body." 1 Cor. xii. 18—20. Thus both scripture and reason conspire to shew that every member of a church is under the most sacred obligation to support that interest in which he is personally engaged. This he will endeavour to do in various ways.

1. He will feel it an indispensable duty to pray frequently and earnestly for the church, its members and its officers. "Pray for the peace of Jerusalem: they shall prosper that love thee." Psa. cxxii. 6. is an Old Testament precept and promise, well adapted to promote the welfare of christian churches. "Brethren, pray for us;" is the favour which the great apostle, Paul, frequently requests of the members of the churches to which he addressed his epistles. 1 Thess. v. 25, 2 Thess. iii. 1, 2, Heb. xiii. 18. Great would be the benefit if this was more generally practised.

2. Yet prayers alone will not satisfy him. He will feel that duty requires him to give up a reasonable portion of his *time* to the concerns of the church; and conscientiously to attend those meetings which are devoted to the transaction of its affairs. It is discouraging, when a person, from a sense of duty, has made a considerable sacrifice, in order to be present at deliberations of vital importance to the interests of religion, to find that not one in ten of his brethren meet him to assist with their counsels. Such conduct has a most baneful tendency. It nourishes ignorance and indifference in the absentees; and causes the hearts of the sincere friends of the Saviour, to

sink and their hands to hang down. It is totally opposed to the apostolic precept; "not forsaking the assembling of ourselves together, as the manner of some is;" which evidently refers to meetings for devising and executing plans for the promotion of the Redeemer's kingdom; at which they were "to consider one another, and provoke unto love and good works." Heb. x. 24, 25. The same inspired writer also exhorts the Philippians "to stand fast in one spirit, with one mind *striving together* for the faith of the gospel." (i. 27) But how can those labour in concert with one another, who never meet together, except in public congregations; and are therefore ignorant what exertions are required and what measures are pursuing? When a painful but necessary act of discipline was required in the church at Corinth, the apostle directs that it should be done when they were gathered together:" and we find that, in fact, the punishment was "inflicted of many." 1 Cor. v. 4. 2 Cor. ii. 6. But the most important acts of discipline, must be neglected in some of our churches, if they were not to be performed till many were gathered together. Let every one then, who feels an interest in the prosperity of Zion, be willing to make a sacrifice of his time to manage her concerns; and then every member of a church will know the real state of its affairs, be able to lend aid where it is most needed, and acquire an interest in the cause and an intimacy with his friends, that will have the happiest effects both on himself and on the society.

3. Because every member is equally interested in the support of the cause in which he is engaged, he is equally bound to

contribute his proportion to the expences incurred by conducting it. Meeting-houses must be built and kept in repair; ministers must be supported, and servants paid. Now who ought to bear these expences except the persons who enjoy the advantages of them? And why should any individual expect that another should provide them for him? When a person becomes a member of any civil society, and a partaker in its profits, he expects to be called upon, as a matter of justice not of generosity, to bear his share in the expences of the society. But too many members of churches enjoy the accommodations and partake of the benefits without reflecting on the obligations which they have laid themselves under to bear their share of the burden. Instead of feeling this as a claim of justice which they cannot evade, and a debt which they really owe, too many seem to consider it as a boon which they may, with a good conscience, bestow or withhold at their pleasure. This is a most unjust, dishonest and ungrateful principle. Every member of a christian church is under the same obligation to contribute his proportion towards the necessary supplies of the church, as he is to pay for value received in any other transaction. This is the dictate of reason; and it is the doctrine of scripture. Our Saviour evidently assumes the right of those who enjoy the advantages of religion to bear the burdens of it, in his instructions to the seventy disciples. Luke x. 7. And the apostle proceeds on the same principles, in his reasonings in behalf of the support of ministers, which we shall have another occasion to notice. Indeed unless this principle be admitted, the public

profession of christianity must cease: for we do not expect miraculous support.

It is not, however contended that, because every member enjoys an equal share in the benefits of church fellowship, that he should contribute an *equal* sum towards its expences. In many cases this would be inconvenient, and in some impossible. Though this principle has been recognized in most national churches, the genius of christianity is of a milder character. In this, as well as in every other exertion for the glory of God or the good of man, the rule of scripture is, that every man contribute "according to his ability," "according as God has prospered him." Acts xi. 29. 1 Cor. xvi. 2. But let not this precept be misunderstood. The conduct of some persons would lead us to imagine, that they thought it only required, that a certain part of the remainder, after all other claims had been satisfied, should be devoted to the support of religion. But these miscalculators ought to recollect, that this is one of the claims which has as strong a demand on their justice as any other claim can have: and that in adjusting the scale of their expenditure, this claim ought always to be recollected and provided for. It is as dishonest to omit the claim of the church as of the landlord. Neither ought to be neglected: and every arrangement which does not include both is defective.

Lladshew,

JACOBUS.

May 10, 1822.

(To be continued.)

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THE  
FAMILY OF MARTYRS.

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Gentlemen,

As you have inserted several affecting accounts of the sufferings of various

British martyrs, you will perhaps find room, in some part of your Miscellany, for a few particulars respecting a pious family of foreign confessors.

About the middle of the sixteenth century, persecution raged in the Netherlands, then subject to the emperor of Germany. Lisle, a city now included in the kingdom of France, was the scene of some transactions of this nature, from which humanity recoils. The gospel had been, for several years, secretly but successfully preached in that city and its neighbourhood; and a reformed church established, which, though obliged to hold its meetings in woods, fields and caves of the earth, contained many zealous and well informed members. These cheerfully risked their lives in endeavouring to instruct their perishing neighbours. They had regularly ordained deacons, who were diligent in visiting and encouraging the flock, and in soliciting and distributing alms for the relief of the poor and those who were suffering for the sake of religion. One family among these pious people was peculiarly remarkable for christian knowledge and graces. The head of it was *Robert Oguier*, and it consisted of himself, his wife, two sons, two daughters, and several domestics of both sexes. These formed a little church in a dwelling-house; there not being one inmate that was not well-instructed in the things of God.

The clergy began to be alarmed at the increase of these people; and stirred up the government to adopt vigorous measures to suppress them. This was promised; and on March 6, 1556, between nine and ten in the evening, the provost or mayor of Lisle, supported by a guard of men well armed, made a strict search in all suspected places, in hopes of surprizing some of the meetings of the protestants. Being disappointed in this object, they repaired to the house of Robert Oguier. Baudicon, the eldest son, having made himself obnoxious by his activity, zeal and courage in the cause of truth, was the chief object of their visit. He was absent on some labour of love; and the intruders, having searched every place and seized a few pious books, were about to retire. At this moment, Baudicon knocked at the door; and his younger brother, Martin, wishing to give him an intimation of the danger, bade him, begone. The other, supposing that he was mistaken for a stranger, immediately replied, "It is I: open the door." On

this the guard opened the door; and as he entered, exclaimed, 'Ah, Sir, you are well met:' to whom he replied, ignorant probably of their business, "I thank you, my friends; you also are welcome hither." The provost immediately arrested the father, mother, and two sons, in the emperor's name; leaving the daughters to take care of the house. As they were carried along the street, in the silence of the night, Baudicon was heard praying for grace to confess the truth so far as to seal it with their blood, for the edification of the church.

They were confined for some time in separate prisons. At length, being brought forward for examination, Rob. Oguier, the father, was charged with being an opposer of the mass, and a favourer of conventicles, which he permitted to meet in his house. To both charges, he pleaded guilty; and justified himself by the authority of scripture. One of the magistrates then enquiring what they did when they met together, Baudicon replied that, with their leave, he would explain the business at large. This being granted, he lifted up his eyes to heaven; and, after a pause, proceeded: "When we meet together, in the name of our Lord Jesus Christ, to hear the word of God, we first prostrate ourselves on our knees before God, and in the humility of our spirits do make a confession of our sins before his divine Majesty. Then we pray that the word of God may be rightly divided, and purely preached. We pray also for our sovereign lord the emperor, and for all his honourable counsellors, that the commonwealth may be peaceably governed to the glory of God. Yea we forget not you, whom we acknowledge to be our superiors; intreating our good God for you and for this whole city, that you may maintain it in all tranquillity. Thus I have briefly informed you what we do: think you now, whether we have offended so highly in this matter of our assemblies. Moreover, if you will not be offended to hear the tenor of our prayers, I am ready to recite one here." One of the magistrates desired him to do so. Baudicon then, kneeling down before them, prayed with such fervency of affection and ardour of zeal, that even some of the magistrates could not suppress their tears, on witnessing the gracious spirit which the young man displayed. Rising at length from his knees, he said, "Your worships may take a spe-

climen by this, how we are employed at our meetings."

The impression made on the judges, however, was transient; for, as the prisoners continued steadfast in their principles, they were remanded; and soon after cruelly tortured, to force them to discover the names of those who frequented their meetings. They bore the rack with fortitude; and made no confessions of which their persecutors could take any advantage. Four or five days afterwards, they were again produced in court, and Robert and Baudicon condemned to the flames; the mother and Martin being sent back to prison.

When the sentence was past, the father and son were led to their cells; and a number of friars came to endeavour to induce them to recant. One of them addressing Robert, said, "Thou art an old man, let me intreat thee, in this thy last hour, to think of saving thine own soul. If thou wilt give ear to me, I warrant thee thou wilt do well at last." To this the father answered, 'Poor man! how darest thou attribute that to thyself which belongs to the eternal God; and so rob him of his honour? It seems, by thy speech, that if I will hearken unto thee, thou wilt become my Saviour. No, no; I have only one Saviour, Jesus Christ, who will soon deliver me from this miserable world. I have one Teacher, whom the heavenly Father hath commanded me to hear; and I purpose to hearken to none else. I have put all my confidence in God, and my hope is wholly fixed on the merits of Christ's death and passion. He will direct me in the right way to his kingdom. I believe whatever the holy prophets and apostles have written; and in this faith I will live and die.'

The friars then attacked the son, who with much spirit resisted all their endeavours to seduce him from the constancy of faith, and prepared with great alacrity for the stake. Whilst he was thus engaged, a number of priests had pressed round the old man; and fastening a crucifix between his hands, they led him to the place of execution. His son followed; but no sooner did he perceive what they had done to his father, than he cried out, "Alas, father, what do you now? will you play the idolater, even at the last hour?" Then plucking the image out of the hands in which they had fastened it, he threw it away; exclaiming: "What cause have the people to be offended at us, for not re-



ceiving a Jesus Christ of wood? We bear upon our hearts the cross of Christ the Son of the everliving God, feeling his holy word written therein in letters of gold." While they were nailing him to the stake, the son began to sing the sixteenth psalm; on which one of the friars cried out to the spectators; "Do you hear, my masters, what wicked errors these heretics sing, to beguile the people withal? To this the sufferer replied, "Now, simple idiot, callest thou the psalms of the prophet David, errors? But, no marvel; for thus you are wont to blaspheme against the Spirit of God." Thus, in the midst of the scoffs, insults and cruelties of their tormentors, they were graciously supported, and courageously encouraged each other in the dreadful hour: till the fire increasing, they were heard to say, "Lord Jesus, thou Son of God, into thy hands we commend our spirits:" and sunk down together in the flames.

The mother and younger son, Martin, being still in prison, the friars took advantage of the weakness of her sex; and by their importunity and arguments shook her constancy and induced her to make a recantation of her faith. The friends of the truth were greatly afflicted; but the priests rejoiced, and wished to make her the means of drawing aside her son. For this purpose, he was sent to her; but his expostulations and tears recovered his mother from the snare into which she had fallen, and by the grace of God, renewed her confidence. When the priest therefore visited her again, expecting to find that she had prevailed on her son to recant, he was astonished to hear her exclaim: "Avoid, Satan; get thee behind me: for henceforth thou hast neither part nor portion in me. I will, by the help of God, stand to my first confession; and if I may not sign it with ink, I will seal it with my blood." From this time, her courage, which seemed to have gained strength by this short declension, never failed; but continued to increase to the last.

The judges seeing no hopes of conquering their obstinacy, as they termed it, hastened to rid themselves of them; and sentenced them to be burnt alive, and their bodies being reduced to ashes, to be scattered in the air. On their way back to prison after the sentence was passed, the mother observed, "Blessed be God, who causes us thus to triumph over our enemies.

This is the wished for hour: our glad-some day is come." "Let us not then," said Martin, "forget to be thankful for the honour he doth us in thus conforming us to the image of his Son. Let us remember those who have traced this path before us: for this is the highway to the kingdom of heaven. Let us then, good mother, go on boldly out of the camp, with the Son of God, bearing his reproach, with all his holy martyrs; for so we shall find an entrance into the kingdom of the everliving God." Some of the company observing, that they deceived themselves, and were in the road to hell; the mother replied: "Sir, Christ saith, Wide is the gate and broad is the way that leadeth to destruction, and many go in thereat; but straight is the gate and narrow the way that leadeth unto life, and few there be that find it. Do you doubt whether we are in the straight way when ye behold our sufferings? Would you have a better sign than this to judge by? Compare our doctrine with that of your priests and monks. We, for our parts, are determined to have but one Christ and him crucified. We embrace only the scriptures of the Old and New Testaments. Are we deceived in believing that which the holy prophets and apostles have taught?"

Soon after their arrival at the prison, two gentlemen of great influence came to them, and endeavoured to induce them to recant and return to the church of Rome. One of them observed to Martin—"Young man, I have great compassion on thy tender years: if thou wilt be ruled by us, I will promise thee that thou shalt not die this shameful death; and I will also give thee one hundred pounds sterling!" "Sir," replied the youth, "you present before me many temporal commodities; but, alas, do you think me so simple as to forsake an eternal kingdom for the enjoyment of a short transitory life? No, Sir, it is too late now to speak to me of worldly commodities; but of those spiritual blessings which God hath this day prepared for me in his kingdom: Nor do I intend to hearken to any other."

When these gentlemen had departed, the prisoners were bound and conducted to the place of execution. The mother first ascended the scaffold; and called to Martin, "Come up, come up, my son." Observing that he was speaking to the people, she said, "Speak out, Martin, that it may ap-

pear to all, that we do not die here-tics." He however was interrupted by the officers, and not permitted to make a confession of their faith; when his mother, already bound to the stake, cried out, so as to be heard by all the spectators; "We are christians: and that for which we now suffer is neither murder nor theft; but because we will believe no more than the Word of God teacheth. And we rejoice that we are counted worthy of suffering for the truth." The fire was instantly kindled, and burnt with great violence; yet they maintained a singular courage, and the last words they were heard to utter were, "Lord Jesus, into thy hand we commend our spirits:" soon after which they slept in the Lord.

This affecting scene, which reduced the pious family to two lonely daughters, was only the beginning of sorrows to the christians at Lisle. Many were executed; and the rest obliged to fly for safety from their homes. "So great," observes my author, "was the cruelty then and there exercised upon them: and yet, when all is done, God will be glorified in his saints and children."

June 1, 1822.

SELECTOR.

## VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c. &c.

**EXTRAORDINARY SAGACITY IN BRUTES.**—A few months ago, a number of Rein-deer from Lapland were brought to England, for the purpose of endeavouring to naturalize them in this country. The following particulars respecting these animals will, we we doubt not, be interesting to those who love to contemplate the wonderful works of God.—The extraordinary sagacity displayed by the rein-deer in travelling is worthy of notice. They were completely under the command of a leader or captain; who not only headed their march, but seemed upon every difficulty to issue his orders, which were promptly and implicitly obeyed. This was most remarkable, when they came to the boat for embarkation. A new situation required a stronger exercise of courage and of instinct approaching to reason, than had previously been called forth. The conductor of the herd, a Norwegian,

got into the boat, and invited the captain of the deer to follow him. Generally obedient to his wishes, the noble animal approached and put his foot from the pier into the vessel. It was the first unsteady ground he had ever trod, and he recoiled in alarm. Fresh invitations and fresh investigations of the boat ensued; the herd looking on, and watching these to them, as well as to the human spectators, interesting proceedings. At last the captain felt assured; he entered the boat, and trod upon and examined every plank. When fully satisfied, he uttered a kind of snort, and in three minutes the hitherto passive herd had bounded into and filled the boat. Nor was this all the wonderful display of animal intelligence; the vessel was overloaded, and as he had intimated other things, he also intimated this to his followers: no sooner was this done, than the individual deer he appeared to address leaped into another boat.

**RETORT COURTEOUS.**—A Dissenter lately removed into a neighbouring parish, with a view to increase his business. About six months after his removal, he met the clergyman of the place, who accosted him with "Mr. —, how do you find trade succeed, since you settled among us?" "Why, sir, I do not wish to complain;" answered the other, "but I certainly did expect to do more, as there is none of the same profession, besides myself in the parish." "Oh!" replied the clergyman, "Mr. — (mentioning a person a mile distant) has got all the run hereabouts. I deal with him; and would advise him to keep it." "Indeed, sir!" rejoined the tradesman, "But what do you think of the Rev. Mr. —, in the next parish? they say he is a gospel minister." "A gospel minister!" returned the parson, "Why? what of him?" "Why nothing," replied the friend, "only I see fifty or sixty persons going out of your parish every Lord's day to hear him. He appears to have got all the run." "Run! indeed;" grumbled the clergyman, turning to go away; "many run after they know not what." "True," added the dissenter, "but he has got the run and I would advise him to keep it. And I have only to add, that the person you named, had got the run before I settled in these parts; but the clergyman has got it, since you came. It will be well, if there is not some defect in your goods." The clergyman went away frowning; but afterwards be-

came more familiar. He refrained however from again inquiring into the success of his parishioner's business; and took care that it should not be increased by his custom.

**ADVICE IN THE CHOICE OF A PASTOR.**

—"I trust you will not choose a *vain* man, who occupies the pulpit more to display himself than to profit you. Of all the melancholy things seen among men, this is perhaps the most melancholy—a poor sinful being complimenting himself upon the discharge of his office, while the ministering angels look down upon him with a mixture of dislike, of shame, and of horror; and while his Judge, before whom he is shortly to appear, regards him with a frown of which the interpretation is, "Ill done, thou bad and faithless servant: enter thou *not* into the joy of thy Lord."

"Do not choose a *showy* man: many of these men there are, who have only outside. You will be as sick of him at last, as you were enamoured of him at first. You will speedily find that he cannot instruct nor edify you; and you will be heartily tired of seeing him show himself."

"Do not choose a man who always preaches upon *insulated texts*, I care not how powerful or eloquent he may be in handling them. The effect of his power and eloquence will be to banish a taste for the word of God, and to substitute the preacher in its place. You have been accustomed to hear that word preached to you in its connection. Never permit that practice to drop. Foreign churches call it *lecturing*; and when done with discretion, I can assure you that, while it is of all exercises the most difficult for the preacher, it is in the same proportion the most profitable for you. It has this peculiar advantage, that in going regularly through a book of scripture, it spreads out before you all sorts of character and all forms of opinion; and gives the preacher an opportunity of striking every kind of evil and of error, without subjecting him to the invidious suspicion of aiming his discourses at individuals."

"Do not choose a man of *dubious* principles. The truth of God was given to be proclaimed not suppressed. It is a city set on a hill, a light which must shine, not be smothered under a bushel. When I hear of a man's preaching for years together in such a manner, that his most attentive and diligent

hearers are unable to conjecture what his sentiments are upon the cardinal truths of revelation, I cannot avoid pronouncing him a *traitor*. His business is to preach Christ, and not to treat the gospel as if it were a bundle of mere negations: and see his hearers sink down, one after another, in death, uninstructed, unwarned, unprepared, through his negligence; and himself following them with all the deep damnation of their blood upon his soul. Oh, it is inconceivably fearful!"

*Dr. Mason's Farewell Sermon.*

**BIRMAN NOTION OF RELIGIOUS LIBERTY.**—The missionaries at Rangoon had repaired to the capital, since the accession of the present monarch, in order to congratulate his majesty, and solicit his protection; when he returned for answer, "That they might freely profess their own religion within his territories, and preach as they pleased; but if any Birman quitted the religion of the country to join them, he would decapitate the apostates."

**JUBILEE IN BELGIUM.**—A gentleman who was travelling very lately in Belgium, witnessed the ceremonies of a jubilee, which is held in Brussels every fifty years, in memory of the burning of twelve Jews, whose crime, it seems, was piercing the consecrated wafer, from which they pretend that blood gushed out. This blood is preserved, and exposed to the adoration of the deluded populace every half-century. The clergy, in grand procession, accompany it through the streets. Multitudes of strangers crowd the city, from all parts; and while superstition inflames the people, it seems to loosen all the bonds of morality.

**ROYAL TOMBS AND HIEROGLYPHICS.**—In the recesses of the mountains near the scite of ancient Thebes in Egypt, are the magnificent *Tombs of the kings*, each consisting of many chambers adorned with hieroglyphics. This scene illustrates the meaning of the prophet, addressed to a proud minister of state; "Thou hast hewed thee out a sepulchre here, as he that hath hewed him out a sepulchre on high, and that graveth an habitation for himself in a rock." Isa. xxii. 16: for many of the smaller sepulchres are excavated near half up the mountain which is very high. The kings have their magnificent abodes nearer the foot of the mountain; and seem to have taken a pride in resting as magnificently in death as they had

done in life. "All the kings of the nations, even all of them, lie in glory, each in his own house." The stuccoed walls within are covered with hieroglyphics; and are accurately described by Ezekiel. (viii. 8—10.) "Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things and abominable beasts, and all the idols of the house of Israel portrayed on the wall round about." The Israelites were but copyists: the master sketches are to be seen in all the ancient temples and tombs of Egypt.

**MUMMIES.**—As we were descending from the mountain, says Mr. Jowett, a late intelligent traveller in Egypt, we came suddenly on a part where thirty or forty mummies lay scattered in the sand; the trunk of the body being filled with pitch, and the limbs swathed in exceedingly long bandages. The forty days spent in embalming these mortal bodies, (Gen. 1. 3.) gives us a sight of some of our fellow creatures, who inhabited these plains above three thousand years ago. How solemn the reflection, that their disembodied spirits have been so long waiting to be again united to their re-animated bodies—and that these very bodies, which notwithstanding their artificial preservation, are evidently bodies of humiliation, will on that great change become incorruptible and immortal. How awful too to think that while we are gazing on these remains as curiosities, their souls are receiving the fruits of the things done in these bodies.

**PHARAOH'S FAT KINE.**—At Molubis, on the east bank of the Nile, observes Mr. Jowett, I witnessed a cattle-fair. Several buffaloes were swimming from the opposite shore, across the river. Their unwieldy bodies sink deep into the water, so that only part of the neck is level with the surface; while the uplifted head just raises the snorting nostrils above it. Often a little Arab boy takes his passage across the Nile upon the back of this animal, setting his feet on the shoulders, holding fast by the horns and thus keeping his balance. As the buffaloes rose on the bank, I was struck with their large bony size, compared with the little that appeared of them while in the water. Their emerging brought to my

mind the dream of Pharaoh. "Behold he stood by the river; and behold there came up out of the river seven well-favoured kine and fat fleshed; and they fed in a meadow." Gen. xli. 1, 2. It was the very scene and the very country.

**SKIRTS DISCOVERED AND HEELS MADE BARE.**—The oriental mode of sitting may perhaps explain an obscure passage, Jeremiah xlii. 22: "For the greatness of thine iniquity are thy skirts discovered and thy heels made bare." 'I have often,' observes this intelligent traveller, 'been struck with the manner in which a great man sits. When I visited the bashaw, I never saw his feet; they were entirely drawn up under him, and covered by his dress. This was reckoned dignified. To see his feet, his skirts must have been removed; and still more so to perceive his heels, which often serve as the actual seat of an oriental.'

**BRICKS MADE WITH STRAW.**—"At one place," says the same author, "the people were making bricks, with straw cut into small pieces and mingled with the clay to bind it. They were in short employed exactly as the Israelites used to be; 'making bricks with straw'—and for a similar purpose—to build extensive granaries for the bashaw—'treasure-cities for Pharaoh.' Exod. i. 11."

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GENERAL BAPTIST  
OCCURRENCES.  
—  
CONFERENCE.

May 28, 1822, the MIDLAND CONFERENCE was held at *Barton*; when Mr. Hoe preached, in the morning, from Rev. iii. 2; and Mr. Stevenson, in the evening, from Heb. xii. 2. At this meeting, a letter was read from some friends who have recently introduced the G. B. cause into Thrussington and Queensborough, where they have been instrumental to the conversion of several persons, requesting advice as to their future mode of proceeding; and the conference advised that the new converts be formed into a distinct church. The cases of Austrey and Appleby were earnestly recommended to the liberality of the Lincolnshire churches.—Mr. Stevenson was requested to visit Norwich, and report the result to the

Association.—The case of Coventry was referred to the Association.—The next conference to be at Derby, on the last Tuesday in September: Preachers, Messrs. Pickering and Stevenson; or, in case of failure, Messrs. Green and Goadby. Inn, Fox and Owl, Bridge Gate.

### G. B. HOME MISSION FOR THE MIDLAND DISTRICT.

At the Conference at *Barton*, May 28, 1822, the quarterly Report of the proceedings of this Institution was read by Mr. Pike in behalf of the secretary, as follows:

*Dear Brethren,*

We have pleasure in giving our quarterly statement of the proceedings of the Home Missionary Society for this district. At the conference at Beeston, persons were appointed to make further enquiry respecting Bradwell, &c. Some information has been obtained; and it is the opinion of the deputation, in which the committee acquiesce, that, all things considered, it would not be advisable to remove Mr. Plowright from his present situation to Bradwell. The committee still think this an eligible situation; an opinion confirmed by the statements of Mr. Barrow, by whom Bradwell has lately been visited.

Mr. Barrow also gives account of an interesting opening near Leek, Staffordshire, to which the committee recommend the attention of conference.

The committee understanding that Mr. Austin has given notice to quit his present situation, think that he would be a suitable person to labour at Bradwell; and recommend that application be made to him to visit Bradwell, and to preach there, if practicable, till the next conference.

In consequence of the urgent call for help at Hepsford and Butterton, the committee recommend to the conference, that Mr. J. Slack, member of the church at Wirksworth, be requested to preach in that neighbourhood till the next conference.

In behalf of the committee,

J. GREEN, Secretary.

The above report was adopted by the conference: when Mr. Barrow, being requested to favour the conference with a history of his proceedings in Staffordshire, stated, that he had visited Hepsford, Butterton, &c. where he found the remnant of a decayed Scotch Baptist church; ten persons of the same sentiments with the New Connection of General Baptists. These he formed into a church. They have two chapels fitted up; and they are

desirous that they should be occupied by one body.

The thanks of the meeting were voted to Mr. Barrow.

It was then resolved, that the above places be adopted as a missionary station.

The conference request Mr. Austin to spend three months, if practicable, to commence a G. B. interest there. And they appoint the general treasurer and secretary, the district treasurer and secretary, and Messrs. Stevenson and Barrow, to confer with Mr. Austin, and make the necessary arrangements with him, and for the opening of the place.

The conference request Mr. J. Slack to supply Hepsford, Butterton, &c. for three months; and they appoint Mr. Barrow to attend to this business, and to make Mr. S. a proper remuneration, which the district treasurer shall repay.

The conference earnestly recommended the Potteries to the Association, as a suitable missionary station; and think, if the Association will yield support, they can find a suitable person.

The secretary and treasurer of this district are appointed to convey the balance of the cash account to the Association.

## RELIGIOUS AND BENEVOLENT INSTITUTIONS.

(Continued from the last Number)

April 30, 1822, the CHURCH MISSIONARY SOCIETY held its twenty-second Anniversary at Freemasons' Hall, Lord Gambier in the chair. From the report, it appeared that the funds of this Institution are in a flourishing state: the receipts of the last year amounting to about thirty-three thousand pounds. A Missionary House has been established at Calcutta; and education is advancing steadily throughout the East. The accounts from Ceylon, the West Indies and North America, are also encouraging; but the most pleasing change has taken place at Sierra Leone, in Africa. Schools, prayer-meetings, and a Bible society have been established and flourish in that country, where ignorance and cruelty have so long held undisputed sway. The continent of Europe also exhibits a beautiful picture of missionary activity and success. On the preceding evening, a sermon was preached, for the benefit of this society, at St. Bride's church, Fleet Street, by the Rev. M. Thompson, from John iv. 34—36, and a collection of 221*l.* 19*s.* 7*d.* was made;

to which 167*l.* 7*s.* 5*d.* was added at the Anniversary.

The tenth annual meeting of the PRAYER-BOOK AND HOMILY SOCIETY was held, May 2, 1822, at Stationers' Hall; Lord Calthorpe in the chair. The Report stated, that the society had issued considerably more prayer-books and homilies during the past year, than in the preceding: the increase in the issue of homilies amounting to thirty thousand. The cause of the Institution was more warmly espoused, and its utility more generally acknowledged than at any former period. The Morning and Evening Prayers, the Psalter and the first Homily had been translated into Chinese, and circulated in various places where the Chinese resort. A Chinese servant in England was presented with a prayer-book in Chinese, translated by Dr. Morrison, whose name was familiar to him: for, on opening the book and hearing his name, he exclaimed, "Good man! good book!" Previously, this poor heathen had been accustomed to burn a piece of paper as an act of worship.—On the shores of the Mediterranean, a spirit of inquiry is excited. The version of the Liturgy into pure biblical Hebrew was recommended for the use of the Jews. And Homilies in the Manx language have already been scattered amongst the inhabitants of the Isle of Man.

May 1, 1822, the BRITISH AND FOREIGN BIBLE SOCIETY held its eighteenth Anniversary, at Freemason's Hall; Lord Teignmouth, chairman, supported by a great number of persons of rank and influence. An abstract of the Report stated that, within the last year, there had been issued, from the depository of this society, one hundred and eighteen thousand, seven hundred and sixty-six Bibles, and one hundred and thirty-six thousand, nine hundred and seventy-three Testaments: making with those issued from foreign presses, at the expence of this Institution, a total, since the commencement of its labours, of *Three millions two hundred and forty-five Bibles and Testaments.*

During the past year, the amounts of the receipts had been 103,802*l.* 17*s.* 1*d.* and the payments 90,445*l.* 6*s.* 4*d.*: but the society is under engagements which will become due in the course of this year, to the amount of upwards of 50,000*l.*

Among many interesting incidents at this meeting, the following account of the success of the cause of the Bible in France cannot fail of being very grateful, to all who wish well to the eternal interests of a people that have long shewn

an indifferance to all religion. It was addressed to the chairman, by the Rev. F. Monod, jun. one of the secretaries of Paris Bible Society.

"A little more than three years have elapsed since the Protestant Bible Society of Paris was first established; and your Lordship will hear with pleasure, that, having been favoured with the blessing of God, and enjoyed the protection of our government, it is now surrounded with *forty Auxiliaries and twelve Associations.* Its income, which, last year, was very little above forty-five thousand francs, has been increased this year to very nearly one hundred and three thousand; one individual has contributed seven thousand nine hundred and twenty francs. The Society, since its existence, has issued above twenty-two thousand Bibles and Testaments; the stock now in our depository will scarcely meet the wants of the present year; and the Committee are, at this moment, devising means of procuring stereotype editions of the Bible, of the versions of Martin and Ostervald; relying on Him who has hitherto so visibly blessed their efforts, that he will provide the means. It will likewise afford pleasure to this assembly to hear, that an anonymous friend of the Bible has put into the hands of the Committee the sum of one thousand francs, to be awarded as a prize to the author of the best work in French, on the utility of reading the Holy Scriptures, and of Bible Societies. This work, if produced, may under the blessing of God, be a useful instrument for increasing a number of these Societies in France, and teaching the inhabitants of that country to appreciate them more and more. Thus, my Lord, faithful to their heavenly calling, the Protestant Bible Societies in France pursue their sacred object with zeal, and (thanks be to God!) with a success constantly increasing. The simple narrative of this success is the best acknowledgment they can offer to this Society. Though limited in their operations for reasons, the force of which you have felt, my Lord, they have to fulfil extensive duties—the want of Bibles among the Protestants in France being extremely great; but their ardent wish is, that the distribution of them may hasten the happy moment when, according to the expression of the apostle, there will be neither Jew nor Greek, Barbarian nor Scythian, bond nor free, when Christ shall be all in all; and when, like the glorious Society, over which your Lordship presides, the Bible Societies of France may extend their blessings to all those who hunger and thirst after righteousness; and may everlasting

praise be to that blessed God to whom alone belongs glory and honour, now and for evermore."

The Annual Meeting of the ROYAL BRITISH INSTITUTION for the Education of the Poor, was held at the School-house, North Street, City Road, May 3, 1822; Alderman Wood in the chair. The state of the Institution was reported to be very encouraging. Since the year 1813, the society has received under its care four thousand eight hundred and eight boys; all of whom have been taught to read and write, and half of them instructed in arithmetic. Within the last three years, five hundred and eighty girls have been admitted, and taught needle-work and the rudiments of education. Of these, two hundred and seventeen now remain in the school. Three thousand pounds have been expended in the erection of two commodious schools, and a balance of four hundred only remains unpaid. This school embraces the children of the poor of every denomination, and conveys religious and moral instruction only through the medium of the scriptures. Several of the children were examined, and the result gave great satisfaction.

The LONDON HIBERNIAN SOCIETY'S Anniversary was held at Freemason's Hall, May 4, 1822; the Duke of Gloucester in the chair. Forty-one new schools have been raised this year; and the number of schools in Ireland, under the auspices of this Institution, amounts at present to five hundred and seventy-five; containing fifty-three thousand, two hundred and thirty-three boys. Thirty-five of the schools are under the superintendance of catholic priests. One thousand Bibles and ten thousand Testaments have been presented by the British and Foreign Bible Society to this Institution; which has distributed more than eighty thousand copies of the scriptures. The progress of the society has been slow, but sure; and extends now to twenty counties, out of the thirty-two into which Ireland is divided.

The (LONDON) MISSIONARY SOCIETY'S twenty-eighth general meeting was held at Surrey Chapel, May 9, 1822; W. Alers Hankey, Esq. in the chair. The operations of this Institution, as detailed in the Report, are too extensive, various and important to be glanced at in this sketch; and will appear with more propriety in another department of our Miscellany. The Expenditure of the past year has been forty thousand pounds, and its Income only twenty-nine thousand two

hundred; and the funded stock has been lessened by the amount of the balance. The Treasurer made an earnest appeal to the liberality of the friends of missions; and mentioned the pleasing fact, that the Emperor of Russia, Alexander, had made a donation of seven thousand rubles to assist the funds of this Institution. During the week, various sermons were preached and meetings held in connection with this society, and the following collections were made.

COLLECTIONS.

|                                                                                                        | £.    | s. | d. |
|--------------------------------------------------------------------------------------------------------|-------|----|----|
| May 3. Rev. C. Malan, of Geneva, preached at the Poultry Chapel, from Acts xvi. 9, 10. . . . .         | 23    | 10 | 0  |
| May 8. Dr. Hanna, of Belfast, at Surrey Chapel, from John xxi. 17. . . . .                             | 357   | 9  | 3  |
| May 8. Rev. T. East, of Birmingham, at the Tabernacle, from Deut. xxxii. 31                            | 202   | 6  | 9  |
| May 9. Annual Meeting . . . . .                                                                        | 227   | 15 | 6  |
| A Thank-Offering for Deliverance . . . . .                                                             | 100   | 0  | 0  |
| J. Trueman, Esq. . . . .                                                                               | 50    | 0  | 0  |
| W. Wilberforce, Esq. . . . .                                                                           | 10    | 0  | 0  |
| Lord Gambier. . . . .                                                                                  | 5     | 0  | 0  |
| May 9. Rev. A. Fletcher, at Albion Chapel . . . . .                                                    | 16    | 0  | 0  |
| May 10. Rev. W. Wilkins, of Abingdon, preached at Tottenham-Court Chapel, from Isa. xxvii. 13. . . . . | 153   | 15 | 0  |
| May 10. Rev. J. A. Stephenson, of Lympham, at St. Ann's, Blackfriars, from Matt. vi. 10. . . . .       | 191   | 4  | 0  |
| Missionary Communion:                                                                                  |       |    |    |
| At Zion Chapel . . . . .                                                                               | 100   | 19 | 6  |
| At Orange Street Chapel . . . . .                                                                      | 93    | 0  | 0  |
| At Silver Street Chapel . . . . .                                                                      | 58    | 7  | 6  |
| At Tunbridge Chapel . . . . .                                                                          | 42    | 11 | 6  |
| May 14. Welsh Service, at Gate Street Chapel . . . . .                                                 | 10    | 9  | 6  |
| Amount of Collections . . . . .                                                                        | £1632 | 6  | 6  |

May 15, the nineteenth Anniversary of the VILLAGE ITINERACY was held, at Mr. Collison's Meeting-house, Hackney. The Report stated that nearly one hundred ministers are now successfully labouring in the gospel field who have gone forth from this society—that the general aspect of its affairs are most encouraging—that the students are pious, diligent and promising—that the expenditure of the last year has exceeded two thousand pounds—and that the treasurer is in advance about one hundred and fifty pounds. After the public business, the Rev. Rowland Hill preached from 1 Pet. i. 12.

June 12, 1822, a meeting of the subscribers and friends of the SOCIETY IN SCOTLAND for Propagating Christian Knowledge in the Highlands and Islands, took place at Freemasons' Hall. Upwards of three hundred and fifty seminaries are now supported by this society, and about twenty thousand children are receiving the benefit of instruction. The scriptures have been translated into Gaelic; and, in that and the English language, have been widely disseminated: and Tracts with a variety of books for elementary tuition have been circulated in the Highlands and Islands. The yearly revenue amounts to five thousand pounds. A corresponding branch of the society has been established in London for the last century, whose sole object is to assist the funds. Several speeches were delivered, and a handsome subscription made.

IRELAND.—We are happy to feel it our duty to state, that the *subscription for the relief of the distressed Irish* continues with unabated benevolence. The amount advertised in the London papers, in the middle of June, was nearly eighty thousand pounds; and there can be little doubt that the whole amount in the entire kingdom exceeds one hundred thousand pounds. At the period mentioned, upwards of forty thousand pounds had been sent to the towns and districts where the want is most urgent: and an active and intelligent committee are engaged in distributing the remainder. We hope this munificent liberality will soften the horrors of the misery that overspreads that ill-fated country; but we fear that, great as it is, it will be inadequate to prevent deep and general distress.

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## REVIEW.

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CHRISTIAN RESEARCHES IN THE MEDITERRANEAN, from 1815 to 1820, in furtherance of the objects of the Church Missionary Society. By the Rev. WM. JOWETT, M. A. With an Appendix, containing the Journal of the Rev. J. Connor, chiefly in Syria and Palestine. 8vo. pp. 476. price bds. 10s. Seeley, London.

THE attention of the Church Missionary Society having been drawn to the countries lying on the shores of the

Mediterranean Sea, as affording an important scene for exertion in spreading the gospel, judged it expedient to send thither a person properly qualified to obtain information relative to the state of religion and society, and the most effectual means of propagating knowledge both civil and sacred. For this purpose, the Author was sent out, under the sanction of that society, in 1815. He settled with his family at Malta; but made several excursions, for the purpose of collecting intelligence: spending some time at Corfu, one of the Ionian islands, and twice visiting Egypt and Greece. In 1820, he returned to England for the restoration of his health, where he resided till March 11, 1822, when he again left London on his return to Malta. The volume before us contains the result of his researches in the five years which he was abroad; and was prepared for the press, during his visit to England, though not published till after his second departure.

In pursuing his object, Mr. J. gives a short sketch of the state of the Latin christians in the countries which he visited; and much more detailed accounts of the doctrines, discipline, worship, habits and numbers of the christians belonging to the Greek, the Coptic, and the Abyssinian persuasions, which are scattered in Greece, Egypt and Abyssinia or Ethiopia. He then inquires into the state and character of the Jews and the Mahometans, the causes of the long prevalence of Mahometanism, and of the continued depression of Christianity, the most probable means of re-establishing and extending the latter, the characteristics of a Mission to the Mediterranean, the most eligible stations for Missionaries, and their requisite qualifications; and concludes with an earnest appeal to the clergy to come forward and engage in the great work. The Journal is illustrated with two neat maps; one, of the countries bordering on the Mediterranean Sea; and the other, of those bordering on the Red Sea.

We have perused this volume with great pleasure. Mr. J. is indeed a devoted son of the establishment, "has enjoyed the great advantage of being nursed in the bosom of one of the purest churches of christendom, on which the full light of scripture shines," and cherishes a filial gratitude to her for the education which he has received; yet his work exhibits abundant evidence, that he is possessed of a mind at once enlightened and pious. His



eneration for the word of God discovers itself on every occasion; and many beautifully striking illustrations of the scriptures, suggested by the scenery of the country and the customs of the inhabitants, are interspersed, almost in every section. The style is natural and easy, the facts and observations, though introduced with the utmost simplicity, are generally interesting and important; and the whole reflects great credit on the industry, talents and piety of the author; and will, we sincerely hope, greatly promote the laudable designs of his generous patrons.

We could, with pleasure, make many extracts from this work, did our limits permit; but we must confine ourselves to one or two, illustrative of the general remarks which have been made.

He arrived at Dendera, the ancient Tentyra, in Upper Egypt, Feb. 24, 1819: and gives the following interesting description of the place and illustrations of scripture phraseology.

"About two miles from the village, is the magnificent Temple—one of the most complete, and, as it is one of the earliest, peculiarly striking to travellers."

"These magnificent edifices, while they display the grandeur of former times, exhibit no less the meanness of the present. This Temple, built of massive stone, with a portico of twenty-four pillars, adorned with innumerable hieroglyphics, and painted with beautiful colours, the brightness of which in many parts remains to this day, is choked up with dusty earth. Village after village, built of unburnt brick, crumbling into ruins, and giving place to new habitations, have raised the earth, in some parts, nearly to the level of the summit of the Temple: and fragments of the walls of these mud huts appear, even on the roof of the Temple."

"In every part of Egypt, we find the towns built in this manner, upon the ruins, or rather the rubbish of the former habitations. The expression in Jeremiah xxx. 18, literally applies to Egypt, in the very meanest sense—*The city shall be builded upon her own heap*: and the expression in Job xv. 28. might be illustrated by many of these deserted hovels—*He dwelleth in the desolate cities, and in houses which no man inhabiteth, which are ready to become heaps*. Still more touching is the allusion in Job iv. 19; where the perishing generations of men are fitly compared to habitations of the frailest materials, built upon the heap of similar dwelling-places, now reduced to rubbish—*How much less in them that dwell in houses of clay, whose foundation is in the dust!*"

"In one of the chambers of the Temple is a representation of the Signs of the Zodiac. Every part of the whole—all the sides and ceilings of the rooms—all the pillars, and the whole of the outside, are most profusely wrought with larger or smaller hieroglyphics. It is impossible to see all these, and not be struck with the necessity of that injunction, Deut. iv. 15—20."

The distressed state of the christians in Upper Egypt is evident from many particulars noticed by our author; of which the following is a fair specimen. It is dated at Esue, March 1, 1819.

"In the afternoon, I inquired my way to the bishop, but was taken to the house of a priest. Understanding who I was, he shewed me his habitation and premises—a scene of perfect wretchedness! The first room was a stable for his ass: the second in order was his own room: and the third, gloomy and secluded, was the church. He then directed us where to find the bishop."

"It was at this place that I first opened my small, but invaluable treasure of Arabic Bibles. One of these I took with me, A blue cowl distinguishes the bishop from the priests; but his house was, if any thing, more mean than the one which I had already entered. Here also, in the first room, was an ass; and the second, where we sat, was not unlike a stable. Adjoining his house was a school. The children, on the news of my arrival, ran into the room in such a disorderly manner, that it was not in his power to keep them still. They raised such a dust, that I was obliged to drink water continually.

The Appendix contains a Journal of the visit of the Rev. James Connor, in 1819 and 1820, to Candia, Rhodes, Cyprus and various parts of Syria and Palestine. He travelled under the same patronage as Mr. Jowett and with a similar object; and appears to have been assiduous and successful in pursuing it.

THE CARNIVAL OF DEATH. A POEM in two Cantos. By THO. BAILEY. 12mo. pp. 122. price bds. 4s. Longmans, London.

Every christian who feels the influence of the principles which he professes, must be the friend of peace. Peace, personal, domestic, social, national and universal, is doubtless the ultimate object of a system which was

ushered into the world by that sublime chorus, "Glory to God in the highest, and on earth peace, good will towards man." And whenever the religion of Jesus shall extend its benign authority over the rulers and inhabitants of the earth, we may be assured one happy result will be that "they shall beat their swords into plow-shares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Though there is reason to fear that this happy period is now far distant, yet it will certainly arrive; and whatever tends to prepare the public mind for so desirable a change deserves encouragement. The author of the little volume before us has boldly entered his protest against that scourge of nations, war, and has endeavoured to expose its folly, cruelty, inhumanity and injustice, to the detestation which they justly merit. With this view he has given a horrible description of a great battle, with its affecting circumstances and dreadful results. The picture is certainly highly coloured; but we fear it is too correct a delineation of reality. In many passages, the work exhibits indisputable traits of true poetic excellence, which prove that the writer need not copy the manner of others, but might safely depend on his own powers. We are, however apprehensive that, in some instances, he has been led astray from the chaste and modest dignity of true poetry, by an ill-judged imitation of some modern bards, whose works will not long survive their authors. We hope this hint will be excused; and shall be happy to introduce him again to our readers, on any subject congenial with the nature of our Miscellany. In the mean time, we insert a short extract or two which will give a specimen of the spirit and style of the Poem. The first represents Death as surveying the progress of the sanguinary conflict.

"When arms 'gainst arms tremendous  
clash'd,  
And fierce the uprais'd falchion flash'd;  
When fast the broken bands  
Fell, slaughter'd on the thirsty plain,—  
He shook his sides, and laugh'd amain,  
And clapp'd his grisly hands.  
And when the thund'ring cannon's roar  
Rent the arch'd skies,—and shore to shore  
Echo'd the loud rebound;

And thick as hail the missives fell,  
Grape, musket, cannon-shot, and shell,—  
Hissing upon the ground:  
Whose wasted fuse, then, nearly spent,  
But one fleet, passing moment lent,  
In which some wretch could take  
Thought of eternity, or cast  
A frantic glance back on the past,  
Or preparation make;  
Or think of home, wife, children dear,  
Or offer up to Heav'n a pray'r,  
Or bid to earth adieu;  
Ere struck by the exploding ball,  
His corse should blacken'd, shatter'd fall,  
His limbs the ground bestrew."

The work closes with some judicious and affecting "Reflections," from which we transcribe a few lines.

"Must hapless millions yet be doom'd to bleed,  
That Hist'ry's tablet may record the deed,  
How some successful chieftain rose to fame,  
And bought with ruin'd realms, a Hero's name?  
Shall man, possess'd of an immortal soul;  
Ordain'd t' exist while endless ages roll;  
Be but the plaything of an idle day,—  
Ambition's toy,—to break and cast away?  
Shall that dear life, prolong'd with so much care,  
[a year,  
Nurtur'd protected, watch'd through many  
By some fond parent's tender, anxious love,  
No other purpose serve, no other value  
prove,  
Than to be us'd by Monarchs in their wars,  
The price of laurels, titles, crowns and stars?  
Shall myriads thus continue to be slain;  
Be flung as refuse on the gory plain;  
When not the sceptres gain'd—the realms  
thus won,  
Could ransom one, of all the souls undone?"

Every reader must feel the weight of the sentiments contained in this extract, and devoutly join the poet in his concluding apostrophe.

"Oh! hail Millennial days! hail days of  
Peace!  
When wars shall end, and Discord's voice  
shall cease!  
When Zion's KING shall hear his glorious  
name  
Resound through Earth, with one vast,  
loud acclaim:  
And morn's first beam,—and eve's last  
ling'ring ray,  
Bear witness still to our MESSIAH's sway."

# Missionary Observer.

## PARTICULAR BAPTIST MISSIONARY SOCIETY.

OMITTING for the present month the sketch of Missionary history, we offer to the attention of our Readers a greater quantity of recent information.

### DEATH OF MR. CHAMBERLAIN.

The Princess Charlotte which arrived some days since at Liverpool, and which brought the information that our Brethren were about to proceed to Orissa, conveyed also the mournful intelligence of the decease of that valuable Missionary, Mr. Chamberlain.

He had been so far reduced by the disorder with which he has been conflicting for several years, that the physicians declared nothing but a long sea voyage could afford him the prospect of relief. He embarked, therefore, at Calcutta on board the Princess Charlotte, intending to proceed either to the Cape or to this Country, but the effect was more than his exhausted frame could sustain, and on the 6th\* of December, twenty days after his embarkation, his spirit took its flight to a better world. His remains were committed to the deep in Lat. 9. 30 N. Long. 85 E.

Mr. Chamberlain was no ordinary character, either as a Christian or a Missionary. Perhaps no one who ever left this country in the latter capacity possessed more ardent attachment to Missionary

\* The date appears incorrect, the letter from our Missionaries by the Princess Charlotte being dated December 5.

labours, or displayed more undaunted resolution in the service of his heavenly Master.

A widow and one child, a daughter about seven years of age, are left to deplore his loss.

Mr. Chamberlain had laboured in India many years. How well he was qualified for those labours may be inferred from the honourable testimony borne a few years ago to his zeal and wisdom, in a work entitled, Sketches of India, attributed to a writer of authority, but who appeared from other parts of his work evidently no friend to Missions. The account refers to a visit of Mr. Chamberlain's to the great fair at Hurdwar. The writer observed—“ During the greater part of this Fair, which lasted nearly three weeks, a Baptist Missionary (Mr. Chamberlain) in the service of her Highness the Begum Sumroo, attended; and, from an Hindoostanee Translation of the Scriptures, read daily a considerable portion. His knowledge of the language was that of an accomplished Native; his delivery impressive; and his whole manner partook much of mildness and benignity. In fine, he was such as all, who undertake the arduous and painful duties of a Missionary, should be. No abuse, no language which could in any way injure the sacred service he was employed in, escaped his lips. Having finished his allotted portion, on every part of which he

commented and explained, he recited a short prayer, and concluded the evening by bestowing his blessing on all assembled.

At first, as may be expected, his auditors were few; a pretty convincing proof, when 60,000 were collected, that it was not through mere curiosity that they subsequently increased. For the first four or five days, he was not surrounded by more than as many Hindoos: in ten days (for I regularly attended) his congregation had increased to as many thousands. From this time, until the conclusion of the Fair, they varied; but never, on a rude guess, I should fancy, fell below eight thousands. They sat around and listened with an attention which would have reflected credit on a Christian Audience. On the Missionary retiring, they every evening cheered him home with "May the Padre (or Priest) live for ever!"

Such was the reception of a Missionary at Hurdwar, the Loretto of the Hindoos, at a time when five lacks of people were computed to have been assembled, and whither Brahmins, from far and near, had considered it their duty to repair. What was not the least singular, many of these Brahmins formed part of his congregation. They paid the greatest deference to all that fell from him; and when in doubt, requested an explanation. Their attendance was regular; and many whose countenances were marked, were even the first in assembling.

Thus, instead of exciting a tumult, as was at first apprehended, by attempting conversion at one of the chief sources of idolatry, Mr. Chamberlain, by his prudence and moderation, commanded attention; and, I have little doubt, ere the conclusion of the Fair, effected his purpose, by convert-

ing to Christianity men of some character and reputation."

#### CHANGE IN THE STATE OF INDIA.

The venerable Missionary Carey, furnishes the following pleasing information on this subject:

I consider the public institutions for the encouragement of Schools, Missions, the general dissemination of the sacred scriptures, and all kindred attempts to ameliorate the condition of our fellow-creatures, as not only worthy of being reckoned among the important signs of the present times, but as furnishing the noblest employ in which the children of men can be engaged below, and that which approaches the nearest to the employment of the blessed above. While I say this, I desire to be considered as supposing that efforts to do good to men, should be accompanied by a proportionable love to God, and faith in our Lord Jesus Christ, and not followed as a mere compliance with custom, or with the prevailing practices of the age or place in which we live. We, in this country, can boast of no numerous associations, or crowded meetings; yet a comparison of two distant periods shows a very great change for the better in the circumstances of India. It is now twenty-eight years, within a few days, since I first landed in India; there was then no sanctification of the Sabbath, and a very thin attendance on the only preacher of the gospel in this Presidency. Infidelity was the general open profession, and it would have been reckoned a gross violation of decorum to introduce the subject of religion in any company whatever. There are now three evangelical ministers of the Church of England, three Independents, and three Baptists, in Calcutta alone, beside Serampore, Chinsura, Cutwa,

Moorshedabad, Jessore, Dhacca, Chittagong, Burdwan, Midnapore, and Dinagepore, all in the province of Bengal. Beside these, there are eleven or twelve ministers of the gospel in Hindoosthan, and seven in the islands. All this, beside the American brethren in Burmah (where twelve persons are baptized,) and at Ceylon, Bombay, and other places. We have a Bible Society, a School-book Society, a School Society, and all the Schools belonging to our Mission, and those supported by Government. The whole body of society has assumed a comparatively religious aspect, and not a few in every station are decidedly pious.

*Information contained in extracts from the Journal of the Baptist Missionaries in Calcutta, for April and May 1821.*

April 21. A Byragee listened to the gospel, who has been wandering about from one holy place to another for more than twenty years. He consented to remain for further instruction: he seems to have been wandering in pursuit of a *something* of which he has no definite idea whatever, and by what he says, seems to direct his course in that manner that is likely best to secure his daily food.

22. At Dum Dum an attendance of nearly a hundred of our countrymen, who heard, with the most solemn attention, the text, 'The love of Christ constraineth us,' &c. Previous to public worship, three young men gave in their experience, and are likely soon to be added to the church. Out of their limited income, these poor soldiers are making strenuous exertions to raise a more commodious place to worship in.

23. A very numerous attendance this morning at the Bow Bazar place of worship, and a very little reply, unless from two or three young men who have often attended before, and who only speak from the hope of exciting confusion and ridicule. Ram Doorlobh, a native Christian member of the Lall Bazar church, who was, when a heathen, under a vow of silence, which he strictly observed for three years, spoke at great length and with much energy. He is a very interesting man, and promises to be an extensive blessing, though he has very considerable singularities. Having been so distinguished an

idolater he is able to direct his arrows with very great effect.

26. At the close of our address this morning, I entered into conversation with two brahmans upon the barbarous custom of burning widows. No one can witness this horrid practice without the deepest horror, at least such was the impression upon my mind when I was present and saw the whole tragedy some few weeks ago.—If the British Legislature were alive to this subject, surely they would not hesitate to put an end to such murderous proceedings! As to religion being the alledged cause, it is a mere pretext, for there is no more religion in the whole process than there is in country people in England when they attend a wake or fair. In all the conversations I have ever had with the natives upon the subject, they seem to have less to say in favour of it than for any thing else, and they seem quite unwilling to talk about it.

26. Within a mile of our house another widow was this morning burnt with her dead husband. I was anxious to go and witness the scene, but the extreme heat of the weather and a weak state of health, prevented me. When my Pundit came by, the pile was ready, and the woman had made her appearance; she was about sixty years of age. Upon expressing my horror at the murder, (for I always in speaking to the natives upon the subject, call it by that name,) he replied, it was of very little consequence, since she would have died very soon if she had not burnt—moreover, he added, there is a fine strong wind to-day, which will ensure a speedy despatch to the business. This is the cold blooded manner in which merciful brahmans speak of burning their fellow creatures. Within these two or three months, this is the third that has been immolated in our neighbourhood; and others there may have been that have not come to our knowledge. But if within this short space of time, three have died upon one spot, what must be the amount in the course of a whole year in the province of Bengal! I fear the real number has yet never been stated to the Christian world. But this could not be any great difficulty, as none can burn without an order from the magistrate. Oh that the disciples of Christ and the friends of humanity, would use their influence with the Legislature to abolish this *infernal* custom! From the various conversations I have had upon this subject with the natives, I feel the strongest persuasion that the government never found less difficulty in getting any order obeyed by the natives, than they would find in totally and at once abolishing this practice—Nay,

I believe in a very few years they would be perfectly ashamed to own, they had ever such a custom amongst them—as they are to acknowledge that their women ever cast their children to the sharks at Saugur.

May 1. Went this morning to the place of worship in the Bow Bazar, where calling in a Mussulman we began by asking him a few familiar questions; and in a little time others were attracted, upon which a pretty long debate ensued. The mussulman contended, that to give according to our ability to the poor, and to practice according to the way in which we have been taught, and trusting all to God, was what we should do, and all we could do. A Hindoo whom we called in was very proud and fierce, he declared that unless we could explain the nature of God, we were not worthy of being listened to, or to that effect, and if we could not tell him, *he* would tell us.—“ God,” he added, “ is like an extremely thin vapour, too attenuated to be seen, or in any way felt.” We replied, “ And what do men get by knowing that? is it not much better to know that God was almighty, omnipresent, &c. and that he was holy, just, and compassionate?” O no, all we could say upon these topics was mere vulgarity, nothing would satisfy him but that God must be a vapour, fine thin vapour or something that deprives him of all moral perfections, and even of all moral obligations. We remained between two and three hours, and disputing being over, a great number heard, and some very attentively. One poor man declared he had found no rest in his soul for the space of four or five years, and it was his firm belief that none but Christ could save. He had obtained a tract, or some portion of the gospel, some time ago from a lady. His wife and friends, he says, are very much opposed to the gospel, but he hopes to obtain the knowledge of Christ. I sincerely hope we shall hear more of this. Things appear rather more promising among the natives than formerly.—May God grant the influence of his Holy Spirit.

6. A tolerable good attendance at the Baranagore chapel this morning. Brother Penney, Panchoo, and myself, addressed the people, who were all very attentive. One old man discovered a desire to cavil, but there were none who were desirous of recording him. In the afternoon Panchoo went to the Iron Foundry, and brother P. and Annunda, the brahman, who has been with us about four months, went to the Wood Yard, where there were nearly a hundred people collected. In the evening I went in company with

brother P. to Dum Dum, and preached to about a hundred of our countrymen, crowded together in a small neat house. Great seriousness pervaded the whole, and we have hopes that many are inquiring after the salvation of their souls.

8. People were less forward to come to the place at Bow Bazar chapel than usual. Obligated to call them in, and converse with them one by one as I was able. Each one had some excuse why a concern for the soul should be deferred for the present. In asking them how they could be saved, one said, that to give away some portion of what he could procure in worldly employments would ensure salvation. Another, that calling upon the name of God would be sufficient; and a third declared, that all was vain, that the present existence was all a *cheat*, a mere *deception*; and all we could do was, to satisfy hunger, bear sorrows patiently, &c. &c. They have none of them any ideas beyond the body and its pleasures or pains; and when the Pundits affirm any thing of God, it is mere speculation, and has no relation to practice or enjoyment.

9. We commenced our work in the Bow Bazar place of worship this morning, by calling a respectable brahman in, and getting him to enter into conversation. He fully agreed to all we said as to the importance of preparing for death, the propriety of serving God with all our hearts, in as much as we derive our existence and all we enjoy from Him; but when we attempted to come nearer the peculiarities of the Christian system, such as the atonement for sin, &c. and to infer the insufficiency of all human institutions to accomplish our salvation, he wished to evade, and to dismiss the subject. He assented there was one God, and that all the deities they served were only parts of the Supreme; and as to their appearances in this world in different forms, and for different and sometimes opposite projects, all was a mere feint, and nothing that absolutely referred to God himself, and therefore, he did not hold it as incompatible with the unity and immutability of the divine essence. He evidently looked upon all the different incarnations as a just subject of merriment. Yet he vindicated all the popular superstitions, and himself walks in the same way, because it was the way of his ancestors. Before concluding with him, a good number came in, and we sung a hymn and spoke pretty much at large. One of the natives was very impatient, and spoke to Ram Doorlobh, (formerly a brahman and a very devoted idolater) very angrily, and for casting away what was ancient, for the

*novelties* of Christ, and begged to know *where* he had received his present religion from. We contended that the religion of Christ was not new, but was a scheme of mercy made known as early as the fall of man. But if a man possessed a *jewel*, and knew its value, what did it signify if he could not inform every body from whence he had obtained it; or suppose it should be new, would he throw it away on that account? We granted that the Hindoo system was very old, but that was a proof against it, as in the lapse of so many ages it had made nobody holy—that the Hindoos were more wicked now than ever, and they ought therefore to discredit it.

11. Went to our chapel on the road side this evening, and collected a good number of people, most of whom were attentive; the only people who were exceptions being two young brahmans. The first man I commenced conversation with was a Hindoo, who was going to receive money due to him for some sheep he had supplied for a Bazar, (market,) a respectable brahman passing I called him in while our conversation was going on, and asking the man whether he was not acting contrary to the Hindoo system in destroying life, he said yes, but it was his trade—the brahmans said it was certainly a very unholy thing to destroy the life of any animal—I replied, I was therefore much surprised lately to witness a great number of brahmans assembled to take away the life of a poor woman by burning her with her husband. He attempted to justify the practice by its antiquity, and alleged that it was sanctioned by the *Shastras*.<sup>\*</sup> I attempted to convince him it was nothing less than murder, and that all who ever engaged in it, or consented to it, were absolute murderers, and would be so judged at the bar of God. I also showed how inconsistent it evidently was with many other parts of their own system, and that it was very degrading to the brahmans, the favoured heads of the people, that *they* should be beholden to the devotions and sufferings of their women, to get salvation for seven generations, whereas the Soodras could get to heaven by bathing in Gunga—pronouncing the name of a god, or presenting to a deity a leaf or a flower. From the cruelty and unreasonableness of their system, we took occasion to speak of the benignity and consistency of the gospel of Christ, and the proof that appeared of its sufficiency from the effects it produced upon the souls of men, in making them humble, holy, and compassionate, &c.

13. Brethren Penney and Panchoo went to the Wood Yard this afternoon,

\* Hindoo sacred books.

and preached to about one hundred people. I went to the Iron Foundry, where we had about three hundred. I addressed them upon the necessity of prayer, insisting much upon the folly and wickedness of their common evasion, that when God turns them to what is right, then all will be easy. I endeavoured to show the absurdity of this sort of excuse, from comparing their conduct in spiritual things with the zeal they discovered in temporal things.

14. Our congregation on the road side this evening was very numerous, and towards the last became very boisterous, which was owing to two or three brahmans, who opposed with great violence and abuse, uttering virulent and impious expressions respecting Christ. The brahmans always discover themselves to be 'subtle and full of all mischief.'—Nobody who is acquainted with the evangelical history, and has any opportunity of knowing these advocates of superstition, but must be struck with the many lines of resemblance between them and the pharisees, those enemies of Christ and the common people.

15. We mustered very strong this morning in the Bow Bazar place of worship, being on our side four—viz. myself, Ram-Doorlobh Panchoo, the native inquirer, who now begins to show himself a little bold in the cause of truth, and Cossu. After singing a hymn and prayer, people began to come in very thickly, and three of us spoke—Ram-Doorlobh to the narrative of the woman with an issue of blood, and the ruler of the synagogue's daughter, and treated it in a very forcible manner. Panchoo spoke last, at considerable length, taking up the subject which I had commenced, from Romans viii. 1. We had then to hear objections, which lasted so long that I was obliged to leave them to finish. A brahman here who has often heard us, took the lead.

20. Our hearers pretty numerous and attentive at Baranagore this morning, but no sort of discussion, all was heard in silence, and no reply followed. In the afternoon Panchoo, the native preacher, went to the Iron Foundry, and brother Pearce, accompanied with the young brahman Annunda, who has been with us now about three months, to the Wood Yard. I hope there is a real change of heart in him, and that he sincerely loves Christ.

21. The people gathered together very freely this afternoon. We commenced by discoursing with a brahman, who was very courteous indeed. He admitted all that we said as to Christ and the gospel, but seemed to expect we should show the

same favourable disposition towards Hinduism. He seemed to think that *Krishnoo* was to them, all that Christ was to us. I enumerated some of the sins that *Krishnoo* is reported to have committed. He admitted that all these things were done by *Krishnoo*, but added, 'Who can call that sin which God did?' We argued from the perfection of the Divine Being, that he could not possibly sin, nor countenance sin in men. Therefore *Krishnoo* could not be divine, nor could he be confided in as a Saviour—and that between Christ and him there was all the difference there could be between light and darkness.

### American Baptist Mission.

It is not long since the friends of religion beheld with sincere concern the dangerous crisis at which the Mission of the American Baptists to Birma had arrived; and at the unsuccessful result of the audience which the Missionaries had obtained of the Emperor at Ava. Toleration to foreigners to retain their own religion, but death to every Burman who leaves the religion of his fathers--which seemed to be the standing policy of the new Emperor.

The Missionaries reached Rangoon, on their return from Ava, on the 18th of February 1820. They found the three baptized converts unmoved by any sense of danger, and were earnestly entreated by them to make further trial of the Mission; expressing their persuasion that other Natives would inquire, and would embrace the Gospel though proscribed by the Emperor. They were urged at least to stay till eight or ten disciples could be collected, and one appointed a Teacher of the rest. A spirit of inquiry actually manifesting itself in several, the Missionaries determined that Mr. Judson should remain at Rangoon, and Mr. Colman proceed to Chittagong. Mr. and Mrs. Colman accordingly set sail toward the end of March.

Soon after their departure Mrs. Judson discovered symptoms of an affection of the liver; which increased so much, that, about the middle of July, Mr. Judson set sail with her for Bengal, to place her under medical care. It was a trying duty to them to leave their Station; for it had pleased God, in the course of the few latter months, to fulfil the wishes of their Native Converts. Six men and one Woman had been baptized, and had thus increased the number of professed Christians to ten, all of whom gave satisfactory evidence of real conversion to God; while others manifested the most hopeful signs, and numbers lamented their departure.

An American Publication has at length furnished some agreeable intelligence respecting this patient and persevering labourer. The dark cloud that overhung the prospects of the Mission, appears in a measure dispersed by Him who will not let faith and patience lose their reward. The Publication alluded to states—

The Journal of Mr. Judson, up to the 11th of March last, has been received. On the 4th of January he arrived at Rangoon from Bengal, whither he had accompanied his wife for the benefit of her health. He had the pleasure to find that all the converts, though so long deprived of the benefits of his instructions and example, had retained their attachment to the cause, and maintained a consistent course of conduct. Some agitation resulted from the preparations for war with the Siamese; but there seemed to be no cause to apprehend an interruption of the Mission. On the contrary, its concerns wore a brightening aspect. The viceroy had given unequivocal evidences of his disposition not to interfere, and had defeated



the efforts of some of the native priests to injure Mounḡ Shwa-gnong, the most prominent of the converts. Mounḡ Ing was baptized on the 4th of March, and there had occurred several gratifying instances of inquiry. Every friend to this Mission may adopt the language of Mr. Judson himself: "Why art thou ever cast down, O my soul, and why art thou disquieted within me? Hope thou in God, the God of Burmans, as well as David's God; for I shall yet praise him for the help of his countenance, revealed in the salvation of thousands of these immortal souls."

The following are further accounts from Mr. Judson.

*Extracts of Letters from Rev. A. Judson to Rev. G. H. Hough, at Serampore.*

"REV. AND DEAR SIR,

"A serious attempt has been made to destroy Mounḡ Shwa-gnong, the most distinguished of the disciples. All the priests and officers of his village were engaged in it. But Mya-day-men utterly repelled the very first accusation, and thus dispelled the fears of the disciples, and gave good assurance that toleration will be allowed during his administration, but how long this will continue, no one can divine."

"If the war is prosecuted, the state of things will become intolerable. But notwithstanding all these evils, we had the most pleasant assembly yesterday at worship, that I can recollect; ten disciples, five hopeful inquirers, (respectable people) and others to the amount of about twenty-five adults in all, exhibited a spectacle, which would have seemed two years ago a perfect miracle."

"I do hope that the way will be finally opened for you to return to Rangoon. It will be impossible for me to send any thing to print, by this conveyance. Till within a few days, I have not been able to procure a teacher of any kind. I have now engaged Mounḡ Shwa-gnong to assist in revising Acts; but he is so particular and thorough, that we get on very slowly—not more than ten verses a day, though he is with me from nine, A. M. till sunset. When it is done, however, it will be sterling."

The last letter (of April 8th, 1821,) here follows:

"MY DEAR BROTHER HOUGH,

"I fully intended to send the translation of the Acts by the Elizabeth, which carries this letter, but it is not within the compass of possibility. I have sat with the teacher from half-past eight in the morning till (except dinner-time,) five at night, for some time past. The Revision was completed yesterday; but I cannot possibly transcribe it in time for the present opportunity; but it shall positively be sent by the next, and will most probably, be accompanied by Ephesians, upon the revision of which we shall enter immediately."

Maynoo's son called in just now and told us that Mounḡ Shwa-Tha had made a great effort to supplant the present viceroy, and had been wholly repulsed; the emperor saying, that his grandfather, the late emperor, had given the place to Mya-day-men for life! If half of this be true, it is most propitious for the Mission. I think we are in no fear of persecution during the administration of the present viceroy. But all things are fluctuating in this country."

## London Missionary Society.

### INDIA.

*Information communicated by Mr. G. Mundy, Chinsurah, on the abominable Idolatries of the Hindoos, and the opposition to the progress of Divine Truth.*

THE DOORGA POOJAH (festival of the worship of Doorga) of which you have no doubt repeatedly heard, was celebrated during the whole of last week; and whilst our ears were stunned with the din of idolaters, our hearts were pained by beholding iniquity, like a mighty torrent, rolling down our streets. Let not the highly-favoured inhabitants of the British Isles think that the description given by St. Paul in the first chapter of his Epistle to the Romans, applies merely to the worshippers of Jupiter, Mars, or Venus, in the ancient cities of Rome, Athens, or Corinth; alas! we are constrained in India to

behold these abominable deeds practised, to their full extent, by the worshippers of Kallee, Door-ga, Sheva, &c. &c. in Bengal. O that our God would appear, and grant that his gospel which produced such glorious effects in the days of the Apostle, may be attended with power equally victorious in this benighted land! We do not despair; but labour, wait, and pray, not doubting that the eyes of some future labourers will be blessed by beholding such delightful events. It may be feared that in the most important part of our duty we are deficient, namely, in prayer; and may I be allowed to suggest that perhaps British Christians themselves do not afford us that assistance which they might, by their united, fervent, and persevering supplications, to bring down the blessing of God upon our endeavours. This, this is the weapon by which the work must ultimately be accomplished.

#### *Female Education.*

A native Female School was commenced about six months ago, under the care of Mrs. Townley and Mrs. Mundy. It has hitherto been kept in a room in the Fort, kindly afforded by the Governor. but the situation has proved rather unfavourable to the attendance of the children; and hitherto only *seven girls* have been collected. But even this number is not to be despised, considering the great prejudice which exists here with regard to female education. We are happy to say that these can now begin to read and write, and have committed to memory the whole of the Catechism composed by Mr. Pearson, *which are extraordinary acquisitions for a female in Bengal!*

A new school-room has just been erected in a populous neighbourhood, and will be opened

when the holidays connected with the late Poojah are expired, we anticipate then a considerable increase of numbers.

#### *Prcahing.*

In addition to the distribution of Tracts, and other efforts, our two chapels are open every evening. The congregations are numerous, but alas! the same glorious truths which in England convert multitudes, are here heard with an indifference which is truly astonishing; and the grossest absurdities are frequently opposed to them: so that none but those who are actually engaged in the work can conceive what faith, patience, forbearance, and love, are requisite to enable us to persevere. The principal aim of our opposers is to excite our anger; and they are perfectly astonished on finding, as generally they do, all their efforts to provoke us fail; in their esteem it is almost miraculous to see any person, especially an European, abused and insulted, and yet preserve his temper: so that frequently, after the service, they will applaud the Missionary's forbearance."

From some other places information of a more pleasing kind has been communicated.

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#### BELGAUM.

Mr. Taylor, Missionary at this place, states—

Many copies of the Scriptures have been distributed, and a great number of Tracts in five different languages. The manner in which they have been received, and the eager desire expressed for more, lead the Association to hope they have proved useful. Among other instances, a brahmin who had read the Scriptures and Tracts, said that "formerly he believed the native shastres to be true; but now he felt his faith shaken, and

thinks that ours is the true religion," and added, he was convinced that many would embrace it, if they were only made perfectly acquainted with it.—Another brahmin has recently manifested no small concern about the welfare of his soul. He attends religious instruction, reads our books, and convinced of the sin of worshipping idols, he professes to have relinquished the practice; he has put away his household-gods, and begins to pray to the true God. Present appearances indicate that he is sincere. A few other natives also, who appear to be under some concern for their souls, are inquiring after the truth.

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SURAT.

Mr. Fyvie in his journal says—

June 21. Preached in the evening to a congregation of natives at our preaching-house. Many brahmins were present. They are generally the most troublesome hearers, but to-night they behaved very well. They appeared to be delighted with Christ's Sermon on the Mount. Various questions were asked in the time of reading, which afforded opportunity for considerable discussion. Speaking to them of all men being sinners, and of the impossibility of being accepted of God but through a Mediator, they replied, "This is true; we must have a Mediator." I said, "Who will be our Mediator?" They replied, "Some holy man." I then said, "But who will be *his* Mediator; you have said, all men are sinners, consequently, all holy men are sinners." They admitted this, and said, "The question I had asked was a very deep one, and required wisdom to answer it." I replied, "We require a person who was without sin to be *our* Mediator," and I

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was going to tell them of Jesus Christ, when one said, "Yes, Jesus Christ, who is God's equal, became incarnate; the sins of mankind were cast upon him, (imputed to him) and by dying he made atonement for our sin, and whosoever believes in Jesus, becomes interested in his Mediation." I was delighted to hear this from the lips of a heathen. Truth will make its own way. Many other remarks were made in the course of the evening which much encouraged me.

SUTTEE, NEAR CALCUTTA.

The following awful instance of the powerful hold which an infernal superstition has in some instances on the female mind in India, is full of horror, and deserving of the most heartfelt commiseration. How lamentable to see fortitude that might have adorned a martyr, displayed in rushing headlong to self-destruction.

"On Wednesday Aug. 8, 1821, Tarranee Churn Bonnerjee, a man of considerable wealth and respectability, died at Sulkea, about one o'clock, after a long illness of nearly a year's duration, apparently much regretted by the native population. This melancholy event gave occasion to another human sacrifice, in the person of the wife, or rather widow of this Baboo.

The victim was an uncommonly pretty woman, of 17 or 18 years of age, and in appearance and aspect so interesting, that her unhappy and untimely fate created an unusual degree of sympathizing pity in a surrounding mob of thousands. The high rank of the deceased, and the great personal beauty of the victim, gave unusual interest and importance to this Suttee, and rendered the tragical spectacle very imposing. The devotee was

the only daughter of a man of caste equally high with her deceased husband, and of greater fortune: so that that fear, which too often embitters a widowed life, the fear of unknown privations and distresses, and all the whips and arrows of poverty, scorn and neglect, could have had no influence in leading to this self-offering of a life, which might have been protracted for many years in the comfortable enjoyment of affluence. But such alas! is the unaccountable delusion of those female votaries of superstition, that nothing on earth appears capable of arresting the mad design of destruction when once taken. The blandishments of fortune, the sight of sorrowing friends, the potency of maternal affection, the prospect of the most excruciating death, all, all seem lost and dead in their estimation. It is lamentable, however, to observe, that in this instance, as in most instances of the kind, I fear, the unhappy woman was hurried to her doom in the first paroxysms of her grief. I have stated that her husband's demise occurred about one o'clock; and at five, the widow was called to the awful pile. Such indeed was the zeal and anxiety of the surrounding relatives to close the abominable rite with the setting sun, that in despite of the Tannah's interference, they would not wait the arrival of the usual orders from the magistrate. In fact it is probable that she was committed to the flames even before any report reached him of the circumstances at all; and at six o'clock the glowing ashes of this interesting individual were all that could be seen.

After distributing alms, to the amount of 15 or 16,000 rupees, she performed the usual *Poojahs*, and went into the pile with so much steadiness and composure,

as to attract general admiration, which was accordingly expressed in loud shouting of *Hurry bol!* Her sufferings must have been short. No noise was heard: no strugglings seen.

## South Africa.

### HAPPY DEATH OF A CONVERTED FEMALE SLAVE.

MR. EVANS, Missionary at the Paarl in South Africa, relates the following interesting narrative—

Jan. 26. I baptized a female slave at Great Drakenstein, and May 20, six more, in our chapel—two men and four women. Their walk and conversation hitherto adorn their profession, and having, as I trust, received the love of Christ in their own hearts, they are zealous in persuading others to follow their example, and dedicate themselves to the service of the Lord.

We enjoy most delightful seasons when we commemorate the dying love of our blessed Redeemer. I have always observed that the celebration of the Lord's Supper has a most remarkable influence on the minds of heathen, even of those who are only observers, and are as hard as stones under other means of grace.

The female slave whom I baptized in Great Drakenstein died lately, rejoicing in the hope of everlasting glory. It was most pleasant to witness her experience in her last days. After having been for some time troubled with doubts and fears, she was enabled, through grace, to put her whole trust in the Saviour, and to proclaim his praises to all around her.

Shortly before her dissolution she called her children, and spoke to them in such a pathetic and earnest manner as drew tears

from every eye. After entreating the blessing of Almighty God on each of them, she turned to her eldest and said, "Hitherto you have been the cause of great grief to me, for your heart is as hard as a mill-stone. All my advices have been in vain, yet still I do not despair. Very probably this is the last time your mother will ever speak to you in this world, therefore, I pray you, consider your ways, and what their end will be. Death will call you shortly as he is now calling your mother, but consider how you would meet him, suppose he were to call you this day. Could you meet his deadly weapons with that serenity and peace of mind which your mother can? I fear not; yea, I am sure not. And what is the reason that the fear of death is taken away from me? It is the Lord Jesus, who came into the world to seek and to save that which was lost, who found me also, when I was travelling the broad road in which you are walking at present. He drew me with the cords of his love out of the pit of corruption, and brought me to seek salvation through that blood which he shed on Calvary, to purify sinners from all iniquity. O yes! this is the fountain which is opened for sin and uncleanness, and the streams of these living waters now make my soul to rejoice in the midst of all tribulations, and to meet the king of terrors without fear or dismay. Therefore, my dear son, yea, all my children, and all present, seek the Saviour while he is to be found, call upon him while he is near; his blood cleanseth from all sin; he is able to save to the uttermost; he will in no wise cast out those who come to him; his arms are open to receive you as freely as he received an unworthy and sinful creature such as I am; therefore

come *all* to him, he knocks continually at the door of your hearts. I can assure you he is a good master; he is the best king; you will never be tired of his service. But if you despise his great salvation, you will be for ever miserable. Oh seek him now! seek him *now*! and do not delay a day longer, for he says himself that his enemies shall be as chaff; and further, "Because I have called, and ye have refused, I have stretched out my hands and no one regarded; but ye have set at nought all my counsels, and would none of my reproof: I will also laugh at your calamity, and will mock when your fear cometh."

Together with these she recited some other broken passages of the same chapter, which she could recollect. Thus she went on, as far as her strength would permit, either rejoicing in the Lord, or praying, or admonishing those around her, until her soul was loosed from the earthly tabernacle, and took its flight, as we have every reason to hope, to the regions of everlasting bliss.

She was possessed of a retentive memory; and during the last months of her life delighted in religious conversation, the benefit of which she experienced even to her dying moment.

It would far exceed the limits of a letter to write all, or even half of the precious words which she spoke.

Mr. E. states respecting the progress of the gospel in his vicinity, and at Cape Town—

"The attendance on the means of grace continues to increase. The number of hearers in the village and vicinity amounts on an average to about 1100 whites and 1200 blacks; in fact there are few now to be found who have not attended several times. Last year a very neat chapel was built in the Waggon-maker's valley

which will contain upwards of 300 hearers. Our Directors (of the Paarl Auxiliary Missionary Society) are desirous of having our chapel enlarged, or rather of building a new one."

There are, it appears, about 5000 heathen in the Paarl and its vicinity. There are 175 slaves and free blacks on the school list; but, as many of them are obliged to come only in turn, the attendance in general is from 40 to 80. Most of them are learning the Catechism and Hymns. Several can repeat the whole Epistle to the Ephesians. It is encouraging to see that many, both of the children and adults, are indefatigable in their exertions, and it is hoped that many others will follow their good example.

"The week before last I spent a few days with the Rev. Dr. Philip at Cape Town. I was exceedingly rejoiced to see that they have commenced building the chapel. His labours have been very much blessed there. It is delightful to see the respectable congregation which attends. On the sabbath evening the place is crowded, and I have no doubt that when the chapel is finished, the attendance will be thrice as numerous. It is very pleasing to observe the improvement which has taken place in Cape Town during the last two or three years. Mr. Beck's labours among the Dutch inhabitants of the town, as well as among the slaves, have been crowned with the blessing of the Almighty. Their large chapel is often too small to contain the congregation."

### Wesleyan Missionary Society.

#### CEYLON.

THIS Island is become a principal field for the labours of the Wes-

leyan Missionaries, and considerable success appears to have crowned their exertions to communicate the knowledge of the Gospel.

#### BATTICALOE.

FROM the Journal of Mr. Osborne the subjoined statement, on the methods of the Heathen to divert Divine Vengeance, is extracted.

A procession has just past my house. The figures were frightful beyond description. One man was covered with a thick coating of cocoa-nut oil and charcoal, and had a small helmet on his head, and a bow and arrow in his hand, which he frequently drew. Another was daubed over with chunam (lime,) and had a large hat of straw, with long sticks differently ornamented standing up in it, a broadsword in his hand, several bells of considerable size on a leathern girdle fastened round his waist, and small silver bells on a ring round his ancles and arms. Many were similarly or as fantastically dressed. The leader carried a drawn broadsword in one hand, and a bunch of large rings in the other. About twenty children, with their legs and arms covered with small bells, formed a long train. They were all repeating short stanzas of a song in Arabic in a very lively manner, while a tomtom beat the time. They all very regularly stamped with their feet heavily on the ground, which, from the bells fastened on different parts of the body, made a loud clanking. Their dancing was performed by leaping in different directions, while the leader, with his hand full of rings, gives the signal for the different attitudes. This they call Religion; and it continues for many days. By this they expect to avert the judgments of God; as it is all occasioned, I am informed, by their expecting the small-pox to visit this district.

While walking, one evening, on the Esplanade, I was attracted to a certain spot by some very loud talking. Upon advancing, I saw a company of Moormen (Mahomedans) marching slowly along, repeating certain prayers. They were preceded by an aged priest, in long white robes. He had a naked broadsword in his hand, the edge of which he pressed against his upper lip. After a few minutes, he stood still; and when the company surrounded him, he, in a very solemn manner, and in a low-toned voice, repeated short sentences: at the end of each, the company shouted "Ami."

When they turned from the place, I saw a Tamil man at a short distance, of whom I inquired what was the nature of this ceremony. He said, because a bad sickness was at hand, they performed this ceremony, as they expected God would spare them for it.

This piece of folly reminds me of what I saw at Jaffna, when the Cholera Morbus was so prevalent there: the people sacrificed so many fowls and sheep, that we had to pay triple the price to procure them, till the Collector actually interfered to prevent it. Every white fowl was purchased by them at any price.

O Lord, help us to turn the minds of this people *from darkness to light, and from the power of Satan unto God!* What an advantage to be born in a Christian Land! Our very prejudices are in favour of the truth. Our education is Christian. We have more knowledge than this people. Oh that we were proportionably wise and good!

#### KORNEGALLE.

MR. NEWSTEAD, whose health has suffered greatly by his exertions, has penetrated to this place. The pious reader will doubtless be pleased with some extracts from his Journal relative to his journey, his commencement of Missionary labours at Kornegalle, and his visit to two Buddhist temples.

Nov. 9th.—Set out on my journey. Read, by the way, the Review in our Magazine, of the life of the devoted HENRY MARTYN, and felt ready, many times, to exclaim, "LORD let my last end be like his! and my life as devoted; as useful it never can be—but as holy, as zealous, as active." I trust, although I feel quite unworthy even to walk in his footsteps, that yet I could say, in a humble degree with him, "*Let the last drop of this base blood be shed, if one of India's children may be benefited thereby.*" Yea, though deeply unworthy, I humbly repeat,

"My life, my blood, I here present,

If for thy cause they may be spent."

And spent I feel as if they soon would be; for I am at a loss for words to describe the extreme degree of weakness I frequently feel, from a few, very few years' labour in this relaxing climate.

17th.—Kornegalle.—After breakfast this morning, the Lieutenant Governor walked out with the Commandant to view

the places most eligible for the erection of certain public works, and has very obligingly given me leave to build our Mission Residence any where I may consider best, under the direction of the Resident, to whom, of course, I referred it. That Gentleman having lent me every assistance in fitting up with seats, &c. the place of public worship, we proceeded to it with joy; for I felt better than for any preceding day some time past. MR. WRIGHT seemed much pleased with the prospect of a public *Christian Service*, where one had never been held, and warmly congratulated us upon our attempt *first* to introduce the Gospel into the Seven Korles, (i. e. these Provinces of the Kandian country) where as he justly observed, "It had never been heard since it was a land." I humbly rejoiced before GOD that it was so, and felt my heart to bound with the delightful hope that it was the dawn of a glorious *Gospel-day* to those who so emphatically "*Sit in darkness and the shadow of death.*"

His words forcibly brought to my mind the beautiful lines of the poet, so very appropriate *here*—

"The sound of the church-going bell,  
These valleys and rocks never heard;  
Never sigh'd at the sound of a knell,  
Or smil'd when a *Sabbath* appear'd!"

This morning, thanks be to God, the scene was changed,—for many did repair with us to the House of Prayer, though only a temporary one, and we had a gracious season in worshipping at the feet of our Lord. With some assistance, I went through the service, and preached from 1 TIMOTHY i. 15; reading for our two selected lessons, the 60th of Isaiah, and the 17th of Acts; both of them applicable, in no small degree, to the circumstances of this place. My heart felt unutterable things, that strength was vouchsafed me to declare in these regions the "unsearchable riches of CHRIST."

The work of preaching is *inexpressibly* dear to me still, and I am the more sensible of it, by my present inability; this being only the third time I have preached in as many months!

18th.—Finding there were two Buddhist Temples in this immediate neighbourhood, I went this morning to see them. The first I reached with much difficulty, it being situated on the very summit of one of the immense rocks, which half encircle this place. Our path for a long way, lay on the edge of the rock, through a path tolerably worn by the numerous devotees who frequent this Temple. The sublime view from

this height, surpasses all description. The principal object of adoration in the first building, we came to, appeared to be the *Print of Budhu's foot*, as there was no large image of the whole figure here as is usual. This was kept in an adjoining Temple. The print of the foot was of course of colossal dimensions, deeply indented in the floor of the place, or rather, of the rock; here, however, was a table covered with fresh flowers, &c. as if the whole image had been present; and here we saw the Priest sanctify his breakfast prostrate before the *print of the foot!* where he reverently placed the rice, &c. just brought to him by some early devotees. A whole family were winding round the rugged paths, and looked at us with astonishment. The place around us was admirably neat; and vast rocks and mighty trees rose as far above us, as we stood elevated above the plain below, so high that we could scarcely distinguish objects. The Priest we found a talkative, friendly old man, venerable with age, and very obsequious. I held some conversation with him which I have not time to transcribe. He gave me candid answers and said, they believed, *though they did not confess it*, that the world was made by the GREAT GOD; but as to the Name of JESUS or His great salvation, of course he knew *nothing!* There is something peculiarly touching to the heart of a Christian, in the dead apathy, or the vacant wonder, with which these poor creatures answer, "No," when you inquire of them if they ever heard, or have any idea of *that Name*, which includes in it every thing dear to the soul of man! and there is then something more than ordinarily delightful and glorious in the boundless views of Divine Prophecy. Standing in an Idol Temple, throned in the tops of the rocks of Kandy, which seem to claim the name of the *everlasting hills*, and surrounded only by the Priests and Votaries of a superstition, the growth of ages, and which is intermingled with their every pursuit,—how divinely refreshing was it to remember *there*, when every thing seemed to contradict it, that "HIS NAME shall endure for ever; HIS NAME shall be continued as long as the sun: and men shall be blessed in HIM, and ALL nations shall call HIM blessed."

The Priest, however, allowed me to leave a copy of the Acts of the Apostles which he immediately began to read with apparent pleasure; I promised to send him also a copy of St. Luke's Gospel, and departed with many thanks from him for having visited their airy abodes. Descending I wound round the base of the rock for about a mile

and came to the other Temple, where the Priest was still more communicative and obliging, and, to my equal surprise and delight, while I stood with him, before all his idols, *he entreated to be instructed in English and the Christian Religion*, eagerly inquiring, as soon as he knew who I was, if I was come to live at Kornegalle, and would give them instruction, and allow them to visit me? I was not displeased to hear that. Since the Priests have lost the patronage and support of the Kandian Kings, their Temples have fallen much into decay. They are, therefore, much more willing to conciliate their present rulers, by learning our language, and, at least, by not opposing our religion. I made the best use I could of a protracted conversation, at this so favourable opening, and proposed immediately the commencement of a Native School in the *Priest's House*, which was gladly acceded to, himself desiring to be one of the first scholars! I have, therefore, sent the usual books, &c. with an English master, whom I have with me. In the course of an hour or two, I had left the Christian Scriptures in the Temple, at the top of the rock, and arranged for the establishment of a Christian School in that at the bottom, with the eager acquiescence of more than a dozen persons round me, both old and young.

19th.—I had resolved on going to Kandy, and received a very kind invitation from MR. LAMBRICK, our respected friend of the Church Mission, but have given it up, believing that it is rather my duty to return to Negombo, as soon as I can put things here in a suitable train: I walked towards evening to the Priest's cottage, the walls of which, I was amused to see now covered with large English sheet alphabets, reading lessons, &c. The priest and a lad present repeated to me every letter of the alphabet correctly, and yesterday morning they had never seen them! Spoke with the convalescent patients in the hospital on my way, gave them some Testaments, and a little advice, and returned, very weak and unwell.

20th.—Vast numbers of the Kandian peasantry are employed around us cutting new roads, &c. They are a noble race of people in appearance, far more so than their brethren on the coast of the Island; they all wear turbans, which preclude the use of that effeminate article the comb, so universally worn on the borders of the Island. The females here also dress much neater, and are less seen; some of the children are beautiful. All their houses are built very high from the ground, on mounds of earth artificially



raised. The general face of the country, because here there are very few Cocoa Nut Trees, is much like the most romantic and mountainous parts of our own Island. The country is covered with fine timber.

21st.—At length, I rejoice to say, “We have found out a place for the LORD, an habitation for the mighty GOD of JACOB;”—even in Kornegalle; and have cleared and fenced a sacred spot on which to erect a *house of prayer* to His holy name. The Resident has been with me and fixed on the spot and its boundaries, in one of the most lovely situations in all the place, at the foot of one of the fine rocks, on a rising ground, bounded on three sides by new roads leading to the chief places and commanding a full view of the village and garrison; very near the Temples, not far from the Bazar, and but a short walk from the Resident’s house. The rock behind is covered with verdure to the very top. O may the House of the LORD soon be completed here, and may “it be said of this and that man, that he was born here.”

22d.—Having now done as much as possible here, till wood is cut for the building, I hastened my return. On my way I called at a Buddhist Temple, and found every thing falling into decay. How expressive are the images of Prophecy, as relating to the final destruction of idolatry! Truly the moles and the bats seem here to enjoy the largest revenue. I held some conversation with the Priest, left him some books in his own language, and passed on. I have now visited five of the Temples in the interior, as well as many on the coast, and in most of them I have left the Christian Scriptures, as a seed which may probably one day produce some fruit.

### General Baptist Missionary Society.

A COMMUNICATION has at length been received from our Brethren dated Serampore, December 3. informing us of their ultimate prospects. It appears that Assam and the Punjab, or territory of the Sheiks, are closed against them; they have therefore fixed on Orissa as the scene of their labours, and were about to proceed to Cuttack, the Capital of the Lars Province. Further particu-

will appear in the Report of the Society; and in our next number.

### HOME PROCEEDINGS.

Tuesday, June 4, was held the Anniversary Meeting of the Missionary Association, patronized by the Church at Stoney Street, Nottingham.

Mr. Stevenson preached in the afternoon, from Psalm cii. 16. “When the Lord shall build up Zion, he shall appear in his glory.”

In the evening the Missionary Meeting was held. After singing, Mr. Pickering prayed. This devotional introduction being concluded, Mr Pickering moved that Mr. Alliot, the highly respected Pastor of the independent Church should occupy the chair. He kindly consented, and discharged the duties of that station with much Christian feeling, and in a way calculated to afford peculiar satisfaction. He spoke of the present time as the time for Missionary exertions, conceiving that the situation of our ancestors was not such as to allow them to engage in such labours. It was theirs, he observed, to suffer, and ours to act.—After he had concluded his remarks, Mr. Driver, the Secretary of the Association, read the Report, from which it appeared that above £51 had been subscribed during the year. Mr. Pike moved that the Report be received, and gave some information respecting the Missionaries, and the present state of the Society.

The subsequent resolutions were moved by Messrs. Jarman, Stevenson, and Pike, and seconded by Messrs. Taylor, Ward, (Scotch Baptist Minister) and R. Seals.

The Meeting was an interesting one, the assembly numerous, and many truly gratified. The collection amounted to £22. 17s. Mr. Jarman, the Pastor of the

Particular Baptist Church, related a striking instance of the watchful care of the Most High over his devoted servants. The now distinguished Missionary Carey, soon after landing in Bengal, was reduced almost to a state of want. With no resource, a stranger in a foreign land, he and his family, were proceeding up the Hoogly when they discerned the house of an European. The boatmen were directed to take them to the shore. They landed, and the gentleman who resided at the house was informed that some Europeans were come. He ordered them to be introduced, and inquired the object on which the Missionary had gone to Bengal. This was stated to him, and being a deist or an infidel, he treated it with a smile of contempt. But he told Mr. Carey, that he and his family might abide there three months or six months. There they found a refuge when they might otherwise have perished in the jungles of Bengal before the aid of their European friends could have reached them. While resident under the roof of this kind friend, Mr. Carey firmly combatted his deistical reasonings, and such was the respect which this gentleman conceived for them, that he married a near relative of his guest.

LEAKE.—On Tuesday June 11, was held the Anniversary Meeting of the Leake and Wimeswold Association. The afternoon was devoted to an interesting Missionary Meeting, and the evening to divine service. At the former opportunity, after Mr. Hoe, who presided, had introduced the business, and Mr. Pike had read some communications from the Missionaries, Messrs. Wigg, Lacy, Tyers, Bosworth, and Pike addressed the assembly. In the evening Mr. Pike preached from “To know the love of

Christ which passeth knowledge.” The congregations were considerable, and the sum collected at the doors amounted to £6:9:9.

BARROWDEN.—The Barrowden Missionary Association held its first anniversary on Thursday the 13th. The day was a pleasing one to the friends of the great and sacred Missionary Cause. In the morning Mr. Pike delivered a discourse on the worth of the soul, urging its immense value as a motive for personal religion, and for Missionary exertions. In the afternoon Mr. Paine presided at the Missionary Meeting. After the usual devotional introduction, and a short address from Mr. Paine, some information was communicated respecting the Missionaries, and the resolutions were moved by Messrs. Lewis, (Particular Baptist) Hoe, Belcher, (Particular Baptist) and Pike. In the evening Mr. Hoe preached on “I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord;” enlarging in his discourse on the nature of this knowledge, and on its importance not to us only, but the heathens also. The day was an interesting one. The sum collected amounted to £9:0:1½, which added to about as much more raised by private subscriptions, made a handsome offering to the Missionary cause from a place where the Church contains but 60 Members. Barrowden itself, not long since, was perhaps almost as benighted as a heathen country. The Sabbath was a day profaned by games and sports carried on in the public streets; but since the erection of the Baptist Chapel, and the preaching of the Gospel there, its very appearance is changed. The Sabbath is respected, and the house of God crowded. Some have embraced the Gospel, and many listen to its important tidings.

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BIBLE GEOGRAPHY.

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THE CANAANITES—SIDONIANS  
TYRIANS—HIVITES—AMO-  
RITES—JEBUSITES—PERIZ-  
ZITES—HITTITES—HAMA-  
THITES.

HAVING surveyed the country in which the descendants of Jacob settled, and marked its *natural* features, we now proceed to a sketch of its *political* divisions, in the various changes to which it was subjected, during the extended period embraced by the history and prophecy of Scripture.

The first inhabitants of this celebrated region were the posterity of CANAAN, the son of Ham and grandson of Noah; from whom it took the name by which it is distinguished in the writings of Moses. It is uncertain when they first took possession of this country; but they were very numerous, at an early period. The sacred historian mentions eleven tribes which probably sprung from as many sons of Canaan. Gen. x. 15—18: and it appears, from the following verse, that at first they were all seated in that part of the country west of Jordan, which was after-

wards possessed by the Israelites. The increase of population, the incursions of hostile neighbours, and perhaps internal commotions, in process of time, disturbed the original order of their territories; forcing some tribes to emigrate to distant settlements, and obliging the remainder to mingle with each other. These transplantations, traces of which occur in various parts of the sacred volume, naturally account for the difference in the lists of the Canaanitish nations which are given, at distant times, by the inspired penmen; and for the fact of the same tribes being found in different parts of the land. Some tribes indeed soon ceased to exist under distinct names. The Arkites, the Sinites, the Arvadites, and Zemarites are seldom mentioned, after the first enumeration of the children of Ham; and the information respecting several others is often obscure. Yet it may not be uninteresting to state, as far as we are able, the relative situations of the more noted nations, during the time when the patriarchs Abraham, Isaac and Jacob sojourned amongst them: as it is with those illustrious wanderers that the sacred historian first introduces us into the land of Canaan.

*Sidon* or *Zidon*, the oldest son

of Canaan, settled with his posterity, in the north-west corner of the country, at the foot of Mount Lebanon, on the coast of the Mediterranean. At a very early period, they built a city on the sea shore, which was called Sidon, in honour of their ancestor. It first occurs, in scripture, in the dying benedictions of Jacob, who says that, "Zebulon shall dwell at the haven of the sea; and be for a haven of ships; and his border shall be unto Zidon." Gen. xlix. 13: so that it seems to have been even then noted for commerce. Joshua calls it "great Zidon." (xi. 8.) It was assigned to the tribe of Asher; Josh. xix. 28; but it does not appear to have been ever subdued by the Israelites. Judg. i. 31. On the contrary, it sometimes drew them into idolatry, and then cruelly oppressed them. Judg. x. 6—12.

As this city had participated in the sins of the neighbouring states, and united with them in persecuting the chosen people of God, it partook also in the punishment inflicted by the God of Israel on his enemies. The prophets repeatedly denounced the judgments of the Lord against it; and there is full evidence that their threatenings were strictly executed. Isa. xxiii. 4. Jer. xxv. 22.—xxviii. 3.—xlvii. 4. Ezek. xxviii. 20—24. None of these prophets threatened its utter destruction, and it still exists; being probably the most ancient city in the world. Its modern name is Saide; which is thus described by a recent traveller. "As we return to the sea coast, we must first remark Saide, the degenerate offspring of ancient Sidon. This town, formerly the residence of the governor of the province, is ill built and full of modern ruins. It is a considerable trading place,

and the chief emporium of Damascus and the interior country. The exports consist of silks, and raw and spun cotton. The manufacture of this cotton is the principal art of the inhabitants; the number of whom may be estimated at five thousand."

The ancient Sidonians were great navigators; "merchants that passed over the sea" and replenished the neighbouring cities. Isa. xxiii. 2. This obliged them to cultivate the art of ship-building, in which they were eminently skilful. Solomon in his day, assumes it, as a fact well known to his royal correspondent, that "none of the Israelites could skill to hew timber like the Sidonians." 1 Kings v. 6. Indeed, they excelled in whatever tended to promote wealth and luxury; and are described by the most ancient pagan writers as "ingenious in many arts." And when the Jews wished to denote a state of careless security and elegant indulgence, they said it was "after the manner of the Zidonians." Judg. xviii. 7.

Some time before the days of Joshua, the Sidonians sent forth a colony and founded a town, about twenty miles to the southward, on the same coast; which they called *Tyrus* or *Tyre*. It was originally built on a high hill on the continent; but afterwards removed to a rocky island at about five hundred feet from the shore. In process of time, the wealth and splendor of Sidon were eclipsed by the new city; which became a place of great trade and opulence. Hence the prophet calls it, "the daughter of Sidon," and informs us that "her merchants were princes, and her traffickers the honorable of the earth." Isa. xxiii. 8—12. Being raised on an island, Ezekiel

represents it as "situate at the entry of the sea;" and introduces its prince boasting, "I sit in the seat of God, in the midst of the seas." (xxvii. 3—xxviii. 2. The local circumstances of Tyre brought it into immediate contact with the people of God; and the scriptures frequently describe its wealth and its wickedness. The prophets often denounced the vengeance of God against its iniquity: and the predictions respecting its ruin, recovery, and final dissolution are remarkably explicit. To trace the exact fulfilment of these prophecies, as detailed in profane histories, would be interesting and instructive, and afford a strong evidence of the truth of Revelation: but it belongs to history rather than geography; and would lead us too far from our present design.

Southward of the Sidonians, the *Hivites* formed a settlement, and dwelt in Mount Lebanon, from Mount Baal-hermon to the entering in of Hamath. Jud. iii. 3. see also Josh. xi. 3. Their original residence therefore seems to have stretched across the northern part of the land, near the source of the Jordan. But they are found afterwards in other districts. Shechem, near the centre of the country, was possessed by Hivites in the days of Jacob. Gen. xxxiv. 2; and the Gibeonites, still farther south, were Hivites. Josh. xi. 19.

Round the northern parts of the Lake of Tiberias, the *Girgashites* were placed: of whom we know little except that they were destroyed by Joshua. (xxiv. 11.)

In various parts of the scripture, one of the tribes which inhabited this country, is distinguished by the term *Canaanites*, Gen. xv. 21. Exod. iii. 8—17. Deut. vii. 1, &c. They are sup-

posed to be a mixture of the other tribes, who being driven by war or distress from their first settlements, collected together and lived promiscuously, under this general denomination. Moses informs us that they "dwelt by the sea and by the coast of Jordan." Num. xiii. 29: and a number of them are therefore placed about the southern parts of the lake of Genesareth, and others on the coast of the Mediterranean. It was amongst this tribe that Abraham settled on his first arrival in Canaan. Gen. xii. 6.

The *Amorites*, the most numerous of the Canaanitish nations, occupied the centre of the country. Their original situation was probably in the mountainous district of the Red Sea; but, in the days of Abraham, we find them more northwards, in the plain of Jordan. They were a stout, warlike people, "whose height was like the cedar, and who were strong as the oaks." Amos ii. 9. During the bondage of Israel in Egypt, they subdued the children of Moab and Ammon, who inhabited the region east of the Jordan between the rivers Jabbok and Arnon, and established a powerful kingdom of their own. In the time of Moses, Sihon, the king of the Amorites reigned over this state in Heshbon; and refused the Israelites permission to pass through his territory. This produced a contest, in which Sihon was killed and his kingdom destroyed. Num. xxi. 21—30. Their numbers and valour rendered them famous; and on several occasions the sacred writers use their name to designate the whole of the inhabitants of Canaan. Thus the Lord assigns as a reason to Abraham why he delayed giving to his seed immediate possession of the promised land, that "the iniquity

of the Amorites was not then full." Gen. xv. 16. See also Judg. vi. 10. 2 Kings xxi. 11. Jacob, it seems, had waged successful war with these stout idolaters, and captured a portion of land from them, which he gave to his favourite Joseph. Gen. xlviii. 22. This nation, like most other wealthy and powerful communities was extremely depraved in its conduct. Hence the scriptures, in order to express the enormity of any crime, compare it to the sins of the Amorites. Thus Ahab is said to have done very abominably "as did the Amorites;" and Manasseh, to have "done wickedly above all that the Amorites did." 1 Kings xxi. 26—2 Kings xxi. 11.

South of the Amorites, the descendants of *Jebus*, the third son of Canaan, fixed their abode. They early built a city, which they called *Jebus* after their parent; but which has since been better known as the celebrated Jerusalem. 1 Chron. xi. 4. This is supposed to be the Salem of which Melchizedeck was king; as the psalmist expressly calls it Salem. Gen. xiv. 18. Psal. lxxvi. 2. The *Jebusites* were a courageous people, and long withstood the attempts of the Israelites to subdue them. For though Jerusalem was, soon after the death of Joshua, captured and sacked by the children of Judah, Judg. i. 8; yet it seems soon to have been recovered by the *Jebusites*, who were not finally subdued till David, by the prowess of Joab, took from them their strong hold of Zion, which they deemed impregnable. 2 Sam. v. 6—2. 1 Chron. xi. 4—8.

Between the *Jebusites* and the Jordan, some authors place the *Perizzites*; though others, with more probability, fix them in the

vicinity of Mount Ephraim. As there is no mention of the *Perizzite* among the children of Canaan; Gen. x. 15—19. and as the original word signifies villagers, or those that dwell in places thinly inhabited, it has been thought that the term was applied to the inhabitants of such districts. Be that as it may, it is plain that, in the days of Abraham and Jacob, there was a people distinguished by that name: though they seem then to have occupied a portion of the country usually assigned to the Amorites. Gen. xiii. 7—xxxiv. 30. At the conquest of the country by Joshua, that district was allotted to the descendants of Ephraim, but notwithstanding the efforts of that courageous tribe, some of the *Perizzites* remained for many ages afterwards.

The *Hittites*, the descendants of Heth, the second son of Canaan, peopled the south of the country towards the desert, on the west of the Dead Sea. In Abraham's time, they were a flourishing nation, and considerably advanced in the arts of polished society. This appears from their conduct towards that patriarch on various occasions; especially in the contract for the cave of Machpelah. Gen. xxiii. The *Hittites* like most of the numerous tribes of the Canaanites, were not extirpated by the Israelites, but remained a distinct people to the Babylonish captivity. Some of them seem to have been incorporated with the conquerors; as two of David's mighty men were of this tribe; Ahimelech, and Uriah the unhappy husband of Bathsheba. 1 Sam. xxvi. 6—2 Sam. xi. 3—xxiii. 39. Solomon made them tributaries; but they seem soon to have recovered their independence: for when the Syri-

ans who were besieging Samaria, in the reign of Joram, heard, as they thought, "a noise of chariots and a noise of horses, even the noise of a great host, they said one to another, Lo the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians." 2 Kings vii. 6: a proof the Hittites were, at that time, respected both for number and valour.

In the enumeration of the sons of Canaan, Gen. x. 18, Moses mentions the *Hamathites*. These probably were the inhabitants of Hamath, a city and country lying to the north-east of Canaan beyond Mount Lebanon, which is often noticed in scripture. Some have thought it to be the same place assigned by Joshua to the children of Naphtali; Josh. xix. 35: but it does not appear to have been included in the original promise made to Abraham. It afterwards became a powerful kingdom; and its kings waged war with the kings of Syria; but were the allies of David. 2 Sam. viii. 9, 10. Solomon appears to have obtained possession of this country; for he built store cities in Hamath. 2 Chr. viii. 4. It was however soon lost again; and Jeroboam the second recovered it to the kingdom of Israel. 2 Kings xiv. 28. Soon afterwards the kings of Assyria obtained possession of it, and transplanted its inhabitants to Samaria; placing some of the captive Israelites in their room, 2 Kings xvii. 24—xviii. 34. Hence Isaiah, when enumerating the places from which the people of God shall be restored to their own country, reckons Hamath. (xi. 11) As Hamath lay in the way to Damascus, and was frequently connected in politics with it, when the prophet denounces the vengeance

of the Lord against the latter, he introduces it by saying, "Hamath is confounded." Jer. xlix. 23.

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FAREWELL HINTS  
TO  
YOUNG MINISTERS,  
ON LEAVING THE ACADEMY.

*By the late Mr. Dan Taylor.*

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1. ASSUME and maintain a proper degree of Christian fortitude and resolution. You will meet with difficulties, probably with great ones, possibly with contempt; but if you be prudent, faithful, diligent, humble and affectionate, the contempt will only be from those whose esteem is not worth seeking or desiring.

2. Study and practice christian humility: so often recommended in scripture and so becoming in every character and office. Not a dastardly meanness, or a pusillanimous readiness to cringe or stoop to any thing, to obtain favour or procure advantage; but an affectionate cheerful taking of the lowest place, when necessary, and condescending to any services for the benefit and salvation of men.

3. Possessed of this fortitude and humility, you will not be too much depressed or exasperated by opposition, shy treatment, unkind hints, or even reproaches; or elated by caresses, personal favours, free commendations, which are often very imprudently bestowed, or even with apparent success. Study your own heart—the hearts of others—and the changeableness of men and things; and these will conduce to keep your own mind in an even frame.

4. Be faithful to God—to the dictates of his word—and to your own consciences, whatever it cost you. Remember death and judgment.

5. Labour that your conduct may be inoffensive—beneficent—and obliging to all. The emperor Titus' rule ought to be the rule of every minister: "Never let a day pass, without doing some good."

6. Visit your people frequently and in a friendly manner, especially the poor, the sick and persons of influence and activity in the church: though not them only. Study their cases, and labour to suit them. Pray for direction; and treasure up passages of scripture adapted to their various conditions. Talking with their hearts will be one of the best means of ministerial improvement: not with magisterial austerity, but with christian affection and sympathy. Wish to be distinguished by nothing but wisdom and goodness. Let your conduct and character evince, explain and enforce what you preach.

7. Always read the scriptures first for your own comfort, establishment and improvement; and then study them for the good of others. Rom. ii. 21. 2 Cor. i. 4.

8. In all your labours, be much in prayer for wisdom, prudence, strength, capacity and success. 1 Cor. iii. 7, 8, &c.

9. Labour, if possible without appearing to design it, to learn how your sermons and other instructions are understood by the meanest and most ignorant; what effect they have upon them, and how much they improve them, for comfort, direction, &c. Note such sermons or subjects as may appear to have been peculiarly useful. This will instruct you, and direct your future addresses.

10. Use means to induce your people to be free in conversation with you respecting their spiritual

concerns, or personal or family duties, in which you can assist them. This is a very profitable but very difficult thing. Yet never obtrude, or without call, meddle with family concerns, especially family differences; but when called to it, "do nothing by partiality."

11. Never carry the concerns of one family to another unless duty plainly requires it. This is unfair, unfaithful, and has done immense mischief. It creates suspicion and prevents your friends from using that freedom and confidence in their conversation with you which is both desirable and necessary. When returning from visits, note down what has passed of importance, for future meditation, prayer, &c. Never outstay the spirit of useful conversation, nor make your people think that you have no employment for your time. A lazy minister is a most contemptible being.

12. Throughout your present and all your future studies remember that you have devoted yourselves to the service of Christ in the work of the ministry. Therefore keep that continually in view. Do all in your power to collect furniture for that; and labour to improve in whatever will render you more perfect and more skilful in that service. Biblical knowledge—the knowledge of the human heart—experimental and practical christianity—the most acceptable and pleasing address, &c. cultivate with all your might. Thus you will imitate all wise men, who keep constantly in view their *own* business and the *best modes* of performing it.

13. Remember your work as a minister consists of several parts—preaching—administering the ordinances—vindicating divine truths—visiting your people



—occasional interviews, &c. Labour to be daily improving in all, for Christ's sake. Incessantly cultivate the gifts and graces of prayer. Be diligent in collecting thoughts and expressions adapted to the various parts of your sacred work. Maintain a close walk with God—a watchfulness over your own hearts—and an attention to the circumstances of your people.

14. Be daily improving your memory, and increasing its treasures, by collecting something useful and new from the scriptures. This is best done by recollecting, in the evening, the substance of all you have read or heard during the day. Practise this. It will wonderfully enlarge your knowledge—enable you to think correctly—and greatly strengthen your memories.

15. Cultivate, as far as duty and opportunity permit, an extensive acquaintance with men and things. Your knowledge of the world cannot well be too comprehensive. It will polish the mind—enlarge your views—give a becoming freedom in conversation on general subjects—and bring you with fresh vigour to your studies. It will give you more correct ideas of the hearts, prejudices and maxims of mankind—make you more accessible and therefore more respected among men—and, which is extremely important, form you to an experimental way of preaching, and instruct you to suit your discourses to the various cases of your hearers. Only be very careful, lest the study of the world should intrench too much on your other studies, especially the study of the holy scriptures.

16. Take all opportunities of observing what may assist you in the cultivation of your style, com-

position and address. These are often matured by insensible degrees. Listen carefully to the best models; but do not implicitly copy any. Endeavour to judge and act for yourself. Study your own genius, dispositions and attainments; consult the best writers on the subjects of elocution and logic; and form your own model.

17. Recollect incessantly that your great business is—to humble the sinner—to exalt the Saviour—and to promote holiness. Keep these three objects always in view. Study, pray, labour to accomplish them, by all you do—and the Lord be with you.

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### CHRISTIAN MORALS:

THE

#### DUTIES OF CHURCH MEMBERS.

(Continued from Page 253)

4. ALL the members of a christian church being equally interested in its welfare, are under equal obligations to employ their *influence*, as well as their prayers, their time and their property, in its service. This is often very important. Every man has a circle of connections, over whom he has a greater or less degree of influence; and, if he is animated with a proper sense of the claims of the cause of God, he will feel that it is his duty to exert this influence to promote its prosperity. In cases of a pecuniary nature, when a church has incurred necessary, though perhaps very heavy expences, it too often happens, that a few individuals are left to make all the efforts to remove the burden. This is unreasonable, and highly injurious. It oppresses those who are engaged; and prolongs the embarrassments of the church. If each member

took an active part, and exerted himself in his own family, his own neighbourhood and among his own friends, how easily and how expeditiously might relief, in most cases, be obtained. But when a person is requested to co-operate in exertions of this nature, he too frequently replies, "I have but few friends; and I do not like to lay myself under obligations to them." This may be true; and your brethren probably have the same feelings. They are under no higher obligations than you are. The cause is yours as much as theirs. And is it reasonable to expect that they should sacrifice their own feelings and probably, in many instances, their interest too, to perform both your part and their own of a task, which is too often disagreeable? Instead of bearing one another's burdens, and so fulfilling the law of Christ, according to the apostolic precept, is not this selfishly throwing your burden upon the shoulders of others? This is impolitic, as well as unjust. Difficulties which might, by a general co-operation, have been speedily removed, are continued and increased; the prosperity of the cause is impeded; and the credit of religion injured. Greater sacrifices often become necessary, and the mischief is perpetuated to future generations. All these painful results might most probably, have been avoided, had each member, in due time, cheerfully exerted himself, and conscientiously co-operated with his brethren.

But there is another object, still more important, which demands the constant exercise of all the influence which every member possesses; the increase of the kingdom and subjects of his Saviour. In one of our churches,

we are informed, each member made it a point of duty to endeavour to bring one careless sinner under the sound of the gospel, and to use every scriptural method to induce him to embrace it. And when this happy end had, in one instance, been attained, and the object of his cares had enrolled himself among the followers of Christ, he immediately looked about for another lost sheep, that he might endeavour to bring him also into the fold of the church. This was the case formerly in one church, and we sincerely hope that the old practice still continues. Were it adopted in every religious society, it would furnish a happy illustration of what might, under the divine blessing, be done in promoting the interests of religion, by each individual taking his share of the work and using his influence to forward it.

5. As the members of a church of Christ are one body, equally interested in the welfare of the society, and are all brethren, invested with equal rights and privileges, then *each individual ought to submit to the decision of the whole, in all cases in which the concerns of the society are involved.* In every union of individuals to prosecute a common object, differences of opinion will arise on the best methods of prosecuting their design; and it will frequently happen that these differences are of such a nature that it is necessary to act on one of the opinions, or the operations of the union must cease. Such, for instance, would be the effect of a difference of sentiments respecting the choice of officers in a church. If one think a candidate eligible and another esteem him ineligible, and neither will yield, the party can neither be elected nor

rejected: the church must be dissolved. The same effect would follow in numerous other cases which are daily occurring. Now in such cases, nothing can be more reasonable than that the majority should decide and the minority submit. The very nature of an association requires, that the body as a body should determine every question; and the only method of obtaining the sense of the whole is by collecting the votes of individuals. And when the opinion of all the members cannot be acted upon, it is obvious that the opinion which makes the nearest approach to being the opinion of all ought to be preferred. In some delicate cases, indeed, the majority may see fit to waive their right, and for the sake of peace give way to a respectable minority; or there may be certain rules of proceeding established very properly in a society, by which a stated number of dissenters may prevent the adoption of a measure. But even these concessions are the act of the majority, and these rules are established by them. The voice of the majority still directs the decision. This holds good in all voluntary associations of a civil nature; but it especially applies to christian societies. The spirit of humility and self-denial, of peace and courteousness, which ought to actuate every follower of the lowly Jesus, leads to this harmonious accommodation of jarring opinions; and the precepts of scripture require it. "Be kindly affectioned one to another, in honour preferring one another," is the comprehensive exhortation of Paul, Rom. xii. 10. "Likewise," says Peter, "Ye younger, submit yourselves unto the elder. Yea all of you be subject one to another, and be

clothed with humility: for God resisteth the proud and giveth grace to the humble." 1 Pet. v. 5.

Some have objected, that, in the church of Christ, we are not to have many masters; and that his laws alone, and not the votes of majorities, ought to regulate the affairs of his house. The principle of this objection is most cordially admitted: no laws but those of Christ have any authority in his church. But unhappily his laws are differently understood by many of his sincere followers; and when this is the case in any society who shall determine, except the majority, in what sense that society shall obey them? Besides, many subjects will arise, in the management of particular churches, on which his laws are silent, and we are left to determine them by the application of the general maxims found in the scripture. It too frequently happens that, in the application of these general rules to particular cases, the members of the same church take different views and are led to opposite results. Here again the decision of a majority is necessary, or the progress of the society must be impeded, if not finally stopt.

Others object, that majorities are not infallible; and that a minority, though fewer in numbers, may possess more knowledge and piety than their more numerous opponents. This also, it is granted, may be the fact; and there is great reason to fear that such cases have sometimes occurred. But who is to judge? Is a minority to assume to themselves this superiority? or is it to be allowed them by the majority? It is obvious that the latter cannot be supposed; for if the majority thought them wiser on that particular question they would join

them. If the minority are allowed to fix their own rank for wisdom, and thus to dictate to the opposite party, all minorities would doubtless claim this prerogative. For, setting aside the influence of self-love and vanity, from which even wise men are not exempt, every minority must think its opponents, in that case at least, wrong in their views, and consequently less wise than themselves. Thus confusion and tyranny would be introduced; and the only advantage gained would be, that the few would be tyrants and the many slaves.

It may be inquired, Is a member of a church bound, in all things, to submit to the decision of a majority, how repugnant soever it may be to his own judgment and conviction? In all points, where the honour of God is not concerned, or conscience violated, it will generally be found to be the dictate both of christianity and prudence for an individual, after he has freely stated his opinion and the grounds of it, to acquiesce in the determination of the church. But, if it should unhappily happen, that the majority of a church maintain doctrines or adopt practices which a minority, whether large or small, esteem, after due deliberation, to be inconsistent with scripture and contrary to the will of God; and when all proper means have been used to convince them, refuse to recant or change, then it becomes the duty of the minority to withdraw themselves in an honourable and regular manner, from that church, and endeavour to find or form a society whose sentiments agree with their own. A sincere, humble christian, however, will see the path of duty very plain—examine well his own views and motives—and earnestly

supplicate divine illumination and guidance, before he ventures on so painful a step; and breaks bonds which are at once sacred and tender.

6. Another important duty which a church member owes to the society with which he is united, is a *constant, steady and affectionate adherence to it*, till conscience obliges him to abandon it, or till death removes him to the church above. The joining in church fellowship is a solemn devoting of ourselves to the cause of Christ in one particular society; the giving of a most sacred pledge that we will employ all our energies in promoting its interests; and the identifying of ourselves, as christians, with that one church. While we pray for the diffusion of the gospel through all the earth, and its success among other societies, and cheerfully lend them our assistance to promote these grand objects, we ought still to consider our own church as our spiritual home, which demands our first regard and most unremitting and affectionate support. Indeed, when we enter on this momentous engagement, we should examine our motives. Approbation of the minister, esteem for some of the members, or the pleasure we receive from any part of the public means of grace, though all laudable in themselves, are too weak to support this union. The minister may die, friends may be removed, and circumstances may so change as to render the means of grace less interesting; still the cause remains. So far from feeling a wish to forsake it, in its low estate, the man who is properly influenced will cling more closely to it, and endeavour to restore its prosperity. Like the ancient Israelites, he will take pleasure in its stones and favour

the dust thereof, till the Lord arise and have mercy upon it.

This attachment will also keep him steady and regular in his attendance with his own friends. He will not forsake his own place and wander, like a bird from her nest, in quest of edification from strange preachers: much less will he suppose that the more engaging manner or address of a popular preacher, or the superior singing of another congregation, will justify him in neglecting his own pastor, or forsaking the assemblies of his own friends. The apostle notes it as a symptom that professors are turning away from the truth, when they heap to themselves teachers and have itching ears. And such conduct certainly betrays a lamentable ignorance of the designs of church fellowship, and a culpable disregard to the prosperity of the kingdom of Christ; which such unsettled conduct is adapted to injure if not destroy. A church of Christ is represented in scripture as one house or family; and a number of neighbouring churches may be considered as so many families, resident in one place, in friendly harmony with each other, and loyal subjects of the same laws. The members of these families may pay occasional visits to each other, and on public occasions act in concert; yet it is plain that, being all independent communities, each must have its separate interest, its own head and its own provisions. Now what would be thought of the conduct of a member of one of these families who neglected the concerns of his own house, absented himself from the consultations of his relatives, deserted his own table, and wandered, at the time when he ought to be attending to his domestic concerns,

to the abodes of his neighbours, merely because they possessed more modish furniture, saw more genteel company, or kept a better table than his own brethren did? Such conduct would be universally condemned, and the the party guilty of it held up to well merited disgrace. It is however but a faint picture of the sin, folly and mischief which attaches to the conduct of that church member who habitually neglects the assemblies of his own church and wanders to others.

Lladshew,

JACOBUS.

June, 1822.

(To be continued.)

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## CORRESPONDENCE.

ON

### HASTY WORDS.

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Gentlemen,

SOME time ago, I cast my eyes on a latin proverb,\* the sense of which was: "A word, once spoken, can never be recalled:" which led to a train of reflections on the mischief of hasty words. If you think them adapted to be of use to any of your readers, you may insert them in your Miscellany.

A word, spoken perhaps thoughtlessly and without any design, may involve the speaker in great and lasting inconveniences, or do a serious injury to others; and as this word can never be recalled, the mischief is without remedy. It may therefore operate as a caution, if we notice a few of the lamentable results that too often are caused by hasty expressions.

Sometimes we give an opinion on the first proposal of a subject, which we quickly perceive is ill founded and involves principles of the most improper nature. Though we may speedily retract our expressions, and endeavour to counteract their effect, yet the word has been spoken and cannot be recalled. It may cause us to be suspected by our associates of

\* *Semel emissum volat irrevocabile verbum.*

entertaining sentiments, which though they have glanced through our minds, and before we perceived their tendency, have, for a moment, been encouraged, yet are abhorrent to our settled judgment, and never influence our conduct. By this inadvertence, we may lose the respect of our friends, our happiness may be diminished, and our usefulness prevented.

Sometimes by yielding to the feelings of the occasion, and hastily expressing them, we may involve ourselves in serious inconvenience and deep guilt. Herod being highly delighted with the dancing of an engaging young female, in the height of his rapture, swore to give her whatever she asked. By this rash oath, he was compelled to murder the venerable Baptist, whom he highly respected; and this subjected him not only to the guilt and odium of the action, but to the keen reproaches of his own conscience.

Herod was a wicked prince; but good men are exposed to the same danger. Moses the meekest of the human race, was once so irritated by the petulance and unbelief of the Israelites, as to speak irreverently, when performing a solemn miracle; by which he incurred the displeasure of God, and was not permitted to enter the promised land. Jephthah, whom Paul reckons among the faithful, being too eagerly anxious for success, made an unguarded vow; by which his tenderest feelings as a man were wounded, and his dearest prospects as a parent blasted. And whoever calmly and intelligently reviews the events of his own life, will find, that he has often suffered from giving hasty vent to his feelings: though perhaps without the same excuse for his rashness which those good men had.

But we may also injure the character of our friends by being too hasty in judging and censuring the motives of actions, before we are properly informed of the circumstances. Many an innocent person has been thus rashly condemned, and many a family, neighbourhood and church plunged into confusion, by precipitately taking up a report without due examination. When the Reubenites returned to their own country, after assisting their brethren in the conquest of Canaan, they erected an altar on the banks of the Jordan, as a memorial of their union with the tribes which they had left. This action, in itself not merely inno-

cent, but laudable and friendly, was observed by some who, without farther enquiry, complained to the elders of Israel, that the children of Reuben had rebelled, and built an altar in opposition to the God of Israel. The elders as rashly believed the report, and the "whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them." Happily there were some who saw the propriety of previous enquiry, and messengers were sent to make it. This produced an explanation, satisfactory to all parties, and peace was preserved.

In short, whenever we, who profess to be disciples of Jesus, hastily determine the character of others from an imperfect acquaintance with them, and express our premature opinions on the subject—when we are violent in our complaints against our brother for some supposed offence, and do not take time to examine the case—when we pass a hasty censure on the abilities of a minister from hearing him only once or twice—when we condemn our brethren for impropriety of conduct before we have heard their defence—when we utter threatenings without ascertaining the guilt of the parties against whom they are levelled—in these, and an infinite number of similar cases, we not only injure the parties of whom we speak, but often do a lasting injury to the hearers. When the enemies of religion observe the followers of Christ acting such an imprudent and inconsistent part, it gives them occasion to blaspheme the good ways of the Lord, and hardens them in their sin. If any who are enquiring the way to Zion, hear persons whom they look up to as fathers in Israel, talk in this random manner, it throws a stumbling block in their way which may check their progress, and prevent their salvation. It is often in vain, when maturer reflection has roused us to a sense of the danger and imprudence of such conduct, to endeavour to remove any prejudice that may have been excited, by our hasty expressions. This is always difficult and often impossible. The word has been spoken, and cannot be recalled: the impression has been made and cannot be obliterated; and the baneful effects may extend into eternity.

We are led into this conduct sometimes through mere want of reflecting on the probable consequences which may result from thus rashly expressing our thoughts: sometimes, because

we do not possess sufficient sagacity or acquaintance with the world to foresee the mischievous results. In some, a natural irritability of temper causes them to utter things which in their cooler moments they entirely disapprove: in others, a mere propensity to talking impels them to speak without any precise meaning or object. But whatever may be the cause, if we wish well to ourselves—to our neighbour, or to the religion we profess, we shall see the propriety of guarding against so wicked and mischievous a practice. We shall watch over our tempers, and guard against being ruffled with little matters. Calmness of temper is a most valuable acquisition, and an excellent preservative against hasty words. An acquaintance with the dispositions, views and principles of those with whom we have to act, will also be highly useful, as we often give just cause of offence from not being aware how what is said will affect them. A habit of thinking before we speak will likewise prevent much of the mischief done by hasty words. "Be swift to hear, slow to speak, slow to wrath," is an apostolic precept, that demands universal and constant attention. Above all the happiest effects will be produced by a frequent and solemn recollection of our Saviour's declaration: "Every idle word that men shall speak they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." REFLECTOR.

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QUERIES.

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1. Is it consistent with Christianity that our Sunday Schools should commence with singing and prayer? If so, and there should not be a male teacher present who can engage in prayer, would it not be proper to encourage a female teacher, whom we have reason to believe truly pious and competent to the service, to engage with the children? L. L.

2. Ought the title of *Reverend* to be given to the ministers of the gospel? And when did the custom first obtain? A YOUNG INQUIRER.

3. Ought christians to *sing* hymns expressive of the punishment of the

impenitent, of the language of prayer, or of any other emotions than those of praise and exultation?

A YOUNG INQUIRER.

4. Is it possible for a person to be an hypocrite in religion and not to be conscious of it? Or, Is that person a hypocrite who is afraid that he is one, and earnestly prays and desires that he may not be one?

A CONSTANT READER.

5. How far is it the duty of a minister or member of a church to visit sick persons when requested, if the disorder is infectious, or reported reported to be so? If the line of duty in such cases could be clearly pointed out, it would relieve many conscientious minds. S. W. D. G.

6. What officers are necessary to conduct the affairs of a christian church, in a scriptural manner? And what are the respective duties of each? L. F. L. H.

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VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c. &c.

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HORRIBLE EFFECTS OF WAR.—The following sketch of the retreat of the French under Bonaparte from Moscow, speaks volumes against that scourge of mankind, war.—From the latter end of October to the 6th of November, the weather had been beautifully serene, although extremely cold, and the army marched with regularity; yet in this interval they were severely distressed for want of forage and provisions. Already were the soldiers compelled to eat horse flesh; and the animals that drew the artillery and the innumerable carts laden with the spoils of Moscow, dropped down with fatigue and perished. Hourly, ammunition waggons were exploded, from the utter impossibility of removing them. The army was followed by Cossacks, who were kept in awe by the French artillery and cavalry; but on the 6th of November, they were concealed by impenetrable clouds; a furious wind beat the forests; sheets of snow darkened the air; despondency unnerved every breast; extreme cold and hunger paralyzed the movements, and destroyed the discipline of

the army. Cannon, carts, baggage waggons, were all abandoned. Those who were unable to keep pace with the march of the columns, were either transpierced by the friendly lances of the Cossacks, or tasted of the bitterness of death by slow and lingering draughts of agony. So sudden, yet so complete was the destruction, that in two days the army lost one-third of its number; and by the latter end of November, it had left behind it five hundred pieces of cannon, and upwards of forty thousand prisoners. It was in vain that Napoleon occasionally marched on foot with his guards, and endeavoured, by familiar conversation, to reanimate their sinking spirits. The conqueror, under whose banners they had been led to innumerable triumphs; the father who had anticipated all their wants; the patron, whose smile was distinction, and whose favour was power and fortune, was now most justly regarded as the immediate cause of all their calamities, and the destroyer of the host. To complete the scene of desolation, the unmanly and ferocious wrath of the French Emperor caused him to burn and pillage all the villages through which he passed; and, as the imperial guards were generally in advance of the army, the soldiers of the other corps who followed them were deprived not only of shelter but of fuel; the houses of the Russian peasantry being composed of wood. Flights of ravens and packs of wild dogs hovered round and followed the French. The passage of the Wop and Berezina aggravated their calamities, and the junction of the armies from Moldavia and Courland, in the line of the retreat, completed the work of destruction. Posterity will hardly credit the tale, that out of an army, which, in June, consisted of upwards of four hundred thousand men, the feeble wrecks were, in the early part of December, reduced to twenty thousand, scantily covered with sheep skins and the raw hides of horses, without linen, stockings, shoes, (a substitute for the latter was attempted from hats,) artillery, or baggage; an unarmed, disorderly, famished crowd, with raw carrion for their food, trembling at the approach of a single Cossack, and assassinating each other to obtain the slightest article of provision, or scanty tatter of clothing.

LIFTING UP THE HORN.—At Sour, the ancient Tyre of the scriptures,

Mr. Buckingham, a late intelligent traveller, observed an article in the dress of the women of that city, which seems to illustrate an hitherto obscure passage in the Psalms. "In the court of the house where we lodged," he says, "I observed a female whose garments appeared to resemble those of the Jewish women in Turkey and Egypt. The face and bosom were exposed to view, and the waist was girt with a broad girdle, fastened by massy silver clasps. This woman, who was a Christian, wore also on her head, a hollow silver horn, rearing itself upwards obliquely from her forehead, being four or five inches in diameter at the root, and pointed at the other extremity. This peculiarity reminded me very forcibly of the expression of the Psalmist: "Lift not up thine horn on high; speak not with a stiff neck. All the horns of the wicked will I cut off, but the horns of the righteous shall be exalted." *Psa. lxxv. 5. 10.*

AFRICAN POLICE. "A message came from the king to the people in the square near the waggons, requiring some men to come and assist him in punishing a criminal. Several instantly ran to assist, and we followed them to a neighbouring inclosure. The young man was laid flat on the ground, and four men held his arms and legs; the king stood at his head and a servant at his feet, both having large whips of the Rhinoceros's skin, resembling a lady's whip in England, but nearly twice the length. With these they scourged his back with great force. When he had received a good beating, the king was requested to be satisfied. He immediately desisted, and ordered his servant to cease beating also. The young man, on rising, began to say something, no doubt on his own behalf, but he was instantly and severely struck by one of those who had assisted to punish him; on attempting to speak a second time, he received the same treatment as before, on which he went quietly and put on his cloak. The colour of the man's skin was nearly dark blue, and every stroke left a white mark, so that almost the whole of his back appeared as if it had been rubbed over with a chalk stone. The king retained his ordinary placid countenance the whole time—he appeared to be performing merely an act of justice. The crime was stealing a goat. It must have been a summary business, for the king was at

the waggons only a short time before it happened. He had heard the case, passed judgment, and put it in execution with his own hands, all in the course of a few minutes."

Campbell's Travels.

RAISING UP SEED TO A BROTHER.—“This morning we learned, that though Moelway be the late king's eldest son, he cannot reign, because his mother was not the eldest queen. The eldest queen had no children by her first husband, the king; but after his death, another brother, according to the Jewish custom, “took her and raised up seed to his brother.” By him she had a son, whose dignity is the same as though he had actually been the son of the king. He will be acknowledged as the successor of the former king, when he comes of age, though Moelway at this time seemed to possess all the honours of the heir apparent by a kind of courtesy.” *Ibid.*

BEADS, THE MONEY OF AFRICA.—We have been accustomed to ascribe the eagerness of the Africans to obtain beads, to their fondness for shew and ornament; but Mr. Campbell gives a more rational explanation of the fact. Speaking of a distant nation which he visited, he observes: “The people were greatly disappointed by our not having brought beads to exchange with them for cattle and elephant's teeth. Beads are the only circulating medium or money in the interior of South Africa. They answer the same purpose as guineas or shillings in Britain. The chief wealth of the Bootchuana and Morolougs, like that of more civilized nations, is hoarded up in their coffers, waiting for a favourable opportunity to make purchases; and I apprehend that the greatest danger to travellers exploring the country, arises from an apprehension, on the part of the natives, that, if permitted to travel into the interior, they would spoil the market for beads, as every nation through which these articles pass derives a profit on them from the nation beyond. Beads made of thin glass, which are easily broken, however beautiful they may be, are of no more value, in their estimation, than coin, if liable to evaporation or dissolution would be in a civilized country. Buttons, especially white ones, and clasp-knives, approach towards the value of beads. Red handkerchiefs and worsted nightcaps of the same colour, though well received

as presents, are of small value as articles of exchange. They want money in such a case, that is, beads.” *Ibid.*

THE WHITE STONE.—A correspondent has favoured us with the following remarks on our Saviour's promise, Rev. ii. 17. In ancient times it was the practice to announce the sentence of a court to the prisoner by giving him a *black* stone if condemned, or a *white* stone when acquitted. This is mentioned by Ovid, in a passage thus translated by Dryden:

“A custom was of old and still obtains
Which life or death by suffrages ordains:
White stones and black within an urn are cast;
The first absolves, but fate is in the last.”

In allusion to this custom, our Saviour promises to give the spiritual conqueror, “a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” The white stones among the ancients were inscribed with certain characters, and so was the white stone mentioned by John. In this given by our Lord was inscribed a *new name*; and it was common in eastern nations, from the earliest ages, when a person was raised to a dignified station, to be invested with a new name expressive of his elevation. T. C.

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

May 7, 1822, MARY SHACKLETON departed this life in the seventy-fourth year of her age, without a struggle or a groan, having been a member of the G. B. church at Birchcliff about fifty-three years. She made a profession of religion when about sixteen years of age: and was married to Edmund Shackleton before she was nineteen. The second night after they were married she went to prayer, and continued this practice morning and evening regularly. She was earnest with the Lord that her husband might be brought to the knowledge of the truth: and in about twelve months, he began to see the necessity of salvation. Afterwards one prayed in the morning and the other at night. In the year 1764 her husband joined the G. B. church at Birchcliff, and soon after was chosen one of their deacons; and has discharged that office to the present with much satisfaction to the church.

He is now their oldest member; and has done more for the support of the cause at that place than any one that ever joined the church. Impressed with the importance of bringing up a family, they used to pray, before they had a child, that if God should give them children, he would enable them to bring them up in his fear; and that they might be devoted to his glory. In this, their prayers were answered. God gave them twelve children, six died before they were nine years old. Four more have been called to their rest; three of whom were members of the church at Bircbelliff; and the other two are now members of the same church. This good woman was so much intent on her object, that when her children were capable of going to chapel, they went with her, a distance of three or four miles, even in winter, when it would have been more prudent sometimes to have remained at home, as the road was extremely bad. She was regular in attending the means of grace both public and private: and always acted as a faithful admonisher and a sympathizing mother in Israel.

Her last illness was long and uncommon, and borne with a christian patience but seldom witnessed. She was neither elevated nor yet cast down; but seemed to enjoy a constant and unshaken confidence in Christ, as the Saviour of sinners. Pleased with the idea of meeting her children in heaven, some months before she died, she desired her minister to watch over her two surviving daughters; and exhort them to be steady, regular and upright, that not one might be wanting in the day when the Lord makes up his jewels. May this last admonition of a tender mother be sacredly observed. The day before she breathed her last, she earnestly prayed, and desired her husband to pray, that the Lord would come and take her to himself. Her mind was much supported with Isaiah xli. 10. At her request, her minister preached from it, to a large and serious congregation. May the Lord bless the mourning widower under all his infirmities; and may their daughters worship the God of their parents with equal steadiness, that at last all may meet in glory, for Christ's sake.

CONFERENCE.

The SOUTH LINCOLNSHIRE CONFERENCE was held, at *Tydd St. Giles*, June 4, 1822. Several sums were received by Mr. Butterfield for the Home-Mission. Advice was given to the Gedney-Hill friends, in reference to the debt on their

chapel; and to the friends at Lincoln, respecting the organization of a church. Supplies were arranged for Maroh, Chatteris, &c. The next conference to be at Goberton, the third Wednesday in September. A Missionary Meeting to be held at Spalding on the day following.—Messrs. Payne, Birch and Taylor engaged in the devotional exercises; and Mr. Bissill preached in the evening, from Matt. xiii. 33.

ORDINATIONS.

On Lord's day, June 23, 1822, Mr. R. ABBOTT was ordained to the pastoral office, over the G. B. church at *Stayle's Bridge*. Mr. J. Hodgson, of Heptonstall Slack, read portions of scripture adapted to the occasion, and engaged in the general prayer, Mr. W. Pickering, of Nottingham, delivered the introductory discourse; Mr. Hodgson proposed the questions to the people and minister, and received his confession of faith. Mr. Jarrom, of Wisbeach, offered up the ordination prayer and delivered the charge to the minister from Acts xx. 28. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers to feed the church of God which he hath purchased with his own blood." In the afternoon, four Deacons were set apart; when Mr. Jarrom prayed and laid hands on them; and Mr. Pickering addressed the people and deacons from Heb. xiii. 23. "Suffer the word of exhortation." The services were solemn, impressive and interesting; and, it is hoped, will long operate favourably on the parties concerned. May the Great Head of the church own and bless this union to the good of that church, and to the honour of his name.

July 2, Mr. W. HURLEY was ordained pastor of the G. B. church at *Queenshead*, Yorkshire. The introductory discourse was delivered by Mr. Ingham, of Heptonstall Slack; and, after the usual questions by Mr. Preston of Melbourn, and the ordination prayer by Mr. Binns of Bourn, accompanied with the laying on of the hands of several of the ministers, a solemn charge was delivered to the pastor, by Mr. Jarrom of Wisbeach, from Rev. ii. 10. "Be thou faithful unto death, and I will give thee a crown of life." After an interval of an hour and a half, the congregation assembled again: when Mr. Green of Barton, addressed the church on its duties and obligations, from Ezra x. 4. "Arise; for this matter belongeth unto

thee; we also will be with thee; be of good courage and do it." The other parts of the service were conducted by Messrs. Cheate, Jarrom and Green. In the evening, Mr. Preston prayed; and Mr. Stevenson, who was appointed to deliver the discourse to the church, but was prevented by bodily indisposition, showed the nature of the gospel report—the credit which is due to it—and the reasons why christians should labour to promote its extensive diffusion, from Isa. liii. 1. The services, considering the unfavourableness of the weather, were well attended; and we have no doubt that to many they were highly interesting.

May the solemnities of the day be long remembered by both pastor and people!

GENERAL BAPTIST

HOME MISSIONARY SOCIETY.

REPORT

Of the Proceedings of the

GENERAL BAPTIST
HOME MISSIONARY SOCIETY,

Presented at the Association,
At *Heptonstall Slack*, June 26, 1822.

In laying before you the proceedings of a society, so recently formed as that of the *General Baptist Home Missionary Society*, it cannot be expected that your Committee will be able to inform you of much more having been accomplished than the making of a preparation for action. In every undertaking of magnitude, especially where much pecuniary aid is wanted; and it is necessary to call into action the energies of a large body of people, much arrangement is requisite, considerable exertion must be used, and some time elapse, previous to the commencement of any useful or efficient operations. Though we cannot present you an interesting account as it respects the chief object of this society, and though we lament that several of our churches either do not understand the designs of the society, or sufficiently feel their importance, yet we rejoice that others appear to be deeply concerned for the salvation of their countrymen, and are truly zealous in promoting the interests of the society. In many places considerable efforts are making; and, as the object of the society unfolds itself in all its importance and immensity, we do not doubt, that those who are now lukewarm, will feel constrained to arouse themselves, and will joyfully step forward to the assistance of their brethren.

VOL. I.

In the district of the *Yorkshire Conference*, but little has been done. Collections have been made at *Lineholm, Queenshead and Shore*; and some subscriptions have been received from individuals; but the regulations adopted by the association at *Loughborough*, relative to the formation of a district Committee, &c. appear to have been overlooked.

From *Lincolnshire*, the secretary reports, that they have done comparatively little for the Home mission this year owing to the peculiar difficulties which oppress that agricultural district; though, it is hoped, that their churches will manifest their concern to promote the kingdom of Christ at home as well as abroad according to their ability.

From the district of the *Warwickshire Conference*, their report says that "the churches on that side are alive to the subject of the Home mission; but as a Committee was formed so lately as January last, and our beloved Brother *Cotterill*, the treasurer, who was a very active, zealous man, has been ill ever since, (and alas! is now dead) but little has at present been done in the business; though it cannot be doubted, that the committee and friends in this district will exert themselves in behalf of the Institution. This Conference has introduced the General Baptist interest into *Coventry* with a prospect of success."

The secretary of the *Midland District* reports that "the Society for that district was formed, at *Ticknall*, Sept. 1821, when *Mr. White of Cotes* was appointed Treasurer, and *Mr. Green of Barton*, secretary. The secretary was then directed to write a circular to the churches inviting their immediate co-operation and requesting them to choose suitable persons for collectors and members of a Committee to attend to the affairs of the society."

"The Conference, at that time, took the church at *Hinckley* under their protection; engaging to supply it with ministers; and, after the friends at *Hinckley* had raised what they were able towards the expence of such supply, to pay the deficiency out of the Missionary fund."

"When the Conference met at *Quorn*, several of the churches had commenced their subscriptions, and some money was paid into the treasurer's hands. The secretary was desired to write to those churches from which no communication had been made, requesting them to begin in the good work; and *Mr. Goadby* was requested to draw up an address to the churches, explaining the design, and enforcing the importance of this society: the Conference also instructed their Com-

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mittee to look out for a person qualified to be employed as a missionary, as well as for a proper field of labour."

"In consequence of this instruction, Bradwell in Derbyshire and the Potteries in Staffordshire were recommended to the conference at Beeston; and it was agreed that they should be adopted as missionary stations, as soon as proper persons could be found to occupy them."

"At the conference at Barton, Mr. Barrow gave an interesting account of an excursion he had made into Staffordshire, and of his having formed a church at Heapsford and Butterton in the neighbourhood of Leek, where the people were extremely anxious to have a missionary sent amongst them. On receiving this information, this also was adopted as a missionary station, and Mr. Barrow was desired to request Mr. Slack of Qnorndon, near Derby to spend three months there. A deputation was likewise made to request Mr. Austin of Rothley, to spend three months at Bradwell, and to make the necessary preparations for introducing the General Baptist interest into that place. To this request Mr. A. has acceded, and it is expected he will immediately enter upon his labours."

"After making these arrangements to supply Bradwell, Butterton, &c. it appeared that all the resources of the district would be exhausted. It was therefore resolved to recommend the Potteries to the Association for their adoption, intimating that if they would bear the expence, this conference thought they could provide a suitable person."

The report concludes with saying that, "most of our churches are engaged to raise the requisite funds, our prospects are auspicious, and we trust that the Lord will bless us indeed, will enlarge our border, and will keep us from evil."

In reporting the proceedings of the *London District*, the secretary says, "that the churches are all well affected to the Home Mission, and have mostly done a little towards its support. Local circumstances prevent their acting in concert; but a district Committee has been formed; and it is hoped that their future efforts will be more regular and effective. They have supplied Aylesbury once a month, but have no claim on the funds."

Your Committee feel that they cannot dismiss this report without most earnestly calling upon you to redouble your exertions in this great and glorious work. You have made a good beginning, so far you have done well; but it is the end which crowns the work. It is a patient perseverance in well doing, and efforts increasing with the difficulties and obstacles of

the enterprize which will entitle you to look for that blessing, which shall bring your labours to a successful termination. The age in which we live is one of no common importance. The history of nations does not present us an era in which there has been a greater revolution in the fate of empires and of kings than the present; we have not heard of a time when general knowledge has been more widely disseminated amongst mankind; and, what is to us of greater moment, the annals of the church do not inform us of a period, when there has been so great a disposition to receive the word of God. The great Head of the church appears to be preparing the way in a peculiar manner. *Abroad*, the most barbarous heathen nations hail the approach of missionaries as the greatest of blessings: at *home*, prejudice is rapidly subsiding; numbers flock to hear the word wherever it is preached with faithfulness, and the unenlightened inhabitants of the land, instead of persecuting, seem in some instances, almost to reproach our tardiness. We entreat you to look upon the fields, they are indeed "white unto the harvest;" they bend beneath their weight, and most imperiously call upon us to pray the Lord of the harvest to send forth more labourers; and not only to pray, but to the best of our ability, to equip those for the field with whom he has already favoured us.

The present is also a period without a parallel for the philanthropic efforts which are making by christians of every denomination, for the diffusion of the light of the gospel; and whilst we, as *General Baptists*, profess to have the most enlarged views of the provisions of the gospel, surely we shall not so far forget the comprehensive commission of our Lord, as to be careless and indifferent to the promulgation of the Word of Life to those around us, and to be the last of the christian world, as well as the feeblest, in our efforts to "preach the gospel to every creature" in our native land. No. We anticipate with confidence that, in the ensuing year, this society with greatly augmented resources, will increase in ardour and zeal, and will proceed with an energy which shall be productive of the most important results: and we are persuaded that every sincere disciple of Jesus Christ, whilst he fears to bury his talent in a napkin, will feel his bosom swell with desire to promote the truly benevolent designs of this society in the universal extension of the kingdom of the Redeemer amongst the inhabitants of the British Isles.

F. DEACON, *Secretary.*

* * * We are sorry that we cannot insert in this Number a Statement of the Receipts and Disbursements; but we trust it will appear in our next.

OPENING A NEW MEETING-HOUSE.

On Lord's-day, June 30, 1822, a place of worship was opened, by the church at Stoney-street, Nottingham, at *Hucknall*, a village six miles north west of Nottingham; when two sermons were preached by Mr. Purcell, of Smalley, from 1 Cor. iii. 11. and Matt. xvi. 18.

IRELAND.

WE are happy to observe, that the liberality of the English towards their suffering fellow subjects in Ireland continues to flow in an undiminished stream. Considerably more than two hundred and twenty thousand pounds have been subscribed, and the amount is daily increasing. Relief in provisions and money to the amount of one hundred and fifty-seven thousand pounds has already reached the perishing objects for whom it is designed; and quantities are on their passage: besides a large supply of oatmeal and biscuits sent out by government to the most distressed places. Donations of clothing are also collecting with diligence and success; and it is hoped that, before winter, the committee will be enabled to lend great assistance in useful articles of dress to the wretched peasantry of Ireland, who are described as being "*almost all nearly naked.*"—We trust that this prompt, seasonable and liberal display of British feeling in behalf of these long deluded men will have a salutary effect in removing their prejudices, and conciliating their hearts. It affords us pleasure to learn that the Irish themselves are taking some steps to assist and enlighten the lower orders of their countrymen. The following notices will exemplify this remark.

SUNDAY SCHOOL SOCIETY IN IRELAND.—On the 17th of April, 1822, the anniversary of this charity was held at the lecture room of the Dublin Institution; the Earl of Roden in the chair. It appears from the report which was read, that the number of schools which this society has assisted, amounts to fifteen hundred and fifty-three, containing one hundred and fifty-six thousand, two hundred and fifty-five children. The number of gratuitous teachers throughout Ireland is not less than eleven thousand; and the income, during the last year, amounted nearly to three thousand two hundred pounds. Having received a liberal donation of Bibles and Testaments from the

British and Foreign Bible Society, they have issued, during the year, one thousand and twenty-two of the former, and seventeen thousand five hundred and seventy-four of the latter, together with vast numbers of spelling books, &c. The total expenditure amounted to upwards of two thousand nine hundred pounds.

RELIGIOUS BOOK AND TRACT SOCIETY, IN IRELAND.—The anniversary of this society was held on the 15th of April, in the same place as the preceding; Viscount Lorton in the chair. It appears, from the report, that, during the year, nearly three hundred and thirty-nine thousand Tracts have been distributed at reduced prices, and almost twenty-seven thousand given gratuitously to the unhappy inmates of hospitals, gaols and prisons. The total expenditure amounting to three thousand eight hundred pounds.

HIBERNIAN BIBLE SOCIETY.—The Annual Meeting of this society was held at the Rotunda, Dublin, April 18, 1822, the Archbishop of Tuam in the chair. The receipts during the last year amounted to upwards of five thousand six hundred and seventy-nine pounds: being an increase on the preceding year of one thousand seven hundred and forty-five pounds. The Bibles issued since the last report were eight thousand seven hundred and four, and the Testaments eleven thousand, nine hundred and sixty-four. The disbursements of last year were five thousand five hundred and seventy-three pounds. Since the formation of this society, it has issued nearly three hundred thousand copies of the scriptures.

HIBERNIAN CHURCH MISSIONARY SOCIETY.—The anniversary of this institution was held at the Rotunda, on the following day: His Grace of Tuam again in the chair. The receipts amounted to two thousand five hundred and seventy-nine pounds: of which a considerable sum was transmitted to the parent society in London.

REVIEW

OF NEW PUBLICATIONS.

TRAVELS IN SOUTH AFRICA, undertaken at the request of the London Missionary Society; being a NARRATIVE OF A SECOND JOURNEY in the Interior

of that country. By the Rev. JOHN CAMPBELL. 2 vols. 8vo. pp. 322, 384. Map and coloured plates. Pr. boards, 18s.

Having, on a former occasion,* given our readers a detail of the first journey of this indefatigable and zealous minister, we embrace this opportunity of laying before them the particulars of his last excursion. The object of both the undertakings was to visit and regulate the existing missions for spreading civilization and christianity among the barbarous tribes that inhabit the almost unknown regions of Africa; and to open the way by the establishment of new stations for the extension of the happy effects of missionary labours. These objects appear to have been constantly kept in view, and accomplished in a degree that must cheer the heart of every true friend to mankind.

Mr. Campbell, accompanied by Dr. John Philip, who was associated with him in the enterprize, left London, Nov. 10, 1818, and embarked at Liverpool for the Cape of Good Hope, on the 18th of the same month. They were detained in the Irish Channel by contrary winds till Dec. 5, when they returned to Liverpool to repair their mainmast. On Dec. 10, they again sailed; and reached Cape Town Feb. 26, 1819. Mr. C. and his colleague were for several months prevented by a Caffre war from proceeding to the more distant objects of their destination; but they spent the interval very usefully in visiting the missionary stations situated within the limits of the colony. At length the way appeared open for their proceeding; but important considerations making it necessary for Dr. Phillips to remain at the Cape, Mr. & Mrs. Moffatt who have resided some time in Africa under the auspices of the Missionary Society, agreed to accompany Mr. Campbell.

Jan. 18, 1820, they set out from Cape Town, accompanied by the necessary Hottentot attendants. The weather was extremely hot, and storms frequent. "Feb. 4, at noon," Mr. C. observes, "the timbers of the waggons became so heated that they could not be touched. At half past three, we proceeded on our journey: the thunder which from noon had been rolling round us came nearer; loud peals broke over our heads, attended with much forked lightning which continued

for two hours without intermission. The thermometer stood at 100." In this part of his journey, our traveller observed some interesting scenery, which he thus describes. "In the morning, the rising sun discovered one of the finest groups of mountains which I had seen in Africa. It consisted of four rows running parallel with each other from north-west to south-east; the nearest of which were low but of interesting shapes; the second row was higher; the third row deserved the name of mountains; but that which terminated the scene, the summits of which were elegantly shaped, was stupendous. The clouds being high, all were clearly visible, and presented to the view a truly grand appearance."

About Feb. 20, Mr. C. and his companions reached Beaufort, a place almost at the confines of the colony, where a new town is projected by the government. Here they received much kindness from the persons who were employed to carry the design into execution. On the following day, Mr. C. proceeded, and after experiencing much difficulty from the badness of the roads, on the 27th, entered the country of the wild Bushmen. In crossing this uncultivated region they met with the natives much more frequently than on the former journey; and Mr. C. took every method to gain their confidence and enlighten their minds. Mar. 1, they fell in with five Bushmen and two women who said they knew that there was a God, but that he was only for white men and not for them. They however attended divine worship with great decency. "The Bushmen," says Mr. C. "were greatly entertained with my compass. A Hottentot told them that it would direct me to the way which led to my home. They attempted by turning the box to make the needle point another way than towards the north; but not being able to effect it, they held up both hands, laughed heartily, and looked upon me as a fortunate person in possessing a thing that would always point to my home." The intensity of the heat here rendered the sugar as hard as a brick, dried up the ink, split the board which Mr. C. used as a writing table, and made the water in all their vessels as hot as tea is usually drunk.

In the midst of the desert, they met Mr. Anderson, the missionary at Griqua-town, and his family, who were travelling to the Cape. With these friends they halted, and the next day being the sabbath, the two parties

* G. B. R. Vol. vii. pages 1 and 56.

united in worship. The following day, the first Monday in the month they joined in spirit with the friends of the mission throughout the world, in praying for the universal spread of the gospel. On Tuesday morning, March 7th, they parted; and Mr. C. pursuing his journey arrived in the evening on the banks of the Orange or Great River. On the 11th, they crossed it, and arrived at Griqua-town on the 14th.

Griqua Town is the residence of the wandering tribes who were formerly known by the appellation of *Bastard Hottentots*. By the persevering exertions of the missionaries, they have been induced to form a permanent settlement near the Orange river; and Mr. Campbell, on his former journey, framed them a code of laws and endeavoured to introduce a regular system of proceeding in their affairs. They received their friend and legislator very cordially; and he had the satisfaction of witnessing the prosperity of the settlement both in its spiritual and temporal concerns. This station seems exposed to frequent storms. "Such a night of thunder," says Mr. C. "as that which followed, I do not recollect witnessing. There were frequently three claps of thunder, at the same time, in different directions, near us, which continued without intermission till nine o'clock. Lately eight persons were killed by lightning at Hardcastle, thirty miles to the westward of Griqua Town."

After reposing themselves a week with their friends, our travellers set forward towards Lattakoo; where they arrived on Mar. 25. This town was the termination of Mr. C.'s first excursion, though it stood then about fifty miles more southward than at present. In pursuance of arrangements made between the king, Mateebe, and our traveller, on his former visit, Mr. Hamilton, who had been sent out by the Society and settled with his family as a missionary at Lattakoo, had been kindly received and respectfully treated. Mr. C. took up his abode at his house; and in less than an hour after his arrival, was visited by the king and several others of the royal family. When they retired, our travellers went to view the station, and found that a commodious place of worship had been erected and a long row of missionary houses, furnished with excellent gardens behind, and neatly enclosed in front with a reed fence. To these premises, Mr. C. gave the name of 'Burder's Row,' in honour of the

venerable secretary to the Society by which he was employed.

Kossee, the king of Mashow, a town seated at about one hundred and fifty miles to the north east of Lattakoo, was on a visit to Mateebe, when Mr. C. arrived, and attended divine service at the mission chapel when that minister preached. Mr. C. thinking this presented a fair opening for the gospel still farther into the interior, invited the two kings to a conference, and asked their opinion and advice respecting the propriety of sending missionaries to Mashow, and of his paying them a visit. Kossee looked significantly at Mateebe as expecting him to speak first; and Mr. C. who feared that the latter from selfish motives would be unfriendly to the proposal, was much pleased to hear him say, "I will never hinder the progress of the word of God. I have no objection to your going to Mashow and the people in that direction. But when you come to Mashow, Makabba, the king of Maleeta, who lives not far distant, will hear you are there and send for you. He is a bad man, and I should not like you to go there. I know he would murder you." The king of Mashow assented to Mateebe's remarks; and our zealous traveller determined to prepare the way for the word of life to his benighted subjects. He continued however for some time at Lattakoo, to assist and regulate the mission there, had frequent conferences with the king and chief captains, made many presents to them, and took every prudent method to secure the safety of the missionaries, and the success of their labours, and preached often by an interpreter.

At length, on April 11, the party set out on their journey to Mashow. On the 13th, they reached Old Lattakoo, the site of the town at Mr. C.'s first visit. It appeared at present to equal the new town in size and population, and is under the authority of a chief, named Mahoomo Peelo. He and his principal captains were sitting in a square, in the middle of the town, ready to receive the strangers. He was employed in sewing a leather cap. Two women who stood near him, were occupied in making rush bonnets of a circular shape and very neat. A great concourse of people were soon collected; and when the captains arrived they came forwards, shaking hands with their visitors, and many instantly asking for snuff. The chief presented them with two pots full of thick milk,

which, the weather being sultry, was very acceptable. He tasted both before he presented them, to shew that they contained nothing poisonous.

Mr. C. being now at the place which had been the scene of his former labours, was desirous that the natives should partake of the invaluable blessings which it was the object of his travels to introduce among the heathen. He accordingly convened Mahoomo Pelo and his principal men, in his tent, and opened the subject to them. He stated, that though he could not promise that teachers should be sent to them, yet if they desired it, he would state their case to the friends of the ignorant who had sent out the other missionaries. He explained the vast expence that would attend the journey of an instructor to them; that it would amount to more than the value of as many oxen as his cattle-inclosure would contain. To convince him of this, Mr. C. drew a rude sketch of the surrounding countries, endeavouring to extend his ideas to the vast distance of England, and explained to him the mode of travelling and the time it would occupy. The savage chief, who possessed considerable ability, appeared to form a tolerable idea of the particulars: and when Mr. C. assured him that it was affection to them and obedience to the command of the Son of God, which disposed the British people to send instructors to such distant nations as theirs, Mahoomo without hesitation replied, "I hear you: your proposals gives me joy. I should be glad to have a missionary here." After this explicit and encouraging declaration, our traveller considered his object as attained and began to prepare for his departure. On April 15, he left Old Lattakoo accompanied out the town by the chief, his captains, and multitudes of the people, who shewed him every mark of affection and respect.

Several of the natives, having occasion to travel in the same direction joined Mr. C.'s party, among whom was Pelangye one of Mateebe's captains and his family. These associates were encouraged by our traveller; who wishing to extend the acquaintance of the natives with the characters and customs of christians, embraced every opportunity that presented itself on the journey to instruct and conciliate them.

The night after they set out, two horses and three oxen strayed from the waggons, and early next morning per-

sons were dispatched in quest of them. At eight o'clock the horses were brought back, and information soon after arrived that an ox had been torn in pieces by the lions. It appeared that two of those furious beasts had seized the ox, one behind and another before and soon overpowered it. They had been very voracious, as but a small part of the mangled carcase remained. After they had devoured the first ox, it was evident from the marks of their feet that they had pursued the other two to some distance. These however escaped and were led back in safety.

April 21st, the travellers arrived at Meribohwey, the capital of the Tam-mahas, about seventy miles north-east of old Lattakoo. It must be populous, as upwards of five hundred persons assembled to look at the strangers, within a few minutes after their arrival. Mr. C. took an early opportunity of explaining the nature and object of his journey to the kings, for there were two who reigned in distinct parts of the town. They listened with attention, and though their first views were of a selfish and worldly nature, seemed eager to have instructors sent to them. "At the worship of the missionaries," says Mr. C. "they sat patiently and seemed to listen with attention; every thing was novel to them; the things seen as well as the things said—the tent, the table, the candle, singing, prayer in their own language by our interpreter, all seemed to surprize and interest them. In no part of my journey did I more earnestly desire the presence of the friends of missions, than at this time to be witnesses of the scene."

Our travellers being informed that Mashow, the next considerable town, lay on their route, at the distance of only two hour's travelling, determined to have the morning worship, on Lord's day April 24th, at Meribohwey and the evening at Mashow. At nine in the morning, their tent was filled with the principal men of the place, and a numerous congregation ranged in rows opposite the tent door. Mr. C. addressed them on the power and wisdom of God as manifested in his works, his intimate knowledge of their thoughts, words and actions, and the need which they and all men had of a Saviour; informing them that God had provided the very Saviour they needed, that the chief design of Mr. C. and his friends' coming to Meribohwey was to tell them this good news. The interpreter sat in the tent door and repeated every

thing that was said, in an audible voice. Deep silence and serious attention prevailed during the whole service.

At noon they took leave of this interesting people and proceeded towards Mashow; but, finding it much more distant than had been represented, they did not arrive at that town before five in the afternoon. Here too the king, his relatives and chief captains were ready to receive them; and the square was soon filled with men, women and children, who made a great noise with talking, laughing and screaming. The travellers had religious worship at seven, at which all the principal persons were present. On the following day a conference was held with the king and his captains, in which Mr. C. explained the object of his journey; and after some speeches, they agreed to admit and protect missionaries.

Mashow is an important station. In a walk on the north-west side of the town Mr. C. counted eleven villages; and on the opposite side there were eighteen, several of them not inferior in extent to the residence of the king. The population may amount to ten or twelve thousand, and their corn-fields are at least twenty miles in circumference. At the time of this visit, there was a great scarcity of provisions.

April 27, Mr. C. and his party, which had now increased to above a hundred persons, set forwards on their journey; and, after suffering much inconvenience from heavy rains and want of roads, as waggons were unusual in those parts, on May 5, reached Kurreechane, the termination of their travels northward.

(To be continued in the next Number.)

SUNDAY SCHOOL DIALOGUES;
by the Rev. J. MARSHMAN,
D. D. one of the Senior Missionaries at Serampore. pp. 72,
12mo. Cuts. pr. 8d. Lawson,
London.

This is a useful little book, and well adapted for a reward book. The piety, learning and benevolence of the worthy author, and his long and successful practice in the important work of education, eminently qualify him for a composition of this nature; and we think the tract before us reflects equal credit on his condescension and ability. No recommendation can be necessary to insure its general introduction into our schools; and we shall only give a

short account of its contents. It opens with "the Child's Soliloquy," on the wisdom, power and goodness of God, his authority over us, our obligations to obey him, our disobedience, guilt, and the way of salvation. This is succeeded by a series of Dialogues between boys, on God, his law, the day of judgment, salvation by Christ, Heaven, &c. As a specimen of the style and spirit of these Dialogues, we insert the following, between George, John and Charles, on the Second Table of the Law.

"GEO. Come, now fulfil your promise. I have brought Charles too, as he wishes to hear something about things of this kind.

JOHN. The fifth of God's commands is, Honour thy Father and thy Mother.

G. What does that mean?

J. It means, that you should love and revere them, and do every thing they bid you with a willing mind.

G. But suppose I were to be sullen and cry when they bid be do any thing, and afterwards do it, would that be a sin?

J. Yes, for then you would not do it with a willing mind; you would only do it lest they should punish you; it would be plain then, in the sight of God, that you did not love them.

G. Well, I cannot break this command now, for my Father and Mother are at home.

J. But your parents have placed your Teacher over you in their room. If you do not obey him, the sin is just as great, if not greater; for then you disobey both your Teacher, and your Parents who have placed you under his care.

CHA. Alas! I have no parents! My Father and Mother are both dead.

J. My dear lad, ask your Maker to be your Parent. He is a Father to the fatherless, and he will be a Father to you, if you seek Him.

G. What is the next Command?

J. The sixth Command is, Thou shalt not kill.

G. Well, I think I have not broken this Command.

J. I suppose you have never killed any one, but have you never been angry with any one without cause? and that so as to be almost ready to kill him?

C. Yes, he has indeed, for he has often beaten me, when I have done nothing to him.

J. Then you have been guilty of murder in the sight of God. Do not you recollect what the Saviour says, He that saith to his brother, thou fool, is in danger of hell fire?

G. My dear John, you always find me out. What is the seventh Command?

J. Thou shalt not commit adultery.

C. And what is the Eighth?

J. Thou shalt not steal.

G. I have never stolen, I am sure.

J. What! not a play-thing, nor a pen, nor a top?

G. What, is it stealing to take a pen, or a top?

J. Yes indeed. Will not the desire that makes you take a top because you want it, urge you hereafter to take a crown, or a sovereign?

G. Ah, I have never thought of this. What is the Ninth Command?

J. Thou shalt not bear False Witness against thy Neighbour.

G. I hate falsehood. I cannot endure those who tell lies.

J. Very good: but have you never made the best of your own side, and the worst of your School-fellow's, when you have brought a complaint against him?

C. I am sure he has done that, for he went to our Teacher last week, and told him I had called him ill names; but he forgot to say, that he had beaten me first.

J. That was bearing False Witness. When in telling a thing, you conceal something, which, if mentioned, would quite alter the case, you bear false witness against your Neighbour.

G. You are finding me out here too. What is the last of the Ten Commands?

J. Thou shalt not covet that which is thy Neighbour's.

G. Well, I am not rich, nor do I want to be so. I don't want any body's money.

J. And do you never want another boy's marbles or his kite?

C. He took away the last kite that I had; and then told me, that if I told our Teacher he would beat me.

J. George, this was something beyond coveting; this was actual robbery.

G. But do you think God will ever call us to account for these little things?

J. Indeed he will. No matter whether the action be great or small; God views the heart. If you now take away a little boy's kite, would you not hereafter take away a poor orphan's estate if you were able?"

These religious subjects are succeeded by some very useful Dialogues on Reading; and the book concludes with seventeen short fables, translated from Esop, by the junior branches of the author's family, adorned with wood cuts.

POETRY.

“PEACE, BE STILL.”—MARK iv: 39.

“Peace, be still,” the Saviour cries,
And soon the storm is o'er:
The swelling surge forgets to rise,
The billows cease their roar.

The winds are held, the waves retire,
Obedient to his will;
The fearful, wonder and admire,
When Jesus says—“Be still.”

Thus He, who can the storm rebuke,
Will shield his children here:
Ye home-bound saints! no longer droop,
Your strong Deliverer's near.

Ye are the price of his own blood;
He died your souls to save;
He satisfy'd his Father, God,
And triumph'd o'er the grave.

He draws the lines, and marks the way,
For all who follow him;
And guides them by the Spirit's ray,
On life's uncertain stream:—

Then, dearest Saviour! to my heart
Let streams of mercy roll;
Increase my faith, bid fear depart,
And cheer my drooping soul.

Sore troubles press on ev'ry side,
And doubts my bosom fill:
Be Thou my surety, Thou my guide,
And bid the storm—“Be still.”

Though bent beneath affliction's load,
I'll kiss the chast'ning rod,
And lean upon thy bosom, Lord;
My Saviour and my God:

Then should my foes, in bands unite,
T' employ satanic skill;
The gath'ring cloud breaks into light,
When Jesus says—“Be still.”

All thro' the dubious path of life,
Dear Lord! my pilot be;
And midst the world's tumultuous strife,
My soul shall rest on Thee.

Then when I'm call'd to quit my clay,
To Zion's happy hill,
My soul shall wing its mystic way,
And be, for ever, still.

Missionary Observer.

REPORT OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

WHEN in the light of eternity our minds contemplate the engagements and pursuits of time, vanity of vanities is seen inscribed on every object that has no reference to that awful state that will succeed the span of mortal life. When we start forward in our thoughts to everlasting scenes, and roam among the immeasurable ages that lie beyond the judgment day, how the world recedes as we advance. It sinks to a speck—to a mote—to nothing. Six thousand years, or six thousand ages dwindle into insignificance, as in imagination we sail down the tide of eternity. Then placed in the balance, the pleasures and the pains of life, reputation, wealth, and honour; nay, even crowns and kingdoms, empires and worlds, are lighter than vanity. Yet then when all that unconverted man esteems great and wise, and happy, and noble, appears the shadow of a shade, one object rises before us, dignified with all the importance of eternity. It is to have our own names written in the book of life, and as far as our ability reaches, to publish to an undone world the amazing tidings of "God made man, for man to die."

Angels brought the news from heaven that Christ the Lord was incarnate for the salvation of man; and Missionaries now convey the tidings which those heavenly messengers first bore,

and like ministering angels of mercy, direct the lost to him who died for all. In this work of benevolence, God has led you to engage. To him be the glory, while converted heathens enjoy the benefit, and you are gladdened with the delight which Missionary exertions yield.

It now devolves upon your Committee to state the principal proceedings, and the progress of your Society through the year that has departed since your last annual interview. It may be natural first to direct your attention to those beloved Missionaries whose departure from their native land was then announced.

Goodness and mercy appear to have followed our valued friends through the whole of their voyage. The Aberton, which conveyed them to India, began to move down the Thames on May the 29th. In about three weeks they reached Madeira, where they experienced a friendly reception. There they continued five days, and in about three months more, arrived at Madras. During their voyage thither, their time appears to have been pleasantly and profitably employed. Their opportunities for social religious intercourse were many, and frequently they enjoyed the benefit of public worship on the deck of the ship. The Bengalee language, in which that most estimable man, Mr. Ward, in-

structed them, was their principal study. In reference to this they state—

Our great work was the Bengalee language, and our worthy tutor paid us much attention. When we have expressed our obligations, he has said, "I know not how many souls you may convert, and I don't know that I could be better employed." The conversion of sinners is his great object, may your Missionaries possess, in a large degree, the same spirit. We began immediately to read; Mr. Ward, the English New Testament, and our own reflections supplying the place of a dictionary. All the grammar he required us to get by heart was the declension of nouns and pronouns, the conjugation of verbs, a list of adverbs, conjunctions, interjections, and the numerals up to 100. After reading awhile he gave us English sentences to translate into Bengalee. In this exercise we had to seek the words we wanted in our Bengalee Testament. The next step we took was to aim at the translation of English sentences into Bengalee extempore. And after a short time, Mr. W. led us on to a little conversation, and here we had not only to find ideas and make Bengalee for ourselves, but also to understand what was said by our Teacher; of course we sometimes chatter amongst ourselves, and find it both entertaining and useful. Amongst all our extemporaneous efforts, we have always continued to read the Bengalee Testament, and translate English sentences; our class consists of 7 persons, we read altogether and have read a few chapters in Romans in addition to Matthew's Gospel. We find the Epistles much more difficult than the Gospels, for the Bengalee idiom not only requires the transposition of words in a sentence, but frequently the transposition of sentences, so that we often find a passage in the Bengalee Epistles at a considerable distance from the place where the English or Greek would have led us to look for it.

Their voyage appears to have been pleasant, and comparatively little troubled with storms, yet they encountered dangers from which the care of their heavenly Father delivered them; and felt some of the inconveniences common to a voyage of such length.

Mr. Bampton writes—

We have not been without trials, but our mercies have preponderated. Perhaps

we were never so much in danger as when we were just leaving the island of Madeira. The sea was beautifully smooth, the wind very light and variable, and the anchors being weighed, instead of going out to sea our ship drifted slowly towards the rocky shore; we made signals for help, and a number of boats soon reached us; amongst others the harbour Master of Funchal came on board and advised our Captain to stop the progress of the ship by letting the anchor go again; this was done, and on its being re-weighed by the help of the Portuguese, we found ourselves out at sea before we retired, with no other damage than 10 or £12 expence for our foreign aid. I believe we have never had what the sailors call a storm, but squalls or sudden gusts of wind that agitated us considerably for a little while have not been unfrequent; and about the 16th of August, when we were in lat. about 37 S. and lon. 24 E. a gale of wind commenced which obliged us to lie to, i. e. furl all the sails but one, turn the ship's side to the wind, and keep as nearly in the same place as we could. We were in these circumstances about five days, and it was with difficulty that we could either stand, sit, or lie, and on one occasion whilst endeavouring to secure some of our furniture, I was thrown out of my cabin with my side upon a box, and I am not sure that I did not break a rib. From the sea sickness brother Peggs suffered much and long: next to him Mrs. Bampton suffered most, and I felt less of it than most of those who had not been at sea before. Our beds standing on the floor was a great inconvenience, as you will suppose if you consider, that whenever the ship rolled or pitched (which it frequently did a great part of the night) we were forced to slide up or down, or from side to side, or else to hold ourselves fast by an effort which made it difficult to say whether the remedy or disease were preferable; in short we could not rest, nor can scarcely any body rest at sea if his bed be not a hanging one. A recollection of this may contribute much to the comfort of future Missionaries. On one occasion a sort of inflammatory sore throat made it necessary for brother Peggs to have a blister, and on another Mrs. Peggs suffered much for a fortnight from fever.

In furnishing them with standing bedsteads, regard was paid to the list of outfit, with which the Committee were favoured. When other Missionaries are sent out from us, doubtless attention will be paid to the hint given by our Brethren on this subject.

On their arrival at Madras they were received with much christian kindness by Missionaries previously resident there. On the subject of their arrival and kind reception they inform us—

Vepery.

September 18th.—We passed the line the second time, and on the 23d land was announced by a man at the mast head. We soon saw it from the deck, and some of our company, with the help of a glass, got sight of four Pagodas: our spirits were in a measure stirred by the information, and we wished for the time when these curses of the earth shall be swept from its surface with the besom of destruction. The next morning we saw Sadras hills, and about noon anchored in Madras bay, about a mile and a half from the shore. Some of the natives soon came on board almost in a state of nudity. Our female friends, in particular, were shocked, and almost frightened, but they now (i. e. October 1st) begin to feel the force of habit.

Our anchor was cast in Madras bay, September 24th. On the evening of the 25th we came on shore, and are now living in this village, one or two miles from Madras, next door to brother Traveller's, one of the Independent Missionaries. Though these brethren could not entertain so large a body, they have kindly taken us this house and furnished it with all that is necessary for our accommodation during our stay. Almost all the Ministers in this neighbourhood have been to see us, and we have had invitations from the Methodist Mission Family, and from two of our Independent brethren—these brethren are very kind.—At Madras we enjoyed the society of the Methodist, Independent, and Church of England Missionaries, and sometimes could scarcely think ourselves in a foreign, a heathen land. We had several opportunities of preaching the Gospel of Christ, and enjoyed the ministry of the word in the interesting circumstances in which we were placed. We lamented to see so little comparatively done for the heathen, though on the other hand we rejoiced to see a spirit of active exertion increasing among the Europeans. May Zion here “arise and shine, and may the Gentiles come to her light, and kings to the brightness of her rising.”

At Madras they were introduced to a scene in which they could deeply feel how vast is the field of labour presented among

the teeming population of the East, and how pitiable for time and eternity the condition of its crowded multitudes. One of them observes—

Mr. Ward has often talked about the swarms of natives, but we did not understand him till we got hither, and we find that there are swarms indeed. I do think that in this village, if the people were kept to the sides of the road as they are in London, few parts of that Metropolis would be more crowded than the streets of Vepery; and it is affecting to add, that their abominable Pagodas shew themselves every where. I think that in an hour's walk I could find between twelve and twenty. We asked one of our servants how many there were in Madras, and his answer was, “how can I tell.” I put the same question to Mr. Loveless, who has been here twenty-five years, but neither could he inform me. These Pagodas are not places for the accommodation of worshippers, but the mere cases of an ugly piece of stone called a god. They have revenues attached to them for the maintenance of an officiating priest, and when these fail, the priest forsakes his god, and the temple falls into decay. We entered one or two of these forsaken places, and saw the despicable block that had been previously adored.

Besides other objects of idol worship which they saw, they reached Madras about that season of the year when the natives worship their tools, as hoes, &c.

The stay of the Aberton at Madras being prolonged beyond the time anticipated, Mr. Ward and some of his friends proceeded to Calcutta in another ship. Our brethren were invited to accompany them, but declined, as it would have incurred an additional expence of nearly £50. However on Saturday, October 13, they embarked for Calcutta, much encouraged, they observe to go forward in their Missionary work by the kind interpositions of divine providence in their behalf. Respecting their voyage up the bay of Bengal they state—

We soon felt the want of that society which had cheered us during the former part of the voyage; and the affliction

with which almost all the passengers and officers were visited, shortly after we set sail, made this the most gloomy part of our voyage to India. Through the goodness of God we fully recovered our strength before the shores of this benighted country again appeared in view, which was on November the 5th; but it was not till the 18th that we made the sand heads sufficiently near to obtain a pilot. On account of the lateness of the season, the wind was generally contrary, but the weather upon the whole was agreeable, and our time was pretty comfortably, and we hope profitably employed in studies, attention to the sailors, and various means of grace. On the 14th, to our great joy, brother Ward and J. Marshman, Jun. met us about thirty miles from Calcutta, but as the vessel made against the wind better than their boats, we were under the necessity of leaving them behind and continuing on board till she cast anchor. One of our boats coming up in the evening, it was arranged that we should take the advantage of the tide the next morning, and accordingly at two o'clock we left the Aberton, and at seven arrived at Serampore.

The scenery on each side of the Hoogly was delightful, but the number of Pagodas cast a gloom over the mind, which was painful. Our reception by the Mission Family was very kind, and after uniting in the weekly Missionary Prayer Meeting, we sat down to breakfast with them, it being customary for the whole family to breakfast together on a Thursday morning.

It may be recollected that in the instructions given to our brethren previously to their departure from this country, Assam, the Punjab, and central Hindostan or one of the great Eastern islands, were the stations to which their attention was directed. It was added, "When you reach Serampore, consult the Missionaries there on the eligibility of the above stations: or if none of these should seem suitable on any other that may appear eligible. Value their advice, and treat it with deference; yet you are to consider it as advice, and not as actual direction, but must endeavour to act as before God seems most advisable to your own minds."

Following this advice, our

brethren soon after their arrival at Serampore met the Senior Missionaries, Messrs. Carey, Marshman, and Ward, to consult respecting a station; and their unanimous opinion was that Orissa appeared the most suitable, and our brethren concurred in their opinion, and proposed at the date of their last letter to settle at Cuttack, the principal town of the province, and a military station. Various reasons appear to have led them to adopt this determination. They state that Assam and the country of the Sheiks cannot be entered on account of the jealousy of the native governments. Orissa, on the contrary, is a British province and enjoys British rule and British protection. The whole Bible is translated into the language of Orissa, and many copies of the New Testament have been distributed. Our friends had begun to study the Bengalee, and the Orissa is almost the same, but with different terminations, and a different character, which cause it to differ much in sound. They also observe that Juggernaut is the great resort of pilgrims from all parts of India; the number of which, according to a low computation, is 1,200,000 persons annually. In addition to this, they assign its contiguity to Calcutta in reference to correspondence and the awful fact that there is no Missionary station in the Province. Mr. Peter, who laboured at Balasore, having left that place.

Viewing these circumstances in connection with each other, Orissa appears a station of high importance. Our brethren were desired to consider it as a leading principle in directing their decision about a station, that it should be one where the field for usefulness appears wide and un-

occupied by others. To this they have conformed. None can doubt that the field is wide and that is unoccupied is equally plain. Even if Mr. P. had continued to labour in the Province, this assertion would have been correct, for Calcutta is reckoned above a hundred miles from Cuttack, and is that distance further from Juggernaut, that grand seat of Hindoo idolatry.

Orissa is reckoned by Mr. Pinkerton, a part of Central Hindostan. The Province unites itself with the Telinga and Kur-nata countries on the South, Bengal on the North, and the Berar Mahrattas on the North West. It appears difficult to determine what is the population of Orissa. Very different estimates appear to have been given of it. Some years ago, it was stated, that the Orissa language is spoken by a population about equal to that of Ireland, which is computed at between 5 and 6,000,000. More recently it has been stated, by the Particular Baptist Brethren, that the population of Bengal and Orissa amounts at a moderate calculation to 30,000,000. If this be correct, Orissa would appear to contain a larger number than had been previously computed. Cuttack, the capital, is situated about 220 miles from Calcutta in a South-westwardly direction, and at a comparatively small distance from the famous temple of Juggernaut. Its distance, however, from Calcutta, in the circuitous direction taken by sea, is considerably more than that abovementioned.

In addition to what has been mentioned respecting their station, our Brethren observe—

Since this conference, we have been farther encouraged by the kind attention of a Mr. Peach, of Cuttack, now at Calcutta, who has invited us to his house till we can obtain bungalows, which he informs us may be done reasonably. It

may be worthy of notice to add, that both the Collector and the Judge are known to our friends at Serampore, who will introduce us to them by letters. Our way was very uncertain until we came hither, but now the light shines upon it, and we hope it will shine more and more unto the perfect day. The Lord send forth his light and his salvation.

Our Brethren here have kindly spared their old Orissa Pundit, and we are favoured with his assistance every morning; they have also put some Orissa Tracts to press for us. We intend to see Mr. Peach this week, and having regularly applied to Government to settle in Orissa, to accompany him by sea after Christmas.

On Monday the 19th of November, our friends after being introduced to the Governor of Serampore, had an interview with the Marquis of Hastings, Governor General of India. They state:

Dr. Marshman introduced us to the former; the interview was short, but the reception was gratifying. The same morning (in compliance with the time fixed by a note received on Saturday) we had a private audience with the Marquis of Hastings. He received us in his study; acknowledged in respectful terms the receipt of the packet from the Castle Donington Bible Association; conversed very freely about the state of India; the best means of promoting Christianity in it; and when we took our leave, he promised us all the countenance in his power. May he who "brought Daniel into favour and tender love with the prince of the Eunuchs," give us favour in the presence of all before whom we may stand, and dispose them to the furtherance of the Gospel.

It is truly pleasing to behold Noblemen of exalted rank and influence, thus countenancing the diffusion of the glorious Gospel.

Of other mercies enjoyed in India, our Brethren say—

The Providence of God towards us since we have been at Serampore, has been very conspicuous. For some days we were all entertained at Dr. Marshman's, and we are now comfortably situated in a house very near the Mission premises, lately occupied by Br. Hough, an American Missionary, about to embark for Rangoon. Our health has generally been good since we have been here, and the various mercies we have enjoyed, call for increasing gratitude and devotedness to him who daily loadeth us with mercies.

On the spirit with which our beloved friends are gone to labour in a perishing nation we need not descant. They manifested their views and feelings by the sacrifice they made. Yet your Committee may refer to the language of one, Mrs. Peggs, as probably expressing the feelings of all.

I am happy to say I feel increasing satisfaction in my great undertaking; though, on account of my own sinfulness, I often feel that it will be utterly impossible for me to do any good, yet the Lord is all sufficient, and will bless the meanest endeavours, I therefore proceed though with trembling steps.

To think of going among Heathens and Idolators when the very religion they profess is baseness itself, and to think at the same time, of the responsibility which lies upon us is enough to make us tremble, lest souls should be eternally lost, through our want of devotedness to God, and to that good work to which we have put our hand. May he enable us to go forward and to rejoice in the midst of tribulation!

I am happy that I undertook the glorious work, to which I hope to devote all my powers. Surely we ought to think nothing too great a sacrifice for him who died to save us, not even those who are dearest to us.

Their last letter contains an appeal to those who have sent them to the East, which may with propriety conclude the information your Committee can communicate respecting them:—

We trust, dear brethren, that you will ever be mindful of the great cause in which we are engaged. The Heathen cry to us for help, but without your assistance what can we do? They want Bibles, Tracts, Schools, and we look to you to furnish them with the means of salvation. Is it not worthy of particular regard that this province of India should call to your cultivation. Here is the Styx of the Hindoos; here the seat of their idolatry; here the place of the greatest resort of their devotees. Our way has been preparing by the translation of the Scriptures; their distribution; the conversion of some natives, and the favourable disposition of others, so that we are reminded of the language of the Danish Spies: "Arise, that we may go up against them: for we have seen the land, and, behold, it is very

good: and are ye still? be not slothful to possess the land." *Judges* xviii. 9. May our hands be strong; may the Lord give testimony to the word of his power, may his spirit be poured out upon you, upon us, and the heathen to whom we are sent, and soon may the glory of the Lord be revealed, and all flesh see it together.

In directing your attention to other affairs of the Society, it is pleasant for your Committee to be able to state, that the general appearance of its affairs is promising. Its friends manifest increased ardour. Its supporters multiply. Meetings to promote its interests have become more regular, and more interesting. The missionary day becomes a day anticipated with pleasure, and remembered with satisfaction; and the obvious effect has been an increase in the funds of the Society.

It is now therefore evident, that the Society does possess the means of sending forth more heralds of salvation to the heathen world. Nor have the Committee been insensible to their duty of endeavouring to provide suitable persons: as yet they have not succeeded in actually engaging any. It may, however, be satisfactory to the Society to be informed, that at the last Committee-meeting two were spoken of who it is by no means improbable may hereafter become Missionaries under the patronage of this institution. Two Brethren, who it is thought would be qualified for the great work, and whose minds are strongly inclined to engage in its important labours.

It may be recollected, that at the last anniversary it was mentioned that Mr. Wigg had offered himself for the service of the Heathen. At the first subsequent Committee-meeting it was judged that the funds of the Society were such, as to allow of his offer being accepted. But

before this information reached him he had contracted an engagement with the Church at Friar Lane, Leicester. Had he received the Committee's resolution before that contract was formed, he would have devoted himself to Missionary service.

Mr. John Slater, who was engaged on probation, and who received some instruction to qualify him for labours among the Heathen, was in the course of last year attacked with severe indisposition. A respectable physician who saw him, conceived that his health had been injured by study, and he himself judged that the confinement requisite for study was injurious to his enfeebled constitution. The Committee weighed deliberately the circumstances of his case, and with their approbation, his engagement with the Society ceased. He is since removed to France, and was furnished before his departure with some French Testaments and a variety of French Tracts that he might endeavour to diffuse that Gospel in France, which it no longer seemed advisable for him to think of publishing in India.

Every institution that labours to spread the Gospel by the instrumentality of men liable to sickness and mortality, must be liable to disappointments of this description.

To the subject of additional Missionaries the attention of the Committee will still be directed. Applications from suitable persons will be welcome, and if made from persons that may not be deemed qualified for a work of such a nature, they will still be treated with proper attention and respect.

Had the Society possessed other suitable persons, it is still doubtful whether it would have been judged eligible to send them out before further information

could be received from our present Missionaries, as to their circumstances, want of help, &c.

On this subject your Committee only further remind you of the Saviour's precept, "Pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest."

At the last Meeting of the Committee it was judged desirable to publish a small collection of hymns for Prayer Meetings and other religious services of a Missionary description, and Messrs. Smith, Green, and Pike were solicited to select suitable hymns. It is not designed that the price of the selection shall exceed one shilling, and any profit that may arise from the publication will be devoted to the Mission.

The subject of Funds is one so intimately connected with the prosperity of the Society, that it deserves the attention of all its friends. It is highly creditable to the religious feeling of many Churches in our connection, that their contributions to the spread of the Gospel among benighted millions, have this year considerably increased. The consequence has been an addition to the income of the Society which has risen from about £960, the income of last year, to upwards of £1100. In various instances, Churches small and weak have manifested a liberality in befriending this great cause, which is not exceeded by the zeal of the most zealous societies of other Christian denominations.

The income of the year appears to be derived as follows:—

	<i>FROM</i>		
	£.	s.	d.
Ashby and Measham	16	15	5
Austrey	13	2	1
Barrowden	17	6	10½
Barton	46	3	10
Beeston	30	9	3¼
Billesdon	10	0	6

Birchcliffe	10	2	5½
Berkhampstead	19	4	0
Birmingham	27	0	6¾
Bourn	8	7	0
Boston	29	17	6
Broughton	15	19	11
Burnley	9	10	3½
Butterwick	0	10	0
Cauldwell	7	12	3
Chesham	43	13	10½
Castle Donington	23	16	1
Derby	47	10	3
Duffield and Belper.....	7	17	6
Downton	3	8	0
Edmonton	18	3	3
Fleckney	2	0	0
Fleet	27	8	0
Gosberton			
Hugglescote.....	26	4	1
Ilkiston	29	0	0
Hinckley			
Kegworth.....	6	14	0½
Diseworth	3	5	9
Leake and Wimeswold.....	23	7	3
Leicester (Friar Lane)	30	0	0
Ditto (Archdeacon Lane) ...	1	0	0
London			
Longford	37	17	7¼
Long Whetton	5	17	6
Loughboro'	100	0	0
Ditto at Association	14	0	0
Lyndhurst	3	14	0
Lowth	16	1	4
March	23	13	10
Melbourn.....	11	3	10½
Ticknall	14	5	10¼
Norwich	11	14	3½
Nottingham (Broad Street) ..	59	13	11
Ditto (Stoney Street)	71	17	5
Peterboro'	0	6	6
Portsea	12	0	0
Queenshead	6	11	0
Quorndon	25	3	0
Rothley	11	4	10
Shore	0	19	3
Sawley			
Smalley	8	2	3
Sevenoaks	18	10	0
Shilton			
Spalding			
Staley Bridge	0	11	8
Sutterton	6	17	2
Sutton Bonnington			
Sutton Ashfield	10	0	0
Thurlaston			
Tydd, (St. Giles).....	3	12	6
Wirksworth and Shottle.....	32	6	4½
Wisbeach	33	2	1½
Woodhouse Eaves			
Wolvey	13	10	0
Sundries	3	6	6
			1115 2 9½*

Since the last annual interview the Society has been deprived by death of one of its firmest and most estimable Friends, Mr. Thomas Parkinson. Thoughtful, benevolent, and pious; he became one of its earliest and most decided supporters. In life he assiduously attended to its interests, and when death drew nigh, gave a strong proof that lingering sickness and approaching dissolution could not tear it from his heart. By the splendid bequest of £1000, he proved his attachment to the objects of the Society, and his concern that the Gospel which cleared and brightened his last hours, might diffuse its heavenly beams over the sons and daughters of pagan night. He is gone—may that Being whose grace made him what he was, furnish the Society with many other friends, as sincere, as devoted, as willing to tend its interests in life, and to befriend them in death!

There is, however, a propriety in its being understood, that in consequence of a peculiarity in Mr. Parkinson's will, a longer time than usual must elapse before the above bequest can be paid to your Treasurer. It is probable not less than two years.

While on the subject of funds, it may be observed, that a most mischievous and unreasonable notion appears to be cherished by some persons. It seems supposed that because the Society does not at present expend all its income, its funds are sufficient, and its income enough, or more than enough. But it should be considered that in a Society no stronger than ours, it is necessary to accumulate some money beforehand to prepare for the expense of sending out additional Missionaries and other contingencies. If this be not done, no means would be provided for

* The income must exceed this sum considerably, as it will be observed that the returns from several places are not inserted, not having been received.

bearing that heavy expense. The expenditure last year was very considerably larger than the income; but the society was prepared to meet that expenditure by money provided in preceding years. It should also be considered, that a society in the early stage of its existence, should if it can be, lay something by to meet the demands which a few years must bring. The Particular Baptist Missionary Society has peculiarly acted upon the principle of not accumulating funds, yet the account of this Society for its seventh year presented the following items:—Money in hand and received £3982; disbursements £1599, leaving in hand a balance of £2292. In several subsequent years the balance in hand was upwards of £2000. After sending the requisite remittances to the Missionaries, the Committee have determined to invest £1000 on PUBLIC security. In security of such a nature that the money may be obtained on any exigence. The interest of this will add something to the income of the Society, and it will form a small fund to which resort may be made on any of those pressing exigencies to which Missionary Societies must be liable. Such as are caused by the sickness and death of Missionaries, by their removal, by change of station in pursuit of health, by their widows and children, &c. &c. &c.

Thus circumstanced, the Committee conjure the friends of the Heathen to relax none of their exertions, nor to suffer their zeal to feel a damp by errors or objections springing from a cold heart or a mistaken head. The society has cause to bless God for the spirit which has produced its present funds; but its members would render an awfully ungrateful return to Him who is the giver of all good desires, if

they should pervert his kindness in prospering their exertions into a reason for covetousness or lukewarmness.

During the past year Missionary meetings of a more regular and interesting nature than formerly have been held by various associations. It is abundantly evident that these meetings are highly calculated to diffuse information respecting the condition of Pagan nations, to excite pity for their wants and miseries, and to fan the holy flame of Missionary zeal. Nor are these their only beneficial effects. They have a strong tendency to promote in various ways the cause of religion in the places where held—to shame a spirit of supineness, to awaken slumbering zeal, to diffuse life and activity, to advance the respectability of churches, to break down prejudices, to raise personal piety to a higher tone, and to excite more sensibly the feeling that to live to God and to diffuse his Gospel is indeed the great end of man. Where such meetings are conducted aright, the Missionary day becomes a festive day, yet a day of sacred delight.

On this subject the Committee strongly recommend to the different Associations, in no case to allow an Anniversary Meeting to be held without at least one service entirely religious connected with it. And in many cases, if not all, it will be found most advantageous to devote a whole day to the sacred object; appointing two opportunities for public worship, and the other for the Missionary Meeting.

The Society is indebted in the last year to several friends for their active exertions in attending the Anniversaries of Missionary Associations, and assisting on these occasions. Some expences are thereby necessarily incurred,

yet those expences have been amply repaid, and considering the many hundreds of miles that have thus been travelled over, the account to be presented for travelling expenditure is small. In fact, in several instances, ministers who have thus served the Society, have not made a charge sufficient to cover their actual expences.

Having detailed the principal proceedings of the year, your Committee now beseech you to contemplate the scene before you. Survey the field on which your Missionaries are entered—Behold Orissa! Darkness, thick eternal darkness shrouds its benighted sons and daughters. The gloom of the grave is cheerful compared with the gloom of their idolatry. Hapless and hopeless, and dying in despair, multitudes of them are going off the stage of life to meet a God whom they never knew—to plunge into an eternity for which they are altogether unprepared. They are going with the dark stains of an infernal idolatry blackening their souls and fitting them to be companions in eternal night with the demons they adored. Lewdness and murder are the choicest parts of their religion; and what must be their endless state. While some die, see multitudes more entering on the stage of life, unless instructed by the Gospel, to plunge deep in all their father's crimes; to spend a few short years in ignorance and vice, and then to vanish into the dark and direful gloom which covers the conclusion of their little journey. Think of their famous temple! Survey its detestable idol! Behold the lewd and cruel worship of the disgusting image. See multitudes almost countless as the falling leaves of autumn, adoring this horrid king, this modern Molock: yet in their estimation this lord of the world.

Behold your Missionaries placed near enough to this scene of infernal rites to behold the way strewn with the bones of infatuated worshippers. Behold all this, and send fresh aid to your Christian friends, and pity your dying brethren. Yes, Christians, the maddened crowd, the million that rave around the idol; the deluded wretch that is crushed beneath his wheels; the weary wornout dying multitudes that expire unpitied by the highway side, are all your brethren, partakers of the same nature, children of the same fallen father, capable of the same happiness, and of being cleansed by the blood of the same Saviour. What have we done compared with what is undone? Orissa seems a field left to you, and how many Missionaries Orissa wants.—And shall it not have them!—O brethren we must labour more strenuously, pray more earnestly, contribute more liberally.—Orissa must have Missionaries, or its millions die in sin. O let no false philanthropy unnerve your arm.—Let no cruel hope, that lewd and murderous idolators can go in that state to heaven, damp your zeal—Let no cant of infidel benevolence slacken your exertions, but survey the full evil and pray and labour to remove its miseries. Can it be supposed that the infatuated millions whose religion revels in lewdness and blood, whose very gods are infamous for pollution, and their worshippers as infamously impure—Can it be supposed that these can go from the idol temple to the temple above? Or that these, with vice unmortified, and the polluted heart, more polluted even by its religion—that these should go where nothing that defileth can ever enter—Impossible—Reason and Scripture reject the idea.

Their miseries then call for all your aid.—Yet what is human aid. Important, indeed important in its place, yet, alone, as unable to stop the sweeping torrent of idolatry as to check the tide in its course, by saying to the raging ocean, Peace, be still. You and your Missionaries need the help of a mightier Agent, and pray for his help. Pray for the outpouring of the Spirit.

You will not pray and labour in vain. A heathen once said, Your temple will rise but our temple fall. It will rise Prophecy declares it.

The Lord shall comfort Zion ; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the Garden of the Lord : joy and gladness shall be found therein ; thanksgiving and the voice of melody. The Gentiles shall come to thy light, and kings to the brightness of thy rising.—Thy sons shall come from far, and thy daughters shall be nursed at thy side. The abundance of the sea shall be converted unto thee ; the forces of the Gentiles shall come unto thee. And they shall not teach every man his neighbour and every man his brother, saying, Know the Lord : but all shall know me from the least to the greatest. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And he shall judge among the nations ; and they shall beat their swords into ploughshares, and their spears into pruning hooks ; nation shall not lift up sword against nation, neither shall they learn war any more. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.—All kings shall fall down before him ; all nations shall serve him.—His name shall endure for ever ; his name shall be continued as long as the sun ; and men shall be blessed in him ; all nations shall call him blessed.

Oh ! when these promises are accomplished—when others reap where we and those who live in the present day have sown ; how fair, how charming will this world appear. Then when Africa shall

be enlightened, and all Asia rejoice ; when the world is one family and one fold ; then if Orissa indeed proves the continued field for our Missionaries, then shall the reward of those exertions be seen. No more victims will be dying beneath Juggernaut's wheels, but millions devoting themselves a living sacrifice to God. The way to Juggernaut will have no pilgrims in it, but the way to heaven be crowded by happy multitudes. The famous temple will have crumbled into ruins, or remain only a monument of the sin and folly of departed times—of what Orissa was when British Christians sent the Gospel there. The flame of the funeral pile will be for ever extinguished ; the howlings of idol worshippers shall be for ever still—Orissa no longer a province of Satan's empire, shall flourish beneath the loved dominion of the Son of God—Violence shall no more be heard in her land ; wasting and destruction within her borders : but they shall call her walls salvation, and her gates praise.—“ I, the Lord, will hasten it in his time.” Even so, come, Lord Jesus.

HOME PROCEEDINGS.

THE Annual Meeting of the Society was held at Heptonstall Slack, when the preceding Report was read. Several friends addressed the assembly, which was numerous. A collection, according to the usual practice, was made at the conclusion of the meeting. The insertion of the Report of the Society in our number for the present month, may be thought to prevent the necessity of lengthened remarks respecting the meeting which, there appeared reason to believe, would be productive of good effects in the district where it was held.

BURNLEY, Yorkshire.—An Association in aid of our Foreign Missionary Society has been formed in this place. Further information would have been given, but the letter containing this has been *unfortunately* mislaid.

TYDD ST. GILES.—The subjoined statement respecting the formation of a Missionary Association in this place, has been forwarded to the Editors of this work.

“On Wednesday April 3d, a Missionary meeting was held at Tydd St. Giles, Cam. The highly revered Tutor of our Academy, the Rev. J. Jarrom, presided on this most interesting occasion. The resolutions were moved or seconded by Messrs. T. Rogers, J. Lilley, T. Sargent, T. Scott, M. Culy, R. Anderson, K. Sanby, J. Alsop, Wm. Butler, J. Ingham, J. Thomson, and W. Davy. A Missionary Association was organized. Mrs. Lilley was chosen Treasurer, and Miss Ewen, Secretary. The following were nominated on the Committee:—Messrs. T. Orton, Wm. Cooper, J. Lilley, B. Ewen, T. Douse, Mesdames Morley and Giddings, including the Treasurer and Secretary. The meeting was numerous, and considerable interest was excited by the exhibition of a number of curiosities relating to Heathen worship and customs.

“The speeches delivered by the different speakers were of a most animating description, and produced a very striking effect. Every countenance seemed to beam with delight, and to bespeak the language of divine truth: ‘It is good for us to be here.’ The sum collected on this occasion amounted to £3:3:6. May this be the dawn of better days among us.”

BROADSTAIRS.—The friends to the General Baptist Cause in this

place, and Ramsgate, have begun to interest themselves for the Mission. Miss C. Christophers has obtained some subscribers, whose half-year's subscription amounts to £2:10:9; and on the 21st inst. a Collection of £14:4:9, was made for the Society.

Continental Society.

This Society is designed to diffuse Religion on the Continent of Europe. The following statements from its seventh number of Extracts of Correspondence are truly lamentable.

The information respecting Germany is taken from a foreign publication entitled “The Signs of the Times.”

In the town of Geneva, about two years ago, the people being enraged against some Christians who were assembled solely for the purpose of prayer and praise to God, called out, “A bas Jcsus Christ, Down with Jcsus Christ;” a fact, which the writer conceives to be without a parallel since the establishment of Christianity.

In other places the apostacy has assumed the garb of Neology, and lurks behind that flimsy veil. The distinctive character of this system of infidelity is to remain attached in appearance to the Holy Scriptures, but to twist them in such a way, as to banish from them every thing but mere natural religion. It is the system of infidels, who are interested in not avowing themselves to be such. Thus it is capable of being presented in the pulpit of the preacher, and in the chair of the professor. This has taken place some years past, particularly in Germany. There they have taught, and still teach, to the students in the Universities, and also to the people in the Churches, that a great part of the Bible has been added, and that other parts have been falsified; that almost every thing in it concerns only ancient times; that many precepts in it are exaggerated; that the sacred authors have overlooked many errors, and even confirmed some; particularly that the miracles which are reported, are only simple facts, which superstition has regarded as miracles; for instance, that Jesus Christ having fainted, was taken down from the cross, and came to himself by the coolness

of the grotto, in which they placed him, &c. &c. that all speculative, moral, and religious truth is within ourselves; that man is a pure being, who ought to labour to purify himself more and more.—But why need I say more? these men, these blind leaders of the people, inwardly consumed by the corruption, for which they seek no remedy in Christ, after having denied the Gospel, established a morality as depraved as their religion, legalize all vice, (openly for instance approving of polygamy,) embrace sin with ardour, and precipitate themselves into all the scandals of Paganism, in which they have been long plunged. If it is considered, that wherever this impiety is established, it is the clergy and the teachers of the people, who are its declared propagaters; that it is accompanied among the generality of those, who announce it, by an immoral life; and that this infidelity and immorality is not here an accidental thing, but the consequence of principles received and avowed: in short that the class, of all others the most depraved at bottom, and in principle, is that of the young men, who are preparing to be instructors of the people; then some idea may be entertained of the degree, to which this revolt against the Gospel has been carried.

Spain.

There is no more than one printed Bible, in the Spanish language, found in this country, and this very scarce and dear, because it is in 16 volumes 8vo. filled with expository notes, which take up more space than the word of God itself, and it costs above fifty dollars, so that very few of the people have it in their possession. This version has been made so literally from the Vulgate latin edition, that it is generally unintelligible without its notes. It was about thirty years ago, that the first edition of it was printed for the first time; for, before that, the word of God could not be read in this country in the vulgar tongue, it being prohibited by the Council of Trent, by the Popes, and by the Spanish Inquisitors. The translator of this version was a friar, of the order of Escuelapia, called Philip de Scio, who was preceptor to the Prince of Asturias, now King of Spain. I knew him very well; he was, indeed, a learned man, understood the Hebrew and Greek languages well, and it is only by his authority and influence, and by his interest that Pope Pious the 6th, and the General Inquisition of Spain, permitted the publishing of it, but not without the expository notes. It is true, there are two other

translations of the Bible, in the Spanish language, printed in Holland, which are without notes, in one volume only; but they are prohibited in this country, for both of them were made by those, whom these people call heretics.

The people of this country are either superstitious or unbelievers; that is to say, Atheists and Deists. The common people are superstitious, and those, that have some education, unbelievers. As the Constitution now re-established has abolished the Inquisition, which was the foundation of superstition, the contrary party prevails at present to such a degree, that if Divine Providence do not put a stop to it, I am afraid the true word of God and the true religion of Jesus Christ will have very few followers; not that political liberty is against the true religion, but the great ignorance of the people, in point of religion, cannot find out the true medium between superstition and infidelity, or between believing too much and believing nothing. I am afraid to be too long, else I could give you many examples of what has happened to myself.

Although the Inquisition of Spain is abolished by the Constitution, and the liberty of the press established by law; yet still the same law has excepted religious writings, which are still subject to ecclesiastical censors, the Archbishops and Bishops, and no book on religious matters, can enter into this country, but by their permission; for this reason I presented a request to the Cardinal Archbishop of Toledo, Primate of all Spain, to desire of him leave and permission to introduce into this kingdom the Bible in the Spanish language, without expository notes, either that of Mr. Scio, well corrected, or any other by him approved. After about forty days consideration and consultation, the answer was that no Bible can be permitted to be printed in Spain, in the Spanish language, nor introduced in this country, without expository notes, which explain, according to the doctrine of the Church of Rome, the sense of the text. Here, my dear Sir, your enquiries are all answered, so that, for the present, there is no way open to enlighten these people, by means of the holy word of God.

THE following pleasing particulars respecting the power of Religion on the minds of the Negroes at Regent's Town, will probably interest our Readers. They are extracted from the Communications of Mr. Johnson, and origi-

nally published in the Missionary Register.

In examining some Candidates for Baptism, Mr. Johnson was so much struck by the intelligent piety of one of the Women, that he has sent a Copy of the Examination to the Committee. It here follows:—

Question.—How long have you felt desirous of being baptized?

Answer.—Since you came from England, Sir.

Q. How did you become first desirous?

A. Some words which you talk in the Church make me afraid.

Q. Can you tell me those words, which made you afraid?

A. Yes, Sir. You say, "Suppose a man or woman die, and not born again by the Spirit of God, they cannot go to God;" and then you talk about them people, how they stand [pointed out the character of those who were not born again,] and then I think that me—me do all them thing; and that make me afraid.

Q. If you have been bad before, you do not anything bad now: you are very good this time, are you not?

A. Massa, me very bad: me heart full of sin, and that trouble me.

Q. I suppose, then, when you are baptized, you think you shall be better?

A. No, Massa; that no make me good: the Lord Jesus Christ, Him one only can make me good, and can save me; and for that I want to follow Him.

Q. Who is Jesus Christ?

A. The Son of God.

Q. What did He to save you?

A. He die upon the Cross for sinners.

Q. Are you a sinner?

A. Two much, Massa.

Q. Where is the Lord Jesus Christ now?

A. He live in heaven

Q. What is he doing there?

A. Pray for sinners.

Q. How many Gods are there?

A. One: God the Son, God the Father, and God the Holy Ghost—I mistake: it is God the Father, God the Son, and God the Holy Ghost.

Q. You say three times God; are there not three Gods?

A. No, Massa; them three be one God.

Q. Can you tell me who made you.

A. God the Father.

Q. Who redeemed you?

A. God the Son; and God the Holy Ghost teach me.

Q. What does the Holy Ghost teach you?

A. He shew me my sin.

Q. Does He teach anything else?

A. Yes: He shew people that they can be saved by Jesus Christ.

Q. When he has shewn them that, does he teach them anything else?

A. He make them heart feel glad: He give them peace.

Q. Can you tell me what is the outward thing in Baptism? (Was silent.)

I mean, what does the Minister take when he baptizes people?

A. Water.

Q. Does that wash your sins away?

A. I don't know. No, I think not.

Q. Does water baptize both your body and soul? You know that you have a body and a soul.

A. Yes, I know: but the Holy Ghost must baptize the soul.

Q. What then is spiritual baptism? (Was silent.) I mean what is true baptism?

A. The Holy Ghost baptism.

Q. Can you tell me what people eat and drink when they come to the Lord's Table?

A. Bread and wine.

Q. And what does the soul eat and drink? (Was silent.) I mean while we look to Jesus Christ, and remember His dying love, what do our souls spiritually receive?

A. The body and blood of the Lord Jesus Christ.

Q. You said before, that the Son of God redeemed you; what did He redeem or save you with?

A. He pay His own blood for sinners.

Q. Why don't you say for ME?

A. Me afraid, Massa: me so bad, me can't say "for me" yet.

Q. Tell me, did not you know anything before you felt your sins?

A. No, Massa; me know nothing before: me careless: me no hear: but when I see all the bad things I do before, then I glad to hear something.

Q. Do you think you shall do good now?

A. O Massa! if God help me, I want to do good; but I cannot do any thing by myself. I hope the Lord will help me—me bad too much—I sorry for myself.

Q. Do you pray?

A. Yes, I pray; but I am afraid God no hear my prayer.

Q. Do not you feel glad sometimes when you pray?

A. Yes, Sir: I feel sometimes glad, and sometimes sorry.

Q. Do you believe that the Lord Jesus Christ is able to save you?

A. Sometimes I am afraid, because my sins too much; but He is God, and can do all things: that make me glad.

Here the examination ended, greatly, as may be supposed, to my satisfaction.

Others who were also examined, gave similar answers: but I would observe, that all cannot answer so correctly and judiciously as this Woman; and, therefore, her examination must not be taken as a general case; though I do not baptize any, unless my mind is satisfied that a work of grace is begun. Their knowledge sometimes differs, but not materially. Some cannot speak in my presence, while they can do so before Tamba or Davis: some are so much agitated when they come to me, that it requires a great deal of patience to find out their real state.

Every sincere and watchful Christian will recognize his own enjoyments and conflicts, in the following declarations of a Negro Woman:—

A Woman said, "First time when I begin to pray, and when I see all bad things, I go plenty times to pray to the Lord Jesus Christ to pardon all my sins; and then I feel glad very much, because Jesus Christ come into the World to save sinners. When I go out, I pray—in the road, I pray—in the farm, I pray—when I get in the Market among plenty people, I pray—I always pray. That time my heart live upon the Lord Jesus Christ: when I get up, I pray—when I lie down, I pray—and when I see some of God's people, I glad very much: I talk to them, and tell them what the Lord do for me. But, this time, I don't know how I stand. Suppose I pray, my heart runs away from me; and when I get up from my knee, I don't know what I been say. Oh, my heart bad past every thing! I don't think I live in the right way: I don't know what to do with myself. O Massa, I curse, I lie, I thief, I do every thing that is

bad." "Do you really live in these things?" I asked.—"Me do them all," she replied, "with my bad heart: suppose the Lord no help me, I should do them all with my hands, my mouth, and my feet. But all of them bad things live in my heart, and that trouble me much." Here she began to weep, and the conversation ended; but not without advice suited to her state.

One of the Communicants, who was sick, manifested a tenderness of conscience, which may serve to stir up others to watchfulness:

Went to see a sick Communicant. When he saw me, he appeared much cast down. I asked if he had any thing to say to me. Tears ran down his black cheeks; but he remained silent. I again requested him, if he had any thing upon his mind, to tell me. He answered—"Them words you talk last Sunday live in my heart." (The text was Rev. iii. 19.) "I went to Freetown, some time ago, and met with some of my country-people who live there. They make me come to their house. I eat with them, and they talk foolish, and I did not tell them that they do bad. I stand the same like one of them. My heart strike me the same time, but I no mind that. Then them people do very bad—they curse, they drink, and do very bad. They tell me to stop all night. I no like it; but by and bye, I stop: and, Oh Massa! what plague me much, is, I laugh when they talk bad. Next day I go home: and oh! how my heart strike me when I go in the road; and when I come home, I get sick. God punish me for that: and since that time I been sick. Sometimes, I only strong enough to go to church; but I get no peace in my heart, when I hear the Word of God. All is against me." Here he began to weep again; and I perceived that

his illness was caused by grief. I tried to point out to him the tenderness of the Father, after having punished his child; and that our Heavenly Father, in like manner, mercifully, through the Saviour's merits, receives His children and forgives their backslidings freely.

MISCELLANEOUS.

The two following anecdotes were related at the late Meeting of the Religious Tract Society.

Some years ago, on a winter night, when the snow was falling heavily, a poor woman, with five children, reached a village in Essex, just as a farmer's lad was closing a barn. She requested him to ask his master's permission that they might pass the night in the barn. The lad did so; and the master, who was a humane man, ordered him to take a bundle of straw, and make them a comfortable bed. The poor woman felt grateful; and, wishing to shew her thankfulness, asked the lad if he liked to hear a song: hoping it might prove one of a licentious description, he replied, Yes; upon which, she and her children sang one of Dr. Watts's Hymns. The lad felt interested. She asked him if he had ever prayed to God, and thanked him for the mercies which he enjoyed; and said that she was going to pray with her children, and he might stay if he pleased: the lad remained, while she offered up a grateful prayer for the mercies which she enjoyed, and intreated the divine blessing for him. He then retired, but could not sleep: what he had heard remained on his mind. After passing a thoughtful night, he resolved on going again to the barn, to converse further with the woman: she was gone; but,

from that day, he became an altered character.

This account was brought to light on occasion of his applying for admission to a congregation of which he is now a member.

A Young Man, gay, thoughtless, and dissipated, with a companion like himself, was passing along the street, intending to go to one of the theatres: a little boy ran by his side, and attempted to put a Letter into his hand: he repulsed the boy: but the boy persevered; and when the Young Man's Companion attempted to take it, the boy refused him, saying to the other, "It is for you, Sir!" He opened the paper, and read its contents: they were simply these words, "Sir, remember the Day of Judgment is at hand." It pleased God that these words should arrest his attention: he was struck with them: he felt disinclined to proceed, and said he should return home. His companion rallied him; but he took leave of him, and bent his course homeward. On his way, he observed a Place of Worship open; and though he was not accustomed to attend the House of God, he felt inclined to go in, and did so. A venerable and respected Minister, well known to most of you, was about to preach, and was then reading his text: he had chosen these words, *This is the finger of God.* (Exod. viii. 19.) The extraordinary combination of circumstances (receiving the Letter and hearing these words) deeply impressed his mind; and, by the blessing of God, what he heard produced an entire change of conduct and feeling: he was led to the Saviour, and to that peace which passeth all understanding. He is now a respected and useful member of a Christian Society.

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VOL. I.

A SHORT ACCOUNT OF
MR. JONATHAN COTTRELL,

LATE OF BIRMINGHAM.

A CONSIDERABLE portion of the sacred volume is occupied in delineating the character, reciting the experience, and stating the dying conduct of "holy men of God." And one design of such descriptions is, to engage the people of God to imitate the excellencies of those who were eminently his servants. With the same view the present account of one of the excellent of the earth was written: and though his removal inflicts a deep wound on the feelings of friendship, yet a sacred pleasure is enjoyed by his connections, while they contemplate the power of religion, exemplified in his experience and dying behaviour.

Mr. JONATHAN COTTRELL was well known to many in our connection, for his house was like that of Gaius, where the christian stranger always met a hearty reception. He was born in Birmingham, in the year 1776. His father died when he was only nine years old; but his mother, who is a member of the G. B. church at Birmingham, and to-

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wards whom he has acted with the kindest filial regard, survives him. At a proper age, he was apprenticed to a brass-founder; and served his employer with punctuality and propriety; so as to receive from him the most honourable testimonials. When about fourteen years of age, he was the subject of deep religious impressions; and to the production and permanency of those impressions, the example and conversation of an elder brother, greatly contributed.* He soon began to exercise at the stated prayer meetings, and was very acceptable and striking. His performance frequently excited the enquiry from one friend to another, "What did you think of that boy's prayer?" At the age of sixteen, he was baptized, and received a member of the G. B. church meeting in Lombard-street Birmingham. Thus, early piety laid the foundation of his future and extensive usefulness. In the

* Mr. William Cottrell, mentioned in the *History of the English General Baptists*, Vol. II. p. 243, who, from the prospect of great ministerial usefulness in the church on earth, was taken to his reward in heaven, in 1796.

year 1796, he married Miss M. Smart, whose father sustained the office of deacon in the same church; and with her he has lived in the strictest affection for the space of twenty-six years. None have been more happy in the marriage state; and once, in his affliction, referring to this circumstance, he said to Mrs. C. "Let us be thankful we have lived together so long, and that we have not only known the truth but enjoyed it together." Of course, his death leaves her to sustain a loss, which in this world can never be repaired.

About the year 1799, he began to exercise in the ministry. His first attempt was at Sutton Coldfield, where he has continued to preach frequently ever since. He retained a great regard for those few poor people to the last, and in him they have lost a very valuable friend. He laboured much, acceptably and usefully in all the stations of the Birmingham church; and it is believed, that his frequent country journeys, and returning home after the exertions of the pulpit, in the cold night air, subdued a strong constitution, and accelerated his death. He was for some time indisposed, but his last illness began to assume an alarming aspect in January last. Spasms in the chest, and an affection of the liver, were thought to be his complaints. Medical assistance was obtained, but he continued evidently sinking under constant and excruciating pain. Sometimes a gleam of hope would rise, and between hope and fear the minds of his friends long fluctuated; but, alas, all their hopes were at length confounded. He was not apprehensive of danger till within a short time of his dissolution; but when aware of it,

he was quite tranquil, and with "a firm step and undaunted mind, he descended to the chamber of the grave." During a long and trying affliction, he enjoyed the support of the gospel to an eminent degree; the divinity of the Saviour's person, the merit of his sacrifice, and the influence of his grace; were subjects peculiarly precious to his mind; his faith was vigorous and strong, his patience and un murmuring submission to his heavenly Father's will, were very striking; and his dying behaviour produced impressions which will not soon be erased. With his dear partner, he had several conversations. On one occasion, he said, "My dear, I am thirsty, moisten my mouth; but I shall soon drink of that water which will allay this thirst; for, the promise is, 'To him that overcometh will I give to sit with me on my throne, even as I overcame and am set down with my Father on his throne.'" She once said, "My heart is rent for you, how can I bear this stroke?" When, taking her by the hand, and raising his eyes to heaven, he said,

"These sufferings are not worth a thought,
"When, Lord, compar'd with thine."

He then paused, but seeing her in tears, added, "Bear above it with that fortitude which becomes a christian, and sorrow not as those without hope. Look for those precious promises that are on record for the comfort of the widow in distress. Take them to yourself, they belong to you. The Lord will be your husband and your guide; and I have no doubt but he will take care of you. Trust in him, and keep close to him; fill up your place in the house of the Lord, and the promise is yours: 'I will never leave

thee, never forsake thee.' Speaking to an adopted child on some passages of the Bible, he said, "I should like them written on your heart, that they might never be forgotten as long as you live. You have for many years heard me preach, and pray, and sing the glories of redeeming love. I have often prayed for you and your dear mother; be very affectionate to her, and comfort her in this distress. I am going to heaven and shall not stop with you much longer; but if you are good and obedient to her, and love and serve the Lord, you will come to me, not else. Angels will bear my departing spirit to the realms of glory." Then, taking Mrs. Cottrell's hand and raising his own toward heaven, he exclaimed,

When I appear in yonder cloud,
With all thy favour'd throng,
Then shall I sing more sweet more loud;
And Christ shall be the song.

He had repeatedly taken his leave of his dear partner, but the last time he spoke to her, he said: "Now my dear *finally* farewell: the conflict will soon be over, and I shall be in eternal rest." A very short time previous to his death, he was very anxious to give his last advice to an only brother who was then on a journey. He lived to see him, and with much affection entreated him to be decidedly the Lord's. To a near christian relative, he said, "Thou knowest the way, walk in it." To several nephews, who at his request were successively called into his room, he delivered appropriate addresses, such as it is hoped will at some future day, beget a regard to the one thing needful. These addresses were so striking, and so fully exhibit the feelings of his heart, that we cannot withhold the following as a specimen. "Well,

Jonathan," said he, "how do you do? You see to what I am reduced: you see the frailty of man. Now this has been a terror to many, but to me it is not. I know that my Redeemer lives; and has laid up for me a crown. Now death has been such a terror as to make people shrink at the very thought, but it makes me rejoice to think that I shall then be with Jesus my Lord, who died upon the cross. He is all my trust; in him I live and in him I die. I hope this will be thy comfort when in my situation, farewell." The last time his pastor saw him, on entering the room, he put forth his dying hand and said with an energy not common, "This is mortality, and shews that our foundations are in the dust." He introduced a conversation on the ministry of angels, and was much interested in the circumstance of their conducting the departing spirit of a saint into the divine presence. After prayer, he again grasped the hand of his minister saying, "Fare thee well; preach the gospel; preach it earnestly and with much persuasion; and mayest thou long live to go in and out before the people, and do them good. If I had lived, I intended to have been more solicitous than ever for the cause. The Lord bless thee, bless thy family, and bless the church. Fare thee well." Such was the last affectionate interview of the pastor with his friend. They had often taken sweet council together, and had lived in the strictest friendship and harmony: indeed he was the steady friend of his pastor, and unwavering in his attachment to the church. Oh that every minister had such a friend!

No wonder that his friends were reluctant to part with him.

On the evening preceding his death, the church met to pray for his life. This was a very solemn and affecting opportunity; but an all-wise God, determined otherwise. His departure was at hand. A female friend said to him, 'My dear sir, in you the Lord is about to remove a pillar from the church.' "Well," said he, "a God takes it away and a God can put another in its place." While this declaration shews the piety of his mind, it comprehends an important fact; the cause is the Lord's, it rests not on an arm of flesh, God will take care of his church. In his death, he was more than composed, he was triumphant. With what fervour did he repeat those lines!

"I'll speak the honours of thy name,
With my last labouring breath:
Then speechless clasp thee in my arms
My joy in life and death."

Here his voice faltered! his eyes became dim! death began to shew himself; but the dying saint made one effort more, and triumphantly exclaimed "I am with Jesus now, though in the agonies of death." Thus this good man entered the world of glory, May 13, 1822.

The high esteem in which he was held, was manifested on the day of his interment, when several thousands attended to witness the solemn scene. About two hundred of the members and congregation to which he belonged followed him to the grave, in mournful procession. Six ministers, viz. Messrs. Yates, Barnes, Morgan, Cave, Poole and Elliot bore his pall. The Rev. J. Birt, pastor of the Baptist church in Cannon Street, delivered an appropriate and affecting oration; his own pastor being much too deeply affected for such a work. On the sabbath following, Mr. Cheatele attempted, amidst the tears of an overflowing

congregation, to improve the solemn event from 2 Chro. xxiv. 16. "He had done good in Israel both toward God and toward his house."

Mr. C. was very decided in his attachment to the gospel; and as a minister was anxious to make the gospel known: the value of the soul, the love of Christ, and the glory of God animated him to preach it. His views of divine truth were exceedingly clear: his discourses pointed; and on the doctrine of justification by grace, through faith, he excelled. As a friend, he was warm and unwavering; his councils were judicious; and being formed on due reflection and deliberation highly valuable. He was a man of peace and very affectionate in his deportment, which gave him considerable weight in the church. In the office of Elder, he acted with scriptural propriety: not soon discouraged by difficulties; but, as was lately observed by one who knew him well, one of the best to get through them. Not hasty in his decisions, but forbearing. In cases of disorder, he was faithful in his admonitions, and often successful in reclaiming the wanderer. He was distinguished by a considerable share of public spirit; willing at any time to resign a portion of his own ease, comfort and property, to promote the welfare of others. His was not a contracted mind: though he felt a peculiar interest in the church of which he was a member, he rejoiced in the prosperity of other churches, and of all denominations of christians. He was a hearty friend to the missionary cause. In his character, there was much humility, and in his conduct nothing forbidding. The poorest and most afflicted shared his affability and

kindness, his prayers, his visits and his assistance. "When the ear heard him it blessed him, and when the eye saw him it gave witness to him. The blessing of them that were ready to perish came upon him, and he caused the widows heart to sing for joy." He never was fastidious, respecting the place where or the time when he should labour; but often used to say, "I will go any where or do any thing to serve the cause of Christ." It has frequently and correctly been remarked, that as the saint approaches nearer the close of life, he becomes increasingly devoted to God, there is seen in him a ripeness for glory; and this was eminently the case with Mr. C. In the latter years of his life, he evidently became more heavenly minded, more devotional, and more laborious to do good; yet no man ever thought less of what he did, or depended more entirely on divine grace for acceptance with God.

Thus lived, and thus died our honoured and beloved friend. Oh may every reader imitate his virtues! May his dear surviving widow, and all who were dear to him on earth, meet him in glory, and unite in everlasting praises "to him, that loved us and washed us from our sins in his own blood."

Birmingham,
August 2, 1822.

G. C.

BIBLE GEOGRAPHY.

No. 9.

THE KENITES, KENIZZITES AND
KADMONITES—PHILISTINES
—REPHAIMS OR GIANTS—
RELIGION—GOVERNMENT—
EXTERMINATION.

THE *Kenites*, mentioned in the promise of God to Abraham, Gen. xv. 19, appear to have dwelt

westward of the Dead Sea, on the south of the Hittites. Jethro, the father-in-law of Moses, who is expressly called a Kenite, Judg. i. 16, was also a priest of Midian, and dwelt in this part of the country. Exod. xviii. 1. This may account for the friendly disposition manifested by the Kenites towards the Israelites during their travels in the wilderness, for which Saul spared their posterity, when he destroyed the Amalekites. 1 Sam. xv. 6. The Kenites dwelt in mountains and rocks that were difficult of access; but, after enjoying the protection of the Jews for many ages, they were subdued by the Assyrians; and thus the prophecy of Balaam was fulfilled, who looking on the Kenites said, "Strong is thy dwelling place and thou puttest thy nest in a rock. Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive." Num. xxiv. 21, 22. Of the *Kenizzites*, mentioned in the same promise, we know little. Probably they dwelt on the south of the Dead Sea, between the Kenites and the *Kadmonites*, a wandering people, scattered, as it appears very probable, over a great part of the country east of the Jordan.

On the south west shore of the land of Canaan, on a slip of land, extending along the coast of the Mediterranean from the river of Egypt to Ekron, about forty miles in length and fifteen or twenty in breadth, dwelt a numerous and warlike people, famous in scripture under the appellation of *Philistines*. They were the descendants of Mizraim the brother of Canaan, whose posterity had settled in Egypt. Gen. x. 14. Some time previous to Abraham, the Philistines had invaded the coast of Canaan and driven out the Avims, who are supposed by some

to have been Hivites. Deut. ii. 23. In the days of that patriarch and his son Isaac, they were numerous, powerful, and cultivated: retaining a knowledge of the true God and a reverence for his authority. Their principal city, at that time, was Gerar, which lay at the south west corner of Canaan, where their kings, the Abimelechs, reigned over a flourishing state, that was capable of affording support to strangers in a time of scarcity. Gen. xx. xxvi. Amongst this hospitable people, Isaac sojourned for some time, and greatly prospered.

In after times, the country of the Philistines was divided into five lordships, Gaza, Gath, Ashkelon, Ashdod, and Ekron; which appear to have been independent but confederate states. Though they were not originally Canaanites, yet their country was included in the distribution of the land, by Joshua, among the tribes of Israel. They were not however subjected till many centuries after his death. On the contrary, in the days of the Judges who succeeded Joshua, the Israelites were often reduced to the lowest state of thralldom and distress by the incursions of the Philistines, who at one time totally disarmed the whole nation. Judg. xv. 11. 1 Sam. xiii. 5—7, 19—23. The miseries of the Jews brought them to repentance; and the Lord mercifully raised up Shamgar and Samson, who successfully checked their oppressors. Saul also, in the beginning of his reign, attacked them with spirit; and in a measure rescued the Hebrews from their power. Yet the Philistines still renewed their aggressions, till his successor David obliged them, after repeated defeats, to acknowledge his power and pay him a tribute. The

strong hand of David and Solomon retained this active people in subjection; but under their weaker successors, they often revolted, and on many occasions afterwards inflicted dreadful calamities on the Jews. They were often threatened by the prophets with the divine vengeance for their idolatry and wickedness, but especially for their cruelties towards the people of God; and these threatenings were signally executed. Their country was ravaged successively by the Assyrians, the Egyptians, the Babylonians, the Persians, and the Greeks. The Greeks bestowed the territory on the Jews, who, by the assistance of their allies, entirely subdued it. The Philistines however continued a distinct people for some ages afterwards, and many of them embraced christianity.

The present state of this part of the country, as well as the exact fulfilment of prophecy respecting it, will be seen in the following extract from a traveller, who has visited the coast of Palestine within these few years. "Ashkelon was one of the proudest lordships of the Philistines; but now there is not an inhabitant within its walls; and the prophecy of Zechariah is fulfilled: 'The king shall perish from Gaza, and Ashkelon shall not be inhabited.' (ix. 5.) When this prophecy was written, both of these cities were in equally flourishing circumstances, and nothing but the prescience of the Almighty could pronounce on which of the two and in what maner the vial of his wrath should be thus poured out. Gaza is truly without a king; the lofty towers of Ashkelon lie scattered on the ground, and the ruins within its walls do not shelter a human being. How is the wrath of man made to praise his Creator!

‘Hath he said, and shall he not do it?’ The oracle was delivered by the mouth of the prophet more than two thousand three hundred years ago, but we now behold its accomplishment, and see with our eyes that the ‘king has perished from Gaza and that Ashkelon is not inhabited.’”

The activity and success of the Philistines rendered them more known to foreign nations than the other inhabitants of Canaan; and from them the whole country is most frequently denominated by profane authors *Palestine*. The same appellation is used by the sacred writers, though perhaps in a more limited sense. Exod. xv. 14. Isa. xiv. 29, 31.

From several passages of scripture, it is evident that the Philistines, or a considerable tribe of them, were anciently known by the name of Cherethims. Thus the Lord threatens “Behold! I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coasts.” Ezek. xxv. 16. And Zephaniah, when denouncing the wrath of God against the same people, says, “Woe unto the inhabitants of the sea coasts, the nation of the Cherethites! the word of the Lord is against you.” (ii. 5.) The Cherethites also, upon the south of whom the Amalekites had made an invasion, 1 Sam. xxx. 14. were the Philistines, as evidently appears from the adjacent places, on which they had, in the same incursion, made similar attacks. But we must not confound the life-guards of David and Solomon with these uncircumcised Philistines, though they are repeatedly distinguished by the appellation of Cherethites and Pelethites. 2 Sam. xv. 18—xx. 7, 23. &c. It is plain from the first of these pas-

sages that this body of soldiers consisted of the veterans, who had joined David in his exile, and remained with him during his sojourning in the country of the Philistines, and who served him with unshaken fidelity to his death. The Cherethites the Pelethites and the Gittites were “the six hundred men which came after him from Gath.” The first and last probably were distinguished by these names, by order of their grateful sovereign, in memory of their having shared in his wanderings and persecutions in those foreign countries: and the Pelethites were perhaps so called from their captain, who might be Pelet, the son of Azmaveth, a mighty man that joined David at Ziklag. 1 Chron. xii. 3.

Besides the tribes already mentioned, there is another included in the promise to Abraham, Gen. xv. 20: and frequently, though obscurely, referred to in other passages. These are the *Rephaims* or *giants*, as the word literally signifies. It may be fairly collected from Gen. xiv. 5, 6. Deut. ii. 11—12, 20—23, that a number of savage and fierce men, remarkable for their extraordinary stature, great strength and warlike disposition, possessed, at an early period, several parts of the land of Canaan and its vicinity. We find a valley not far from Jerusalem called from them the Valley of Rephaim or the Valley of the Giants. Josh. xv. 8. 2 Sam. v. 18, 22. The Emims who were dispossessed of their country by the Moabites, the Horims who gave place to the Edomites, the Zamzummims or Zuzims who were driven out by Ammonites, and probably the Avims who retreated from the invasion of the Philistines, were all of this character; being describ-

ed as "many, great, and tall as the Anakims." Deut. ii. From the last clause of this description, we may conclude that many of them were of extraordinary stature. For Anak and his sons who dwelt at Hebron were of such a size, that the spies sent out by Moses considered themselves and were considered by them, as mere grasshoppers. Num. xiii. 33. Indeed, unless the fears of these messengers had magnified the objects, we may conclude that all the inhabitants of the country were of unusual dimensions: for they asserted, that all the people that they saw in it were men of great stature. The arms of the Israelites under Joshua, however, prevailed even against the Anakims themselves, destroying many of this enormous race, rasing their strong holds and forcing the remnant to seek refuge in the cities of the Philistines. Josh. xi. 21, 22. Some of their posterity remained, till David and his brave companions destroyed the whole race, when they slew Goliath of Gath and his relatives. 1 Sam. xvii. — 2 Sam. xxi. 15, 22—1 Chron. xx, 4, 8. We may form some idea of their stature from certain particulars recorded in scripture. The bedstead of Og king of Bashan, one of this tribe, was sixteen feet long, and upwards of seven feet broad; and Goliath's height was nearly twelve feet, and the weight of his brazen coat of mail exceeded one hundred and seventy pounds troy. Deut. iii. 11.—1 Sam. xvii. 4, 5.

Such were the inhabitants of this country. Little is known of its religious and political state, previous to its occupation by the descendants of Abraham. In the days of that patriarch, there appears to have existed, even among

the Canaanites, some knowledge of the true God and regard to his will. The Sodomites and their neighbours were indeed deplorably sunk into the most disgusting immorality; but Melchizedeck, Abimelech and some of their contemporary monarchs, and it is probable many of their subjects, manifested very different dispositions and acted on superior principles; and, at that period, few traces of gross idolatry are to be found among them. "The iniquity of the Amorites was not then full." Gen xv. 16. But, before the children of Israel were delivered from the bondage of Egypt, they had filled up the measure of their wickedness; and rendered themselves deserving of the indignation of a holy God. They had become incorrigible idolaters, had their altars erected and groves consecrated to false deities in every hill, caused their children to pass through the fire to Moloch, stained their religious rites with human sacrifices, and abandoned themselves, without restraint, to the most abominable impurities. This degraded character they retained through all their future history; and were often the occasion of great calamities to the Israelites, by drawing them from the worship and service of the living God.

The political state of these people was similar to that of most nations in the early stages of society. They were divided into a number of distinct communities, each under its own chief who is frequently styled its king. His power was limited and depended more on his personal character and influence than on his prerogative. The questions of a public nature were discussed and determined, in popular assemblies. An interesting instance of

this is the manner in which Hamor, prince of the Shechemites, and his son, induced their subjects to adopt the practice of circumcision. Gen. xxxiv. These distinct states on urgent occasions united their forces, under leaders chosen by common consent. This frequently occurred in their wars with Joshua. When Abraham first came to sojourn in this country, the population of these kingdoms must have been very limited; as with the assistance of three hundred and eighteen of his servants and three neighbours, he defeated the confederated forces of four of these petty kings which had subdued five of the neighbouring monarchs, and carried their subjects into captivity. In the days of Joshua, however, these states had become much more populous. The king of Ai, which is represented as one of the smallest, had twelve thousand subjects: Josh. viii. 25: and, on many occasions during that contest, the Canaanites assembled armies, composed of "much people, even as the sand that is on the sea shore in multitude, with horses and chariots very many." (xi. 4.) Some of these kingdoms were extended and populous. Og, king of Bashan, reigned over a realm, containing sixty "cities fenced with high walls, gates and bars; beside unwalled towns a great many." Deut. iii. 4, 5. The tyrant Adonibezek had, previous to his own capture, reduced seventy of his neighbouring kings into a state of subjection: and Joshua subdued thirty-one. Judg. i. 7. Josh. xii. 24. It appears then, that, at the time when this country was invaded by the Hebrews, it contained upwards of one hundred distinct states, the population of which must have been immense.

We must not however suppose, that all this immense population, or even a considerable part of it, was destroyed by the sword of Joshua. Many populous cities and extensive districts were never attacked by the armies of Israel till ages afterwards. Large remnants of those that were subjugated existed in the succeeding periods, and were soon strong enough to resist the invaders. Multitudes fled northward, and, in a few years, formed a potent kingdom at Hazor, under Jabin; which for twenty years mightily oppressed the children of Israel. Judg. iv. 3. The ports of the Mediterranean being open to them, numbers left the country and migrated to foreign parts. In fact, a great number remained among the Jews in all succeeding times, and often were a snare to them. David and Solomon treated them as a conquered people: the latter employing one hundred and fifty-three thousand of them in erecting his various buildings, and laying a heavy tribute on the rest. 1 Kings ix 20, 21. 2 Chron. ii. 17, 18. But under the weaker monarchs, they often enjoyed a large portion of liberty, and sometimes asserted their independence. Even after the Babylonish captivity, most of the Canaanitish tribes continued to exist among the Jews, and proved thorns in their sides, as Moses had predicted. Ezra. ix. 1.

But, after all the deductions that can be made, the conquest of Canaan was doubtless attended with heavy calamities and an affecting loss of human lives. It ought to excite in every reader an awful sense of the hot displeasure of the holy and just Governor of the universe against impenitent sinners; and a perfect confidence in the fidelity with which he performs his promises to those that

fear and serve him. For the instructive declaration of the Almighty himself, to the people whom he made the instruments of his vengeance, is "Not for thy righteousness or for the uprightness of thine heart, dost thou go up to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee; and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac and Jacob." Deut. ix. 5.

THE

PERFECTION OF SCRIPTURE

IN RELATION TO ITS

TRUTH AND INFLUENCE.

"The testimony of the Lord is sure, making wise the simple." PSALM xix, 7.

It has been observed in a former paper, (p. 204) that the pious psalmist has affixed several titles to the word of God; all expressive of its various properties, setting forth its peculiar excellency, and serving at the same time to endear it to our affections. As a law, it prescribes the whole sum of our moral obligations; what ought to be done, and what should be avoided. And as containing, in its complete edition, the whole will of God concerning us, it is a perfect and complete system of divine truth, by which the progress of the final judgment will be regulated, and the final destiny of man unalterably fixed. It is the law of the Lord, and therefore, like his other works, lays claim to absolute perfection. Nor is the revelation of God less instructive and important viewed in the light of a *testimony to be believed*; for while, as a law, it

considers man as a moral agent, accountable to God, and the subject of rewards and punishments; as a *testimony*, it makes its solemn appeal to us as reasonable and intelligent creatures; requiring the exercise of thought and attention, the consideration of facts and evidences, so as to fix its principles deeply in our hearts, supply the strongest motives of action, and operate most powerfully upon the general conduct of our lives.

The first book that was written by the command of God, containing a copy of the moral law, with all the laws of the Jewish civil and ecclesiastical polity, was placed in the sacred chest, and emphatically called "the Testimony." Exod. xxv. 21, 22. "And in the ark thou shalt put the testimony that I shall give thee. And there will I meet thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Therein Jehovah testified his will to them, to direct them in the way of duty, and to testify against them when they transgressed; for it is further said, Deut. xxxi. 26, "Take this book of the law, and put in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee—for I know thy rebellion and thy stiff neck." Thus was the sacred book to be an oracle, continually to be referred to; the testimony of God always to be regarded; and the accusing witness of every deviation from its unerring dictates.

This title, so appropriated by Jehovah himself to the Jewish institutions, characterises the whole of the sacred writings: whether

we consider their history, promises, prophecies, moral precepts, or sacred ordinances. Each is a testimony; and the whole is the testimony of Jehovah. All that God would have us to know, and believe and practise—how he will be worshipped and obeyed—how he will treat with fallen creatures—the means he has graciously devised for their recovery and salvation—and whatever can satisfy the mind in quest of knowledge, in all things relating to its highest interest and everlasting destiny, in connection with the glory of God, and the harmony of his perfections, are all contained in the holy records.

It is worthy of particular attention that this title eminently distinguishes the gospel message. Our Lord declared, Matt. xxiv. 14. "This gospel of the kingdom shall be preached in all the world for a witness (or testimony) unto all nations; and then shall the end come." It is emphatically "the record which God hath given of his Son," by prophets and apostles. The evangelists have fully identified Jesus of Nazareth with the character of the long promised Messiah: and our Lord himself appealed to the holy records, "They are they which testify of me." John v. 39. This is the prominent feature of revelation; and the sum of the testimony is, that the Father sent the Son to be the Saviour of the world; and through faith in this testimony, to pardon the sins and sanctify the hearts of men, and fit them for the heavenly glory revealed and promised in his holy word.

Whatever comes to us in the shape of testimony is capable of a rational investigation; and we form a judgment of the truth of what is testified, by the evidence

with which it is supported. The blessed God has, in the most condescending manner, submitted the revelation of his will to our notice, and invites us to examine its claims. Our Lord not only appealed to the scripture as the standard of truth, but enjoined "Search the Scriptures." Next to the belief of the being of a God, the belief of the divine revelation claims human regard. The book of nature is a full demonstration of the wisdom, power and goodness of the eternal Supreme. And those superior minds who have made the works of God their study, have been struck with amazement and lost in wonder. The testimony was not only convincing but overpowering. And such also has been the effect of a careful examination of the book of God—*The testimony of the Lord is sure*—It may be fully relied upon because it is true. All the efforts of infidels to impugn its testimony have been unavailing. Their puny darts, barbed and envenomed with blasphemy, have been found pointless against the sacred shield. Every champion has been fairly met in the field of controversy, and completely vanquished. And, if truth only had been the point at issue, infidelity would ere now have been banished from the world. But, when it is considered that the scriptures lay the reins on our propensities to sensual gratifications, which sooner than they will forego, they will throw off the restraint altogether, it is not surprising that, without any examination at all of the evidence, or upon an extremely partial one, they will, as the only way to silence the clamours of conscience, reject the testimony. "But he that sitteth in the heavens shall laugh: the Lord shall have them in derision."

The Bible is a sure record; gives the most faithful representations of things, and is supported by such a chain of evidence, as no other book ever made pretensions to, even when their authenticity was undisputed. Without attempting to enter minutely into the evidence of the truth of the divine testimony, it may be safely affirmed, that there is more evidence for the truth of Scripture, and that the writings of Moses and the prophets, evangelists and apostles, were written by the persons whose names they bear, than for any other book and its author—than there is that the Iliad and Odyssey were written by Homer, and the Pilgrim's Progress by John Bunyan. The connection of the scriptures with the Jewish history and that of neighbouring nations, handed down to us by profane authors—the frequent reference to ancient customs and usages, which in many of the eastern nations remain the same to this day, and which modern travellers have abundantly confirmed, throw a light upon many passages of holy writ, rendered obscure only by our ignorance of those customs—the exact fulfilment of prophecy in relation to many past events, and the signs of the times in reference to others still to be accomplished—the sublimity of the doctrines of Holy writ, in relation to God, to Christ, and futurity—and, the refined morality of its precepts, so infinitely exalted and superior to maxims merely human—all prove their heavenly origin, to the full conviction of those who are sincerely desirous to know and do the will of God. The greatest barrier in the way of conviction of the truth of divine revelation is a wicked life.

The testimony of the Lord is sure. With the cordial reception of

the divine testimony concerning Jesus Christ, our everlasting happiness is connected: "These things are written that ye may believe that Jesus is the Son of God, and that believing ye might have life through his name." John xx. 31. It is worthy of all acceptation because it is true. 1 Tim. i. 15. All its representations of the sinful state and awful condemnation of mankind; its testimony to Christ and its witness of him, are all true. Its promises of pardon, life and salvation through faith in him are sure and steadfast; and all its threatenings against impenitent sinners shall be carried into effect. Holiness and happiness result from believing and obeying the testimony of God in his word; and guilt, wretchedness and final misery are the certain effects of unbelief and disobedience.

The pious Psalmist mentions also the *beneficial influence* of divine revelation when properly regarded, "making wise the simple:" Not merely adapted to inferior capacities, to the poor and uneducated; but that true wisdom is the effect of receiving its instructions. None, even the most enlarged minds, improved by all the advantages of literature, can be truly wise, while they remain ignorant of the precious truths of the Bible, and much less they who reject the sacred book. Men may be philosophers, and politicians, and worldly-wise without the Bible; but they cannot become wise unto salvation. To know God as we ought to know him; and the only Saviour; our future destination, the way of pardon and holiness; and to obtain the greatest portion of real good here and hereafter—is the object of the truly wise: and such will be the effect of receiving the instruc-

tions of the sacred page. Every man in his natural state is dark and ignorant, dull in divine things, and needs divine instruction. Through the depravity of the human heart he is indisposed to learn, "loving darkness rather than light, because his deeds are evil." There is a blindness of heart which the truth of God and divine influences only can remove. The divine testimony enlightening the understanding, awakening the conscience, convincing of sin and danger, gives the disposition to enquire and seek after the means of saving knowledge; leads the enquirer to a throne of grace to ask for wisdom and strength; and, being led, by the testimony of the word, to Christ, by faith in him, he becomes wise unto salvation—is then light in the Lord, walks in the light, is wise concerning good and simple concerning evil; and under the combined influence of the Spirit and word of God, lives to the divine glory, shunning the evil, chusing the good—and managing his concerns, both in relation to time and eternity, with wisdom and prudence. While the self-conceited and vainly wise, proud of their own attainments, and entertaining such towering thoughts of their own capacities, who will not stoop to be taught of God and receive the kingdom of God as little children, are given up to blindness of heart, and exclude themselves from every advantage to be derived from such a revelation of the divine will, as that contained in the holy scriptures. Such a view of the comparative efficacy of divine teaching drew from our Lord that pathetic aspiration, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and

revealed them to babes," to simple, honest and upright minds, while the worldly-wise are taken in their own craftiness.

Thus we see that the temper proper for the examination, and cordial reception of divine truth, is that of which a little child is the emblem; whose docility, willingness to be instructed, and artless sincerity, render it very fit for the acquisition of knowledge and piety. "The simple" therefore whom the testimony of God makes wise are those who do not oppose the presumption of carnal wisdom to the pure light of the Word of God; but, in simplicity and humility of heart, submit themselves to believe and obey whatever has been revealed to them.

In concluding these remarks on the truth and influence of the word of God—let us most seriously ask ourselves, If God's word be a testimony to me, how have I attended to it? Have I received it or not? Have I set to my seal that God is true? Or am I rejecting its testimony, and shall I find it a swift witness for my final condemnation, and all the threatenings be accomplished in my everlasting destruction? But, if awakened to a sense of sin and danger, let me be encouraged to look to Jesus Christ as my only refuge, relying upon the truth of the testimony as from God who cannot lie. And if I am an humble believer, let its promises cheer me, while passing this valley of tears. Heaven and earth shall pass away, but the promises shall not fail. And let us, in reading the sacred page, bring to it a mind truly desirous of being taught of God, fervently praying to the God of light and truth to illuminate our minds, that we may understand the scriptures, and watch

over ourselves with a godly jealousy, lest we be found opposing carnal wisdom to the simplicity and majesty of the eternal truth of God.

PHILOS.

CORRESPONDENCE.

GRATEFUL RECOLLECTIONS AND PLEASING ANTICIPATIONS.

GENTLEMEN,

HAVING lately had occasion to visit various parts of our Connection, I have been highly gratified with hearing of the respectability and excellent conduct of the **YOUNG MINISTERS** who have lately settled with several of our churches. This I most gratefully hail as a token for good. When I look back thirty years and recollect the many useful and highly revered fathers in the church, who have, during that period, been called to their reward, and reflect on the feeble health and declining years of the few that yet remain at their posts, I rejoice that there is such good evidence that others are rising up, not merely to occupy their stations, but to emulate their excellencies. May the blessing of God be on these young men! May they enjoy a double portion of his Spirit, and be enabled to do more worthily in Israel than their predecessors have done. Since my arrival at home, the subject has frequently recurred to my thoughts; and I have, at last, determined to send you the following hints addressed to these rising ministers; and if you judge them worthy a place in your miscellany, I shall esteem it a favour. They are dictated by the most affectionate friendship, and designed to promote their respectability, usefulness and happiness.

HIGHLY ESTEEMED YOUNG FRIENDS,

Suffer the word of exhortation and admonition, from one who has long been endeavouring to promote the cause to which you have so laudably devoted your lives and your energies: one, who first engaged in it when circumstances were very different from those in which you are called to act, and who never enjoyed the advantages with which many of you have been favoured: yet one, who sincerely re-

joices that you have enjoyed these valuable privileges and have so well improved them. It may perhaps excite your gratitude, and animate and direct your exertions, briefly to notice the change of circumstances that has taken place, and the duties which arise from it.

When the venerable men who have lately been called to the church above first engaged in the work of the ministry, the New Connection had no existence or had been recently established. Few churches were formed, and those struggling under all the difficulties of first attempts. The places where many of our principal interests now flourish were then involved in spiritual darkness. No Academy for the instruction of young ministers, no Home Mission to encourage the preaching of the gospel in these dark neighbourhoods could then be supported. The weak state of the few churches rendered it impracticable. In such circumstances, these good men went out to carry the news of salvation to those to whom it had never yet come. They were missionaries in every sense of the term, except that they were not sent out by any society, who were engaged to support them. They literally went a warfare at their own charges; and took upon themselves all the risque. Actuated by a love to their Saviour the most disinterested, and a zeal which many censured as void of prudence, they left situations where their industry might have procured them a comfortable subsistence, and removed, for the sake of supporting the cause of Christ, to stations where their industry would be less productive; and themselves and families exposed to the dangers of poverty, among a people, in many instances, as uncivilized as pagans and more hostile to the doctrines of christianity. Yet they persevered. With magnanimous patience supporting the privations, the insults and persecutions to which they had thus voluntarily subjected themselves, they continued to labour with unremitting assiduity to bring sinners to Jesus. Their disinterested efforts were owned by the Giver of all good. Churches were formed, and nursed up from infancy to a firm and flourishing estate. The honoured instruments of effecting this beneficial change, worn out in the service of their divine Master, slept with their fathers; and you enjoy the fruit of their long continued toils and prayers. You have entered into their labours; and are placed at once over

churches able and willing to administer, in a comfortable degree, to your temporal support and assist your endeavours to spread the gospel. I rejoice at the event. I regret not that your revered predecessors have left this world without feeling any considerable effect of their generous toils in the increase of their personal comforts. "Surely their judgment is with the Lord, and their work with their God." I most sincerely pray that the blessing of God may rest on you and on your families in the enjoyment of every comfort that your friends can impart; and hope that they will never be backwards in imparting those supplies which both reason and scripture demand of them. But I do most affectionately entreat you to recollect the great contrast there is between your circumstances and prospects and those of the worthy servants of God who have gone before you; and to examine, with honesty and seriousness, what lessons of instruction and admonition you ought to derive from the recollection.

If, in the midst of embarrassments and domestic difficulties from which you are and ought to be, in a good measure, exempt, your predecessors pursued their great work with exemplary diligence, conscientiously discharged every duty of their stations, and often voluntarily undertook extraordinary labours for the promotion of the kingdom of their Saviour; surely it is reasonable to expect from you, in your comparatively easy circumstances, superior diligence, punctuality and willingness to exert yourselves in the same sacred cause. Let not this reasonable expectation be disappointed; but nourish a holy emulation to excel them in the active and prompt discharge of the duties of your very important situations.

If, with the limited means of intellectual improvement which many of our departed ministers possessed, they were enabled to state the leading doctrines and duties of the New Testament with precision, enforce them with effect, and defend them against opposers with success; ought not you, who have not only enjoyed the benefit of their instructions and writings, but most of you been indulged with the high privilege of attending an academy raised by their exertions, to be more able to explain the scripture, preach the gospel, and defend the truths of God than they were? We confidently hope that this will be the

case: disappoint not our hopes. Endeavour by diligent study and earnest prayer to fit yourselves for this great work. Esteem yourselves bound by every dictate of gratitude and justice to devote all your powers, to employ all your energies to convert sinners, edify saints and to extend the kingdom of the adorable Redeemer among men.* May the Lord bless your efforts.

If, under all the disadvantages and discouragements with which your predecessors had to encounter, they were enabled by the help of God to lay the foundation of the Connection and raise it to a respectable rank among the denominations of professing christians, certainly it becomes you to cultivate a sacred ambition to tread in their steps. They have laid the foundation, and it is yours to carry on the building. Till churches were established, and the interest had risen to a certain strength, Academies, Missionary Societies, &c. could not be supported. They founded churches and collected congregations, it is yours to maintain those churches, increase those congregations, and to animate them to every good work. Many of those devoted missionaries raised the standard of the gospel among a people as ignorant, as rude, and as depraved as heathens; and it becomes your duty to rouse the sympathy of their converts towards those, both at home and abroad, who still remain in the same moral abyss from which, by the labours of those disinterested evangelists, they were raised. Pursue the noble task with similar zeal and ardent love to perishing immortals as they pursued theirs, and with the same deep sense of your need of divine assistance and direction as they cherished, and doubtless the Lord will establish the work of your hands.

One great excellence in these good men was their sacred, steady and intrepid adherence to the dictates of the oracles of Truth. Unacquainted, as

* Will our venerable Correspondent permit us to hint to the young men to whom his remarks are addressed, that one method by which they may greatly promote the important objects to which he so very properly calls their attention, is by favouring the Conductors of this Miscellany with communications on edifying and interesting subjects. There is reason to hope that the practical pieces already introduced have been made useful. And we should be happy to receive the assistance of our worthy young friends in answering the queries or prosecuting the subjects introduced in this and the preceding Numbers: as we are persuaded that by complying with our request, they would improve themselves, benefit the readers, and oblige

most of them were, with the opinions of the learned or the popular divines, they drew their doctrines and regulated their practice, in all things that related to religion, from the pure fountain of revelation. Fully persuaded that the King who reigneth in Zion possessed not only absolute authority but infinite wisdom, and could see through all succeeding periods at a glance, they believed that his laws were binding on his disciples, in every age and in every nation. They never suspected that the precepts of inspiration were to be accommodated to the circumstances, fashions and feelings of the times; and therefore they were anxious to keep the ordinances as they were delivered to them. In this they deserve your imitation. Whatever others may do, take care that you never forsake the high ground of express scripture; and build your sentiments or your practices on the uncertain foundations of inference, accommodation or convenience.

When I look back on what God has been graciously pleased to effect by instruments apparently so unqualified and in circumstances so unpromising, and reflect on the growing influence and ability of many of you, my young friends, I cannot refrain from indulging a cheerful confidence that the many advantages which you enjoy will be fully improved to the prosperity of the churches, the salvation of sinners, the spread of the gospel and the glory of God: and though my advanced age may not permit me to see my hopes completely realized; yet, I trust, through the merits of the Redeemer, that I shall join you in that happy state where my bliss will be increased by seeing you, who have turned many to righteousness, shine as the stars for ever and ever. Your sincere friend,

NESTOR.

QUERIES ANSWERED.

GENTLEMEN,

I am always sorry to see queries, which probably were proposed by persons who really wished for instruction remain from month to month unanswered; and to contribute my mite towards removing this evil, I send you the following hints, if you judge them worthy of your notice.

The inquiry of a "constant reader," page 293, of your last number, is important and deserves consideration.

Hypocrisy, in its strict sense, is *designedly* acting under a mask, and pretending to be what we know we are not. It is generally used, in a religious view, to denote a person who, with some improper motive, such as promoting his interest, raising his character, or gratifying his ambition, affects a great attention to sacred things, considerable concern for the interests of religion, love to the ordinances and profit from the means of grace, while his heart is unaffected and the whole is only a pretence. Such were the hypocrites described by our Saviour, who devoured widow's houses; and, with a design to cover their villainy and injustice, made long prayers. Such also were those who took care to bestow their alms in the most crowded places, and to offer their prayers in the public streets; not from benevolence to the poor or piety to their Creator, but from a desire to be seen of men and admired for their liberality and devotion. If this then be the true description of a hypocrite, it certainly implies a consciousness of being one in the party guilty of it. For it is not easy to conceive how a person could propose to himself an object which he knows to be improper, and take such methods to obtain that object as require constant and long continued attention, without being aware of the part he is acting, and knowing that he is pretending to be something which he is not. The very essence of hypocrisy consists in performing religious duties and professing religious experience *with a design* to impose on his associates and conceal his real character.

It is however difficult to conceive how a person of this description can indulge any hope of spirital advantage from such a course of dissimulation as this; and yet we read of the hypocrite's hope, and are assured it shall perish. Job viii. 13. But from the context it is probable that the writer intends the expectation which the hypocrite nourishes of accomplishing the unworthy objects for which he has assumed the mask. In this he is often woefully disappointed, and finds all his deception and fraud fail of obtaining his ends. But should he succeed in these base objects, yet his final condition will be miserable: "For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" Job xxvii. 8.

But the term is sometimes in conversation, and perhaps in scripture, in

a more extensive sense. It is occasionally used to denote such as profess to be partakers of the graces of christianity whether that profession may have been taken up and continued with a design to impose, or through habit, or with a view of meriting salvation by it. Thus our Saviour calls those hypocrites, who draw near to him with their mouths and honour him with their lips, while their hearts are far from him. Matt. xv. 7—9: In this application, It may be possible for a person to be a hypocrite, and, unless he be very cautious and vigilant, remain unconscious of it. He may, in consequence of a religious education, pious connections, or from some other cause, be regular in his attention to the outward duties of religion, while his heart is a stranger to genuine repentance and faith in Christ. This is a peculiarly dangerous state; and it behoves every one frequently to institute a severe self-examination, accompanied with earnest supplications to the Father of lights for divine illumination, and an assiduous use of the instruction afforded by reading and hearing the Word of God. If this course be pursued, with a sincere desire to understand his ways, your correspondent may hope, by the assistance of the Holy Spirit, to be preserved both from hypocrisy and self-delusion.

At the same page, "a Young Inquirer" asks, "ought christians to sing hymns expressive of the punishment of the impenitent, of the language of prayer, or of any other emotions than those of praise and exultation?" On this I beg permission to offer a few remarks.

Perhaps your correspondent has not sufficiently reflected on the nature and effects of music. There are strains adapted to sorrow as well as to joy, to indulge melancholy as well as excite mirth. David's muse was as appropriately employed in bewailing the misery of banishment, as in celebrating the high praises of the Lord on the defeat of his enemies, and his firm establishment on the throne of Israel; in pouring out the sorrows of penitence, as in describing the triumphs of faith. And indeed among the ancients in almost every nation and among the savage tribes to the present day, songs have been and continue to be, used to convey instruction of every kind, moral, political and religious.

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The songs recorded in scripture, which were composed by inspiration, contain, not only the sentiments of praise and exultation, but expressions of sorrow and lamentation, precepts of admonition and instruction, and acclamations of triumph over the impenitent. See the Songs of Moses, of Deborah, of Hannah, of David, of Elizabeth, &c. and the whole book of Psalms.

The New Testament, though it particularly exhorts those that are merry to sing psalms, yet assumes it, as a fact admitted by all, that singing is intended for other purposes, besides those of exultation, and builds several useful precepts on this assumption. Thus Paul advises the Ephesians *to speak to themselves* in psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord. (v. 19.) And to the Colossians, he says, "Let the word of Christ dwell in you richly in all wisdom: *teaching and admonishing* one another in psalms and hymns and spiritual songs singing with grace in your hearts to the Lord." (iii. 16.) It is plain from these directions, that the apostle thought it natural and right to employ singing to the purposes of mutual admonition and instruction, self-edification and the cultivation of the graces of the Holy Spirit. His precepts are a sufficient warrant for us.

In celebrating the justice or holiness of God, and his abhorrence of sin, the punishment of the impenitent will naturally be introduced into our songs. David sang of judgment as well as of mercy; and the ransomed in heaven are represented as uniting in a song of praise to the Lord their God, for judging Babylon and avenging the blood of his servants at her hand. Such themes, however, can never form the subject of a christian song, except as exhibiting the holiness or justice of the Almighty, never as exultation in the final misery of any, even the most impenitent. This would be totally inconsistent with the feelings of every one that had learned of the compassionate Jesus, who looked on the devoted city of Jerusalem and expressed such divine compassion at its approaching desolation. RESPONSOR.

QUERIES.

1. What are the best methods to induce young professors to engage in conducting public prayer meetings?

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2. Would not a few plain practical observations on Gal. vi. 1, form an useful article in a future number of your Miscellany?

Gentlemen,

If you will insert the above Queries in your valuable work, and request some of your able correspondents to favour them with their notice, it would oblige several of your

CONSTANT SUBSCRIBERS.

Gentlemen,

Having received much pleasure and instruction from many of the illustrations of scripture inserted, in your publication, I beg permission to request that some of your learned friends would favour us with an explanation of the true intention of the sacred writer in Rom. viii 19—21. Heb. ii. 13, 14; and Gal. iv. 6. Passages which are supposed by some to have reference to the same subject.

A MECHANIC.

VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c. &c.

DOMESTIC RELIGION.—“Perhaps it may be safely asserted, that no part of religion leads to more refined and delightful enjoyments, than the domestic form of it, if duly and devoutly cultivated. When the affections of husbands and wives, parents and children, brothers and sisters are mixed with, and sanctified by the emotions and feelings which are excited at the family altar, surely nothing can be more ecstatic! Who but himself knows the sensations of a religious parent, when he approaches, with his offspring, to the throne of heavenly grace? If he can hope that they are worshippers indeed, what joy can be compared with his, while he indulges the prospect of being united with them, in such holy exercises, throughout all eternity? And even if he should see reason to rejoice, on their account, with trembling, his fears are never so much subjected to the power of his faith, as at such delightful seasons. Brethren, too, are never so happy as when they consider themselves such in a twofold sense, and unite with parents, brothers and sisters, according to the flesh, in seeking the blessing of their “Father who is in heaven.” Such

families make the nearest approaches to the heavenly state that are permitted to men, while in the body.”

“What a loss, then, beyond all calculation, is sustained by irreligious and inconsistent families! Were they alive to their true interests, even in the present life, family religion would be cherished, as an important part of that ‘godliness which is great gain.’”

MATERNAL EDUCATION.—“His exercises,” says Mr. Durant, “at the close of the public services, were of peculiar importance to him; and they produced an effect equally salutary on his understanding and his heart. From the age of five, his mother was wont, on the sabbath evening, to take him alone, upon her knee, and cause him to repeat what he could remember of the sermons which he had heard; and to pray over what he had recollected. He then said that hymn from Dr. Watts,

“Lord, how delightful ’tis to see,” &c.

The prospect of this evening engagement insured his attention at the place of worship; and the success with which he would, when so young, recapitulate almost every leading sentiment he had heard, gratified both his dear teacher and himself. These exercises he continued almost till his beloved mother’s death; and never shall I forget the manner in which, when a great boy of nearly fifteen, he would sit upon her knee and repeat his hymn, while his arm was round her neck, and his head leaning on her bosom, precisely as they had been when the practice commenced in his childhood. Often have I entered their room at the close of these exercises; with rapture embraced them both, and enjoyed, in our ardent, holy mutual affection, all but heaven. At these, above most other moments, we felt ourselves truly united, and, as forming part of ‘the whole family of heaven and earth.’ Religion alone could so sublimate our domestic bliss. And William ever looked back on these scenes as the sweetest and most profitable hours of his life.”

Durant’s *Memoirs of an only Son.*

MODERN CALVINISM.—The following is an extract of a letter from the Rev. R. Hall, M. A. which has lately been published in a biographical Account of the minister to whom it was addressed. As it has already found its way into several respectable periodicals, we insert it, and leave the reader to make his own comments.

“I am particularly delighted with

your explicit statement and vindication of the established connection between the use of instituted means and the attainment of divine blessings, and the consequent hypothetical possibility of the salvation of all men, where the Gospel comes. On this point, the representation of Calvinists has long appeared to me very defective; and that, fettered by their system, they have by no means gone so far in encouraging and urging sinners to the use of prayer, reading the scriptures, self examination, &c. as the scriptures justify. They have contented themselves too much with enjoining and inculcating the duty of faith; which, however important and indispensable, is not, I apprehend, usually imparted till men have been earnestly led to seek and to strive. Here the Arminians, such of them as are evangelical, have had greatly the advantage of the Calvinists, in pleading with sinners."

"Your great principle of the design of religion, in every dispensation of it, being intended as a pursuit of the plan of divine government for exercising the moral powers and faculties of its creatures, is grand and noble, and gives continuity and harmony to the whole scheme. I lent your book to B. commonly called Squire B. who is much pleased with it; and only wishes you had expressed yourself more fully in favour of the general extent of Christ's death. I think you have asserted it by implication, though I wish you had asserted it unequivocally; because I am fully persuaded it is a doctrine of scripture, and that it forms the only consistent basis of unlimited invitations. I think the most enlightened Calvinists are too reserved on this head, and that their refusal to declare, with the concurrent testimony of scripture, that Christ died for all men, tends to confirm the prejudices of Methodists and others against election and special grace."

AFRICAN WELLS.—"As we went forward, every hole was examined in search of water, but all were empty, until at half past two in the afternoon, when we arrived opposite to a Corunna kraal, and found a well nineteen feet deep, with water at the bottom. Here we witnessed a novel operation. The well was dug through a chalk rock, one man was standing in the water at the bottom of the well, another stood on the almost perpendicular sides, about six feet above him, his feet resting in holes cut out of the rock,

and about six feet above him stood a third man. Looking down into the well, the three men almost appeared as if standing on each others shoulders. The lowest man filled a large wooden dish with water, which he handed to the man above him, and he to the other, who emptied it into a little pool made near the mouth of the well, to which the oxen had access; after which the dish was returned to the man at the bottom. The quickness with which it went down and returned was surprising, perhaps three times in a minute. Notwithstanding they thus employed great part of the day, they cannot afford a full draught to each ox once in twenty-four hours. They admit four oxen at a time to drink from the little pool; the first time the ox lifts his head from the water, he is considered as having got a sufficient quantity; and is not permitted to put it down again, but is instantly driven away with sticks. About twenty oxen are brought near the well at a time, where they impatiently wait to take their turn. When these have drunk, they walk off to make room for the rest."

Campbell's Travels.

AFRICAN BIRD'S NESTS.—"Not having, on my former journey, examined the inside of any of the large birds' nests, which are built on the trees in the deserts, and an opportunity of doing so occurring, we halted a short time for the purpose. We cut down the limb of a tree on which one of those nests was constructed. It was not suspended from the branch, but firmly attached to it. The nest was about the size of a hog's head, composed of strong, coarse straw, regularly thatched, the ends of the straw pointing downwards, so that no rain could possibly enter. It had eight holes in the bottom for admitting the birds; these did not lead to one general chamber in the middle, but each led to a distinct apartment which had no communication with the others. They were all lined with the soft downy heads of a particular species of grass, well suited for the purpose. On dividing the nests across, the large mass above was found to be a solid body of straw, designed probably to prevent the admission of serpents or other noxious animals."

Campbell's Travels.

INTERESTING MANIAC.—"There was, for many years, a clergyman in the Manchester Asylum for lunatics; and it was thought there was not a person

in that large town, at all equal to him in arguing upon theological subjects. His reasoning powers were so acute, his knowledge of the scriptures so great, and his application of texts so apt, that no one could refute him: and yet there could be no doubt of his insanity. He fancied himself a duke, though kept there upon charity; and often, in the midst of the most interesting conversations, when his auditors were delighted and astonished with the emanations of his mind, he would suddenly break off, with, "But, gentlemen, my carriage and servants have been long waiting, and I must bid you a good morning." He would then bow very politely to the company, and leave the room.

AFFECTING OCCURRENCE.—Mr. Benjamin Dickinson, who had been some years an useful Particular Baptist minister, at Waterford, in Ireland, was preaching, on the Lord's Day morning, October 28, 1810, from the 2 Cor. v. 10. "For we must all appear before the judgment seat of Christ." Dividing his subject and proceeding in his discourse, he said, "It behoves us, my friends, to take these things into our serious consideration." He stood motionless for a moment—then fell backward in the pulpit and expired without a struggle and without a groan: aged fifty-one years.

The public papers at Waterford noticed his death in a very respectful manner. They passed many and just encomiums upon his ability, character, and piety; and used successful endeavours to excite the sympathy and generosity of the public, in behalf of a bereaved, mourning widow and five children. Much was done by the benevolence of both islands, to place the family above the reach of absolute poverty. Mr. Hassel preached and published a funeral sermon, for Mr. Dickinson, from Gen. v. 24. He speaks of the deceased as humble in his deportment; as steadily attached to the truth, and as having had the cause of God deeply at heart.

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GENERAL BAPTIST OCCURRENCES.

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OBITUARY.

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HANNAH HALES was born at Oatby, in Leicestershire, Feb. 12, 1787. Her pa-

rents were poor but truly pious, and honourable members of the Baptist church at Arnsby, then under the pastoral care of the late Rev. R. Hall. From a child, she was the subject of religious impressions; but it was not till she had reached her twentieth year, that she became permanently serious. This happy effect was produced, by the blessing of God on a discourse delivered by the present Mr. Hall, of Leicester, from the parable of the wise and foolish virgins.

In 1814, she and her husband were obliged, in search of employment, to leave her friends and settle at Barrowden, in Rutlandshire. As this village was then involved in moral darkness, she could not, for a considerable time, enjoy the means of grace with regularity. This was a heavy trial; but her removal was over-ruled by the Great Disposer of events for good to herself and several of her neighbours, to whom her pious example and faithful advice were rendered very useful. In May, 1818, she was baptized, and became a member of the G. B. church at Morecott; of which she continued a highly valued member till she was called to the church above, July 23, 1822.

The affliction which terminated her life was long and painful; but seldom was a greater degree of patience, submission and christian fortitude displayed than by her, during the whole of her illness. Her enjoyment of the presence of her Saviour was great, through the whole trying period, and uninterrupted, except for one short season; when, as she afterwards expressed it, she had a violent struggle with Satan; but, through divine grace, soon triumphed over him as a conquered enemy. Her numerous friends who visited her during her indisposition, were much edified by her earnest appeals to their consciences, faithful addresses to their hearts, and affectionate concern for their immortal souls. She often said, that she felt such a love to Christ as was inexpressible. Indeed he dwelt in her heart richly. For many years, she had loved him, and evinced her love to him in a striking manner; but he seemed now doubly precious to her soul. For hours together, when she was able, she would, talk, in the most melting and interesting manner, of the infinite love of Christ to sinners. Her usual salutation to most of her visitors was, "Do you love the dear Saviour?" And, when she had reason to fear that any did not love him, she never failed to point out the danger of their state, and to address them, in the most earnest manner, on the excellencies of Christ; and his ability and willingness to save all that come humbly to him.

During the last few weeks of her life, her strength declined rapidly; but her mind continued very happy. As far as expiring nature would permit, she employed herself in extolling the Redeemer. The last hours of her existence on earth, were occupied in meditating and conversing on, and, as long as her strength enabled her, in singing that sweet doxology, Rev. i. 5, 6, "Unto him that loved us, &c." Thus terminated the struggles of our departed sister; and in this happy frame she slept in Jesus.

Seldom has the excellency of the christian character been exhibited to more advantage than in this poor but worthy woman. During the whole time of her profession, she appeared wholly given up to her Saviour; and as a conscious sinner resting for acceptance wholly on his merits. Her patience and contentment, under some severe trials, were highly edifying. When surrounded with a family of small children and struggling with all the evils of poverty, she was always grateful, cheerful and happy. Often would she observe to her friends, in the midst of her difficulties, "Christ is more to me than the whole world. I feel great deadness to it; and it would be strange if I could not bear a few trials for such a Saviour. Often do I find comfort from two lines in one of our hymns:

' Though painful at present, 'twill cease before long:
And then, O how pleasant the conqueror's song!'

She lived, though in low circumstances, highly esteemed; and died much regretted. A great number of friends and neighbours followed her remains to the grave. Her funeral sermon was preached, to a large congregation, on Sabbath-evening, July 28, from Phil. i. 23, "Having a desire to depart," &c. a text chosen by herself, sometime before her death. She has left a husband and four small children. May the Lord be their stay and support!

OPENING A NEW MEETING-HOUSE.

On Lord's-day, July 21, 1822, a new G. B. chapel was opened at *Barrow-upon-Sour*, Leicestershire. Mr. Goadby, of *Asby-de-la-Zouch*, preached, in the forenoon, from Psa. xxviii. 12; Mr. Allsop, of *Wisbeach*, in the afternoon, from Rom. iv. 25; and Mr. Stevenson, of *Loughborough*, in the evening, from Isa. ix. 11. The collections amounted to £32. 12s. The primitive Methodists had previously and promptly agreed to lend their place of worship should the congregations be too

large for the new one; and Mr. Goadby preached there, in the afternoon and evening, to crowded and attentive auditories.

SETTLEMENT OF A PASTOR.

July 1, 1822, MR. RICHARD INGHAM was publicly recognized as the Pastor of the G. B. church at *Heptonstall Slack*, Yorkshire. Mr. J. Preston, of *Melbourn*, opened the solemnity by reading and prayer: Mr. Wallis, of London, delivered the introductory discourse. Mr. Preston proposed the questions to the church and minister and received the answers with the minister's Confession of Faith. Mr. Jarrom, of *Wisbeach*, offered up a prayer for a blessing on the union thus formed. Mr. Stevenson, of *Loughborough*, then addressed the minister, from 2 Tim. ii. 3. "Thou therefore endure hardness as a good soldier of Jesus Christ." Afterwards Mr. Jarrom addressed the church, from Dent. i. 38. "Encourage him." The services were highly impressive and interesting. May they be productive of lasting benefit! Mr. Hollinrake, of *Birchcliff*, gave out appropriate hymns on the occasion.

ANNUAL ASSOCIATION.

The ANNUAL ASSOCIATION of the ministers and representatives of the churches composing the New Connection of General Baptists was held, at *Heptonstall Slack*, near *Halifax*, Yorkshire, June 25, 26, 27, and 28th, 1822. On the Wednesday morning, Mr. Green, of *Barton*, opened the public service with prayer, and Mr. Pike of *Derby*, preached, from Matt. viii. 36, 37. In the afternoon, an interesting missionary meeting was held. On Thursday evening, Mr. Preston prayed, and Mr. Stevenson delivered a discourse, from Rom. i. 14, 15. At six o'clock on Friday evening, Mr. Jarrom concluded the Association by prayer.

The state of religion in the churches, which are now eighty-nine in number, was on the whole very encouraging. The additions by baptism during the last year, are reported at six hundred and fourteen; and the members removed by death, at one hundred and fourteen. The clear increase appears to have been three hundred and seventy four; though, from some inaccuracy in the returns or in the former accounts, the total number of members this year exceeds that of the last only by three hundred and twenty. The total of the members is stated in the minutes at

eight thousand, two hundred and sixty-four. Considerable exertions are making, in various parts of the Connection to extend the kingdom of the Redeemer with very pleasing hopes of success. May these hopes be realized. As this meeting was held at the extremity of the Connection there were not so many friends from distant churches; forty-eight ministers and representatives however were present. The public meetings were numerous and respectably attended; and the appearance of things in the Yorkshire churches in general is very gratifying. Mr. Jarrom of Wisbeach was in the chair.

GENERAL BAPTIST ACADEMY.

From the Report of the Committee of this Institution, read at the Association, it appears that during the greater part of the past year, seven students have been under regular tuition: a number considerably larger than had at any former period resided together at our academy. The expences have been proportionally increased; and though exertions had been made during the year to increase the income, yet it is still greatly insufficient. At the last association there was a Balance in the Treasurer's hands, of 162*l.* 18*s.* 8½*d.*: the Receipts since then amounted to 212*l.* 2*s.* 1½*d.*; and the Expenditure to 318*l.* 12*s.* 11½*d.*: so that the expenditure of the last year has exceeded the income by 106*l.* 10*s.* 10*d.*; and the balance is reduced to 76*l.* 7*s.* 10½*d.* When these facts were stated to the late Association, the following resolution being unanimously adopted, was directed to be published in this miscellany: and we most earnestly intreat every reader to pay a serious and practical regard to it.

"The Association feel a pleasure in observing the increased support which the Academy has received the past year. At the same time they desire it to be remembered, that additional exertion is absolutely necessary, to support the present number of students on the foundation. The sum remaining in the Treasurer's hands, after balancing his Midsummer accounts, will be nearly absorbed at the Michaelmas quarter; and consequently the three remaining quarters, till the next Association, are in a great measure unprovided for. The Association, however, indulge the hope, that the churches will more generally espouse the interests of the Institution; and that, as the students increase in number, there will be a proportionate increase in the subscriptions and collections."

G. B. HOME MISSIONARY SOCIETY.

Before we state the amounts of the income and expenditure of this infant Institution, it may be proper to observe, that, on the one hand, several of the churches, who are well affected to the object, have not yet had an opportunity of remitting any assistance, and that others have sent only one quarter's subscription, and few more than half a year's; and, on the other, that the operations of the Society are yet only commencing, and the expence has been small in comparison with what will be required to carry on the plans already undertaken, and to meet new demands for assistance, which will, it is hoped, be frequently made. Neither the debtor nor creditor side of the present cash account can therefore be esteemed as any specimen of what there is reason to expect it will be in future years; when it is hoped, that increased disbursements will be liberally made good by augmented receipts. The present Accounts stand thus: Balance in hand last year, 21*l.* 6*s.* 5*d.*; Receipts, 155*l.* 15*s.* 9½*d.*; Disbursements, 96*l.* 17*s.* 6*d.*; Balance now in hand, 80*l.* 5*s.* 8½*d.* of which 34*l.* 1*s.* 1½*d.* is devoted to meet the demands of Missionary plans already adopted.

We have been requested to state, that our late respected friend, Mr. Thomas Parkinson, bequeathed a legacy to this Institution, of two hundred pounds; which, owing to certain circumstances, will not be available for the purposes of the Society for some time to come.

REVIEW.

TRAVELS IN SOUTH AFRICA,

BY JOHN CAMPBELL.

(Continued from Page 303)

KURRECHANE, the principal town of the Marootzee nation, is the most considerable place Mr. Campbell has yet visited. It lies, according to the Map prefixed to the work, in the twenty-fifth degree of South Latitude, and the twenty-eighth degree of East Longitude; at about two hundred and fifty miles north-east from New Lattakoo, and three times that distance from the Cape. Mr. Campbell considers the city to be four times as large as Lattakoo, and estimates the population at sixteen thousand. Like most of the

other African towns, it stands on a high hill, in order to prevent an enemy from approaching unperceived. The arts of civilization are carried to more perfection among these people, than by any of their neighbours. They have plenty of cattle, cultivate large quantities of corn which they preserve in store-houses. Their houses are circular, surrounded with a yard; and in general are kept very neat and clean. They smelt iron and copper; and manufacture them into tools and weapons. Various vessels of clay, painted of different colours and glazed, for holding liquids were found among them. They are an ingenious and thriving people. Our traveller gives a pleasing description of their domestic management. "I visited several houses," he observes, "and admired the cleanliness and flatness of their yards. The ground is first covered with soft-wrought clay, and smoothed by rolling hard clay vessels over it. In most of them the women were employed in thrashing out the corn, of which there appeared to have been a good crop. Every family has a house for storing it up, containing rows of large clay vessels, neatly manufactured, and capable of holding ten or twelve bushels each; ranged like casks in a cellar, elevated a little from the ground, and many of them reaching to the roof. Some of the vessels have a small door near the top and another near the bottom for more easily filling and emptying them."

The inhabitants appear to be more thoughtful and reasonable than many of the African tribes; and their police more effective than at Lattakoo. The supreme power, when Mr. C. visited Kurreechane, was in the hands of Li-queling, the brother of the deceased king, who acted as regent, during the minority of his nephew. He seems a sensible chief, and desirous of cultivating peace. He administered judgment publicly in the gates of the city.

Mr. C. being accompanied by an uncle of Matebee, king of Lattakoo, with whom this nation was on terms of amity, was civilly received at Kurreechane; but it was with some difficulty and after some delays, that he could bring the chiefs to consider the object of his visit. They complained of injuries from their neighbours which they wished to revenge, were eager to obtain beads of which they were remarkably desirous, and evidently paid very little attention to the repeated attempts to interest them in affairs of a religious nature. At last, on May

10th, the regent assembled a general meeting of the captains to hear the news which their visitors had brought. This assembly consisted of between three and four hundred persons, composed of the regent, who presided on the occasion, and his friends, the chief captains of their own tribe and their attendants, and divers chiefs from neighbouring tribes. The business seems to have been conducted with due attention to African order; the speeches being introduced by howls and leaps and various military evolutions, and interluded with singing and dancing. Though Mr. C. says this meeting was called "to hear our news," it does not appear that they took any part in its proceedings. The speeches chiefly turned upon the necessity of guarding their cattle from the attacks of their neighbours, and revenging themselves on those who had already robbed them. Most of the speakers, however, alluded to the visitors in favourable terms; and the regent observed, that "he had had various conversations with the strangers, and there was no occasion to fear them and to run from them. They loved peace, and came to make known the true God and his Son who had come into the world." This meeting lasted about four hours; and the result was considered very favourable to Mr. C.'s views: both the rulers and the people afterwards treating him and his friends with more confidence and cordiality.

The following description of the elegance of this national council will amuse our readers, and give a favourable specimen of the author's manner.

"There were a great diversity of dresses at the council. They all resembled each other, however, in having their bodies painted with pipe-clay from head to foot, and in wearing a kind of white turban, made from the skin of the wild hog, the bristles of which are as white as the whitest horse-hair. Many wore tiger-skins, and several were ornamented with eight or ten coverings resembling fur tip-pets, hanging from their shoulders, while others wore them depending from the middle of their bodies. There were a great variety of skin cloaks without the hair. Yet, notwithstanding all this finery, few scenes could be conceived more completely savage, almost bordering on the frightful; but the tones of voice and the actions of most of the speakers were oratorical and graceful, and they possessed great fluency of utterance. None seemed to have the smallest timidity, nor were

they reluctant to express their minds with freedom. In fact, they exhibited a singular compound of barbarism and civilization. The utmost latitude of speech seems to be allowed on such occasions. The women, who stood about twenty yards distant from the assembly, sometimes cheered, by pronouncing the letter *r* in a loud musical tone. An elderly woman very frequently applauded in that way, while the regent was speaking. I concluded she was his mother or sister."

Mr. C.'s companions began to wish much to retrace their steps. The Hottentots, who were not forward to express dissatisfaction, openly said they were "all too far already." It seems they had advanced within a few days journey of a king who was the terror of all his neighbours. His name was Makkabba, and he ruled over the Wanketzens, who resided to the west of the Marootzee nation. He was noted as a tyrant, a magician and indeed a monster of wickedness and cruelty. He had invited the strangers to visit him, but all their friends dissuaded them from accepting his invitation. Mr. C. who had opened an extent of country which could not for some time be occupied by missionaries, thought it more prudent to leave the fame of his visit to make its way among surrounding tribes, than, by venturing too far, to risk the loss of his life and all the information which he had collected. He accordingly began to prepare for his return; and the day after the meeting, had an audience of the regent, the heir apparent, and other leading chiefs, to ascertain their sentiments respecting missionaries residing at Kurreechane, and enjoying their favour and protection. The regent replied, that "he had long been desirous of their coming; and hoped that Mr. C. would diligently seek among the white men, for some who would consent to live among them." This was considered sufficient; and the travellers announced their intention of setting out on the morrow.

May 12, they left this friendly people, and retraced their former route to Mashow, where they arrived on the 18th, and were well received. May 21, they proceeded to Meribohwey. At both these places, proper measures were used to excite a relish for instruction; and the natives appeared to be very desirous of obtaining it.

On the 23d they left Meribohwey and took a direction more easterly than that by which they had ascended from Lattakoo, in order to visit some tribes whom they had not yet seen. On the 26th they reached Mobatee a town of the Corannas, among whom a native missionary has been labouring for nearly two years. The inhabitants expressed great pleasure in the visit; and entertained them kindly, till the 31st, when they set forwards on their journey. The following day they had an interview with Makoon, a Bushman chief, who appears to have friendly dispositions towards christianity. After encountering much difficulty, from bad roads, heavy rains, and scarcity of provisions, Mr. C. and his companions rejoined their friends at Lattakoo on June 8.

From Lattakoo, Mr. C. made an excursion westward, to discover the disposition of the inhabitants in those countries towards missionaries. He visited several tribes to the distance of sixty or seventy miles, and had the satisfaction to find a readiness to receive instructors amongst all the chiefs. The most distant town which they visited was Turreehy; on the borders of an immense desert, to which Mr. C. has given the name of "The Great Southern Zahara." He returned by a southern road in order to visit seven other towns and July 5, arrived again at Lattakoo. Here he tarried till the 26th, when he set out on his return to the Cape. August 3, the party reached Griqua town, which he left on the 12th. Having stopped several days at Campbell and other stations, he crossed the wild Bushman country, by a route considerably more eastward than his former one, which led him through several other missionary settlements, and arrived at the Cape, Nov. 10. From thence he embarked for England, Feb. 15, 1821, and reached London May 10, after an absence of two years and a half.

During the journey southwards from Kurreechane to the Cape, our travellers met with occurrences very similar to those which took place on their journey to the northwards: we have therefore given this brief notice of the different stations; and propose, in our next, to select a few traits of the character and manners of the native Africans, from the numerous particulars recorded in these volumes.

Missionary Observer.

Africa.

CONTINUANCE OF THE SLAVE TRADE.—PROGRESS OF THE GOSPEL.

WESTERN Africa presents at this time a scene calculated to excite sensations of a very opposite description. Those of joy and thanksgiving for the progress of the Gospel—those of pain and abhorrence at the continuance of the infernal Slave Trade.

This curse to Africa still continues its atrocities, under the connivance of the Governments of France, Portugal, the Netherlands, &c.

This detestable and murderous traffic appears of late to have been on the increase.

The Directors of the African Association remark—

To shew this more clearly, it will be sufficient to take a brief review of the information which has since reached them from unquestionable sources, and especially from papers which have been recently laid before Parliament on the subject.

It thence appears, that the whole line of Western Africa, from the river Senegal to Benguela, that is to say, from about the latitude of 15° north to the latitude of about 13° south, has, during that period, swarmed with Slave Vessels; and that an active and increasing Slave-Trade has also been carried on upon the Eastern Shores of that continent, particularly from the Island of Zanzibar.

The chief seat of this detestable traffic on the west coast, may be considered to be the Rivers Bonny and Calabar. It was ascertained on good authority, by Captain Leeke of his Majesty's Ship *Myrmidon*, that, from July 1820 to October 1821, an interval of about fifteen months, 190 Slave Ships had entered the river Bonny, and that 162 had entered the Calabar, for the purpose of purchasing Slaves—a fact, which may afford some idea of what must

have been the dreadful aggregate of misery inflicted, during the last year, on that unhappy portion of the globe.

Sir Charles MacCarthy writes, in January—

I sincerely lament that my forebodings, as to the extent of the traffic in Slaves, have been fully realized; that more Slaves were carried from Africa in the course of last year, than in the preceding year.

An intelligent observer estimates, from authentic sources of information, that, in about six months, at the latter part of 1820 and the beginning of 1821, there were THIRTY-EIGHT THOUSAND FIVE HUNDRED Slaves carried off from the coast to the southward only of Sierra-Leone!

The infernal trade that inflicts the pangs its cruelty occasions on so many victims, is also stated to be carried on with increased atrocity. An eloquent speech of the Duc de Broglie, made in the French Chamber of Peers, contains some affecting remarks on the aggravated cruelty of this trade. He observed—

During the seven years, which intervened between the Abolition of the Slave Trade by the English and Americans and the Peace of 1814, those vast regions of Africa which are situated between the Tropics had been restored to a comparative state of tranquillity and happiness: the African Nations lived in a state of greater peace with one another: the efforts of the generous founders of Sierra Leone were crowned with a certain degree of success—some seeds of industry were apparent—religion was

gaining some conquests—and civilization was advancing. But when the renewal of the peace in Europe became the signal for the renewal of the Slave Trade, the scene was totally changed: the unfortunate Africans recommenced their predatory and murderous warfare—parents began again to sell their children, the husband his wife, the brother his brother—all family ties were once more torn asunder.

It must likewise be considered, that when the Slave Trade was carried on openly and without restraint, the Governments of Europe could direct their vigilance to the regulation of Slave Ships: they could prescribe the number of Negroes which each was allowed to transport, according to her burden—provide, in a certain degree, for the maintenance of these wretched beings—ensure to them a sufficient quantity of water and wholesome food—and protect them, more or less, from the barbarity of their tyrants. Now, when the Traffic is entirely prohibited, those who carry it on have a direct and immediate, nay a double interest, in crowding the Negroes together between the decks of their ships, in as great numbers as the space will permit; and in compelling them, by stripes and cruel tortures, to continue in this intolerable situation. Thus the expense and danger of additional voyages are saved. You have seen, by the details which I have laid before you, that when the Captains of Slave Ships find themselves closely chased by the vessels that pursue them, they do not scruple to throw their Negroes overboard, as contraband merchandize. You have seen, that when these miserable beings are assailed by disease, the same expedients is resorted to; and they are thrown into the sea, as damaged goods subject to average.

In short, the ferocious habits to which this Traffic necessarily inures those who pursue it, ate, in the present state of things aggravated by resistance and increased by danger. The individuals composing the crews of Slave Ships now join, to the character of men trafficking in the flesh and blood of their fellow-creatures, that of armed contrabandists. They are ever ready to plunge into all sorts of excesses—ever ready to become Pirates, in the true sense of the term; and most of the facts, which are proved by eye-witnesses, and to which I have more than once alluded, have been attended by circumstances of piracy which in themselves merited the severest punishment.

The able and eloquent speech from which the preceding pas-

sage is an extract, was made in support of a motion for an address to the French King, praying for more efficacious laws against the Slave Trade. The motion was unsuccessful, but the Noble Speaker pledged himself to renew his efforts in the succeeding session. These efforts will doubtless be assisted by the recent formation at Paris, of a Committee for the express purpose of promoting the entire abolition of the Slave Trade.

The Directors of the African Association observe—

The grand instrument on which, under the blessing of Providence, they must rely, for the accomplishment of their purpose, is Public opinion.

They add—

That, with the view of promoting the universal Abolition of the Slave Trade, they had turned their attention to the diffusion, in foreign countries, of information respecting the real nature of that Traffic.

A Sketch of the Slave Trade, with reflections upon it, written in Spanish, by Mr. Blanco White, contributed greatly, in 1817, to the Treaty for the total Abolition of the Spanish Slave Trade; and they have reason to believe, that it has also been instrumental in producing the recent Decree of the Spanish Legislature, for rendering that Abolition more complete.

The above-mentioned Tract of Mr. Blanco White, and also an abridgment of Mr. Clarkson's History of the Slave Trade, have been translated into Portuguese, and widely circulated in Portugal.

The Supplementary Report of last year, and an able pamphlet, prepared by Mr. Clarkson, exhibiting a succinct and striking view of the abominations of this commerce, and of its utter repugnance to every principle of religion, humanity, and justice, have also been translated into French, and widely diffused, not only in France, but in the Netherlands, in Spain, and in Portugal. The former of these pamphlets was introduced to the French reader by an energetic preface, written by M. Laroche, the translator, who has laboured with an honourable zeal to promote the cause of humanity. Copies of these two publications have been put into the hands of the Members of the Legislative Assemblies, and the leading political characters

of the different countries named above; and the Directors hope that their perusal may have been attended with a beneficial effect.

In France, especially, they have excited considerable attention; and fresh editions have been undertaken by booksellers in Paris, with a view to the profit to be derived from the sale. Other pamphlets have also appeared on the same side of the question, which are read with avidity; particularly one, on the necessity of inflicting on the Slave Traders an infamous punishment, by M. Gregoire. The Speech of the Duc de Broglie has been already alluded to: measures have been taken for re-printing and widely circulating it. One great obstacle, however, to the diffusion of right views on this subject in France, has arisen from the newspapers of that country having been shut against discussions intended to exhibit the Slave Trade in its true colours.

Besides the measures already mentioned, as having been adopted with a view to influence public opinion on the Continent, the Directors are happy to announce, that the revered parliamentary leader in this cause, Mr. Wilberforce himself, has just published, in the French Language, a Letter addressed to the Emperor of Russia; in which, with all the fervour of his eloquence, he paints the atrocities of the existing Slave Trade, and urges his Imperial Majesty to fulfil the obligations so solemnly contracted by himself and the other powers assembled in Congress at Vienna, to put an end to this enormous evil. The Directors intend to give to this powerful and impressive appeal, the widest possible circulation in France and the other countries where the Slave Trade is still carried on.

Farther efforts of the same kind are in contemplation; but the funds of the Society are at present inadequate to the object.

The Report of the Society contains an appeal for pecuniary aid to furnish means for diffusing that information in Foreign Countries, which is necessary to excite abhorrence of this murderous Traffic.

A consideration that should powerfully urge this appeal on the Friends of the Gospel, is that the Slave Trade is the great obstacle to the propagation of

Christianity in Africa. On this subject the Directors state—

The anarchy, and the consequent insecurity of person and property, that are the sure results of the Slave Trade, effectually prevent the entrance of Christian Light into the benighted regions in which it prevails. The dove can find no rest for the sole of its foot, in that field of blood and desolation.

Of this melancholy fact, so far as it regards the coast of Africa, the occurrences of the last ten years have afforded unquestionable proof. During the later periods of the war, when this country exercised the right of search upon all suspected vessels, The Slave Trade had nearly ceased on a great part of the coast. The Native Chiefs, no longer tempted by the prospect of immediate gain to the prosecution of that atrocious commerce, began to turn their minds to more civilized and peaceful pursuits: a guiltless intercourse was commenced between neighbouring districts: the fields were in a state of progressive cultivation; and scarcely could the Christian Teacher visit any country within a moderate distance from Sierra Leone, but he was readily permitted to establish a School, and met with willing and attentive hearers. Had the check thus put to the Slave Trade been continued to this day, there is reason to believe, that not only would civilization and the peaceful arts have gradually extended their influence, but that, in every point which respects moral and religious improvement, the benighted districts, upon which the light of Religious Truth was then beginning to shine, would by this time have borne no very unfavourable comparison with Sierra Leone itself.

But with the restoration of maritime peace terminated the right of search and commenced a revival of the Slave Trade. The first re-appearance of Slave Ships operated like a moral blast upon the population. The Chiefs not yet recovered from their semi-barbarous state, were easily led to return to their ancient habits. The temptation of immediate gain naturally outweighed with such persons, any distant prospective advantages from agriculture and legitimate commerce: and the Christian Teacher, an object of instinctive hatred to the Slave Trader, and, through his representations, of suspicion to the Chief, was constrained to abandon all his fair prospects of usefulness, and, shaking off the dust from his feet, to measure back his sorrowful way to Sierra Leone.

To that place and its immediate de-

pendencies, the blessings of Civilization and Religion are now, as it respects Western Africa, almost exclusively confined; and, till Europe shall have honestly and effectually executed the sentence so long ago passed on the Slave Trade, there is no hope that they can flourish to any material extent beyond those limits.

From glancing at scenes of disgusting and horrible wickedness, we turn to a more pleasing subject. It has pleased God so far to over-rule this wickedness of man, as to make the Slave Trade the means of collecting many thousands of Africans in the neighbourhood of Sierra Leone, who are receiving Christian instruction; many of whom have been called out of darkness into light, and some of whom appear qualifying to become instructors to their benighted countrymen. The number of liberated negroes in that Settlement receives frequent additions. The following affecting account relates the addition of a number of people of this description to the population of Regent's Town. Mr. Johnson, the writer, states—

I received a Note, a few days since, from Joseph Reffell, Esq. Chief Superintendent of Captured Negroes, in which I was informed that a Slave Vessel had been brought in, with 238 of our unfortunate fellow-creatures; and that he and the Acting Governor had agreed to send them all to Regent's Town; and begged me therefore to go down to Freetown the following morning, with some confidential people, and receive them. Our people soon heard the news; and great joy was expressed everywhere, from the hopes that some of their relatives might be among the liberated.

The next morning I went, with some of my people, down to Freetown. Those who remained at home prepared food for their

poor country people. We were, however, all disappointed, as the Court of Mixed Commission had not condemned the vessel. Mr. Reffell (whose humanity deserves grateful mention) had disembarked the Negroes, and had, no doubt, thereby saved many lives; as the vessel was a small Schooner, and many of the poor creatures were ill and reduced to skeletons.

As the court sat that day, I sent the people home again; and stayed in Freetown, to wait the result.

I was informed, the next morning, that the Slaves and Vessel had been condemned by the Court. Of these people, 217 were delivered to me: the rest, being sick, were carried to Leicester Mountain to the Hospital. I was obliged to have them surrounded by our people, and so march them out of Freetown, as the Soldiers of the Fort were on the look out to get some of them for Wives. Mr. Reffell accompanied us some distance to prevent any intrusion; and when we had reached the Mountains in safety, he returned.

I cannot describe the scene which occurred when we arrived at Regent's Town. I have seen many landed, but never beheld such an affecting sight as I now witnessed. As soon as we came in view, all the people ran out of their houses toward the road, to meet us, with loud exclamations. When they beheld the new people, weak and faint, they caught hold of them, carried them on their backs, and led them up toward my house. As they lay there exhausted on the ground, many of our people recognized their friends and relatives; and there was a general cry of "O Massa! my Sister!"—"My Brother!"—"My Sister!"—"My Countryman! he live in the same Town!"

—“ My Countrywoman ! &c.”

The poor creatures, who were very faint, having just come out of the hold of a Slave Vessel, did not know what had befallen them ; nor whether they should laugh or cry, when they beheld the countenances of those whom they had supposed to have been long dead ; and whom they now saw clothed, clean, and, perhaps, with healthy children in their arms.

In short, I cannot do justice to the scene—it was beyond description. None of us could refrain from shedding tears, and lifting up our hearts in prayer and praise to the wonder-working God, whose ways are in the deep.

The School Boys and Girls brought the Victuals which they had prepared ; and all the people, following their example, ran to their houses and brought what they had got ready ; and, in a short time, their unfortunate country-people were overpowered with messes of every description, and made such a dinner as they had not been accustomed to for a long time. Pine Apples, Ground Nuts, and Oranges, were also brought in great abundance.

After all had been gratified, as it was getting late, I begged the people to withdraw, in order that their weary country-people might have rest, which being done, I lodged the Men and Boys in the Boys' School, and the Women and Girls in the Girls' School. The two permanent School Houses which have been built I now find of great service ; as each of them, being 73 feet by 30 and having two floors, will contain a great number.

The next morning, at Family Prayer, the Church was crowded. After Prayer the people visited the Schools with many messes. I then picked out 68 Boys and

61 Girls for the Schools: the remainder Men and Women, I distributed among the people. Several had the joy to take a Brother or a Sister home. One Boy, who is in the Seminary, found a Sister, younger than himself, among them: she remains in the Girls' School.

In the evening, the Church was crowded again. A School Girl put some of her own clothing on one of the new Girls, in order to take her to Church. When the poor Girl came before the Church, and saw the quantity of people, she ran back crying: on being asked her reason, she said that she had been sold too much, and did not want to be sold again. The Girls had some trouble to persuade her otherwise.

On the following Sunday, when the bell rang at ten, I went and placed the people as close as possible. The Church was instantly filled, and many people had to remain outside. It is now again far too small ; and the number of hearers will continue to increase from the new people. I have planned another addition, which we shall begin as soon as permission is granted, at least at the close of the present Rains. I intend to take the north side out, and throw the whole into a double roof, substituting pillars for the present north wall. It will then be as large again. May the Lord bless all our feeble endeavours.”

Our pages have at various times furnished some interesting accounts, respecting the converted Negroes in the Settlement of Sierra Leone. From a Mass of information of this kind recently published, the following particulars are selected.

Effect of an earthquake on the mind of a man who had neglected Family Prayer.

A rattling noise proceeded

from the East to the West, and was immediately succeeded by an earthquake. All the houses, &c. shook for a short time.

All the people ran out of their houses; and some called their neighbours to assist them in getting their things out of their houses, but were surprised that all the houses shook. One man ran out of his house, and called his family, saying, "I have not kept Family Prayer this morning, and now God wants to throw down my house:" they assembled, and had prayer.

*Illustration, by a Negro, of Isaiah
xliv. 9—20.*

Massa, them words you talk last night strike me very much. When you preach, you read the 15th and 16th verses of the Forty-fourth Chapter of Isaiah, and explain them, you shew how our country-people stand. Me say, "Ah! who tell Massa all this? He never been in my country." You say, "Do not your country people live in that fashion?" I say, "Yes, that true: God knows all things: He put them things in the Bible." Massa, I so sure that the Bible is God's Word, for man cannot put all them things there, because he no see it. That time I live in my country; I live with a man that make Greegree. He take me into the bush, and teach me to make Greegree too. He shew me one tree: he say, that Greegree-tree: he take country axe, and cut some of that tree: he make a god; and he take the leaves and that which was left, and give me to carry home. When we come home, he make a fire; and all the people come and sit round the fire. Then they cook and eat. When they done eat, the man take the leaves of the Greegree-tree, and burn them in the fire; and then all the

people stand round the fire, and clap their hands, and cry, "Aha! Aha!" Massa, when you read that verse (Isaiah xliv. 16.) I can't tell you what I feel. You then begin to talk about the text (verse 20,) *He feedeth on ashes,* and I was struck again; for when they done cry "Aha! Aha!" they take the ashes, and make medicine, they give to people when they be sick. You been see some Greegree which look like dirt; that is the same ashes: they carry that round them neck, and they eat it sometimes. You see, Massa, our poor countrymen feed upon ashes. For true, the Bible God's Word.

The Man then added—

Again you talk about the twenty-first verse, and tell me to remember this, and look back and see how God pull us like brand out of the fire. Massa, thank God for that word I been hear last night. It make my heart sorry for my country-people; but it make my heart glad when I see what God done for me. But me so wicked! God love me so much, and still my heart so cold! Massa one thing trouble me much. Sometimes you talk about whoremongers and adulterers. I must say I not done that sin yet; but I am so fraid by-and-bye I shall do that sin. Sometimes I do not know what to do. Ah! me done that sin plenty times with my heart, and me so fraid, I think by-and-bye I shall fall into that sin. This is great trouble for me. I hope the Lord Jesus Christ will have mercy upon me and keep me. He done keep me till this time. Suppose he no keep me, I sure to have done it before this time.

*A Negro's application of Scripture to
his own case.*

Massa, them words you talk last Sunday Morning sweet very

much to my heart; they comfort me, for true. That time me come to Church, me so much trouble—my heart full up with sin. Me stand the same like sick person. Oh me so sorry for my sin! Me sit down; and, by and bye, when you begin talk them words in Mat. ix. 12, you say, "Sick people want Doctor, but people no sick no want Doctor." Me say, "Ah! that true! suppose me no sick, me can't go for Doctor." By and bye you ask, "Who is sick in this Congregation?" and then you tell us who them sick people be the Lord Jesus Christ talk about in the Bible; and then you begin to talk about them heart-sick people. Ah, Massa! what you talk about them, same thing live in my heart; and me say, "Them words God send to me this day!" By and bye, you talk about the Lord Jesus Christ—Him the Doctor for heart-sick people. Oh them words made me glad! You talk plenty about the medicine he give; and that he take no money—he give it freely. O Massa! that make me so glad. That time me go home, me comfort very much. Thank God! the Lord Jesus Christ take Him own blood for medicine, and take all my sin away.

A Negro's reason for wishing to be baptized.

I have nothing to say for myself: only one thing I can say that I always feel, which is, that I am a great sinner, and the Lord Jesus Christ died for sinners; that is the reason I want to be baptized. I cannot live without him: I must give up. My heart always plague me, and the Lord Jesus Christ can only save me from that.

Mr. During, a Missionary, much encouraged by the conversation of a Christian Negroe, when suffering under great weakness and depression.

Mr. During says—

One Sunday evening he visited me, with several others; who shortly after went to the Evening Service, but he staid behind. I asked him, "Wont you go to Church, Tom?" "No, Massa," said he, "me want to stop with you." He immediately took my Bible, and read Isaiah xliii. 1, 2. He then stopped, and said, "Massa, I hope you wont be angry with me if I ask one question." I told him I should not. He then said, "How do you feel in your heart, Massa?" I answered, "Tom, I am obliged to reply in the language which you have used to me—All is dark!"—"O Massa! the Lord promise that He will make darkness light before His people, and not forsake them."—"I know, Tom, that the Lord will not forsake me, nor any one that trusts Him in every thing; but at this time, I cannot see it."—"Massa! don't you know how many times you told me that believing is not feeling?"—"True, Tom; but I want an assurance that Jesus is mine, and that I am his, which I have not at present; and that is what I mean."—"Well, Massa, now I see how the Holy Spirit teach you. You many time say, Suppose the Lord no teach you, you can't teach we again. I sometime think in my heart, how that can be, that Massa knows all that's in my own heart. You have plenty trouble, this time; but me feel glad very much. O Massa! suppose the Lord Jesus no be with you, you can do us no good." The poor fellow was so much affected, that he stopped for some time, and then knelt down and prayed by my bed-side with such fervour and simplicity, that language cannot express: this only I can say, that I do not know the time when I have spent

so happy a Lord's-Day Evening.

This was such a cordial to my spirits, that from this time, I got better of my fever, for about a week or ten days, when I was taken ill again.

Polynesia.

RENUNCIATION OF IDOLATRY IN THE ISLAND OF RURUTU.

SOME months back it was announced that the inhabitants of the above Island had renounced idolatry. An interesting statement respecting this pleasing event, communicated by the Missionaries at Raiatea, has been recently published. Our readers will doubtless be pleased by its perusal, and may trace in the narrative the Providence and Grace of God.

Rurutu is situated in E. Long. 150. 51. S. Lat. 22. 29. called in the charts, Oheteroa.

Raiatea, Oct. 18, 1821.

THE whole of the circumstances relating to this event having been peculiarly interesting and encouraging to us, we are desirous that all who are anxious for the universal spread of divine truth, and feel interested in the success of Christian Missions, may be acquainted with it, that they may be partakers with us of our joy.

On March the 8th last, we saw a strange sail at sea, which made towards the reef, and appeared to be determined to hazard running on it, instead of bearing up for the proper harbour, a practice resorted to by the natives when in extremity. Perceiving their imminent danger, the Chiefs manned our boats and went off to pilot the strangers safely into the harbour; when they arrived we found they were natives of the Island of Rurutu. They had come from Maupiti, touched on their voyage at Borabora, but could not get in for the contrary wind. They had been drifted about at sea for three weeks, and latterly, without food and water, excepting sea water, which they were obliged to drink. Contrary winds drove them from their own island; but the Lord, to whose merciful designs winds and waves are subservient, protected and guided them to these islands. Maupiti was the first island they could make

They were exceedingly astonished at the difference of customs, men and women

eating together; the Areoi Society, their dances, and every lascivious game completely put away. When they heard of the new system of religion, and saw the people worshipping the living and true God, they were convinced of its propriety and superiority, and immediately began to learn to read.

The Chief, with his wife and a few others went ashore at Borabora. Mr. Orsmond the Missionary of that station, paid every attention to them during their short stay; gave them books, and began to teach them to read; but as the canoe and the greater part of the people were at Raiatea, they soon followed. They were about 25 in number, men and women. We set apart a certain time for their instruction, supplied them all with elementary books, and gave them in charge to our deacons, who were very much pleased with, and diligent in the discharge of their new office. Their language being somewhat different, the deacons could make themselves understood better than we could.

Aura, their chief, paid particular attention, as well as his wife; the greater part of the others were rather slothful. He appeared to appreciate the worth of knowledge, and the value of the good tidings of salvation; his attention was great, and his questions upon general subjects were very judicious; but his attention to and questions upon our discourses were such as surprised not only the Raiateans but ourselves also. We think he possesses a very acute judgment so far as he knows. We do not wish in thus speaking to be understood that we believe him to be what would be called in England a converted person, though we have now indubitable evidence that he is a true convert from idolatry to Christianity. God hath called him and the people out of darkness to the knowledge of his Son Christ Jesus. May they soon really know Him, whom to know aright is eternal life. Aura was continually expressing his anxious desire to return to his own land, and to carry to his poor countrymen the knowledge he had obtained of the true God, and his Son Jesus Christ, expressing his fears in an affectionate manner, that when he got back he should find very few left, as the evil spirit was killing them so fast.

The Brig Hope, Captain Grimes, from London, touched at Raiatea on July the 3d: we mentioned to the Captain our wish to get these poor people back to their own island; he, with readiness which does him the highest credit, offered immediately to touch at their island, and to take our boat in tow, that we might

have an opportunity, should our boat return from this yet unknown land to open a communication with the natives. We went for Auura, the chief, and his wife, who were highly delighted with the prospect of returning; but he raised an objection to going to his land of darkness unless he had some one with him to instruct him and his people. We were rather at a loss how to act; however, we immediately called the deacons, informed them of the circumstance, and desired them to enquire who would volunteer their services to go as teachers to these poor people. They assembled the church, when two came forward, we hope with the spirit and language of the Prophet of old, "Here are we, send us." They were the very men we should have chosen had we thought it prudent to nominate; but knowing it was at the hazard of their lives, and that of their wives and little ones, we dared not to interfere, but left it to him who disposes the hearts and thoughts of men according to his will. Mahamene, a deacon, having a wife, but no children, was one; Puna, a steady, and we hope a truly pious man, having a wife, with two children, was the other: they were both men we could ill spare, on account of their steadiness and our confidence in them; but such characters are the only proper persons for such a work, therefore every other consideration was obliged to give way. To select a crew to bring back our boat was the next consideration: as this took up the greatest part of the night, they had but a short time to get ready for the ship, which was to sail early the next morning.

The Brig got under weigh the 5th of July, and after most affectionately committing Mahamene and Puna, with their wives and little ones, to the care of our Lord and God, in the presence of the congregation, we gave to each a letter in English and Tahitan, recognizing them as under the patronage of the London Missionary Society, with our sanction, and recommending them to any captains of vessels that might touch at Rurutu.

The vessel laying to, outside the reef for us, prevented our having a regular service; but though short, it was both affecting and interesting. At length we conducted our new fellow labourers to the Brig. The Captain paid every attention; took our boat in tow and departed, leaving us anxiously waiting to hear in due season of their reception and success—nor were we disappointed.

Part of the night previous to their departure was spent in supplying them as

well as we could with those articles which they would find both necessary and useful. Every member of the Church brought something as a testimonial of his affection—one brought a razor, another a knife, another a roll of cloth, another a few nails; some one little thing and some another; we gave them all the elementary books we could spare, with a few of the Tahitan Gospels of Matthew. Thus we equipped them for this interesting little Mission as well as our circumstances would allow.

On August 9th, after little better than a month's absence, we had the pleasure of seeing the boat return laden with prisoners, the gods of the heathen, taken in this bloodless war, won by the blood of Him who is the Prince of Peace. They were six days at sea in the open boat. On reading their letters, we felt perhaps something of that holy joy that the angelic hosts will experience when they shall shout, "The kingdoms of this world are become the kingdom of our God and of his Christ." The letters were from Auura, the chief of Rurutu, Mahamene and Puna. Although Auura was only with us so short a time, he made such progress that he had completely learned the Spelling-book, part of the Catechism, and could read in the Gospel of Matthew before he left; he could write and spell correctly. The following is a translation of the letter from Mahamene and Puna, the two native teachers, to Messrs. Williams and Threlkeld, dated Rurutu, Friday, July 13, 1821.

"May you two have peace through God in your residence at Raiatea. We think God has heard your prayers, because we received no ill treatment on board the ship, and because we are both now alive at Rurutu. Behold! they have given to us this land, not because we asked it, but because of their own hatred to the evil spirit. Pray earnestly to God that we may have a permanent residence at Rurutu, whilst we are teaching them their letters, and to know the name of the Son of God, and showing them the evil of their ways. On the 8th of July the meeting of the chiefs and king was held, when Auura spake thus to the chiefs and king: 'Friends, this is my desire, and therefore am I come to this land, that you may know the name of the Son of God and the work of the Holy Spirit, in enlightening our hearts, and the mercy of God towards us. This is my desire, let the evil spirit be this instant cast into the fire.* Is it agreeable to you kings and chiefs; shall we

* Meaning the idols of the evil spirit.

burn the evil spirit even now: shall we overthrow his kingdom? Do not any more let us worship him; never more let us implore him; let him have no more reign in our hearts. Let him have nothing in this land that has no teachers. Let the government of these little lands become Jehovah's and his alone, then my heart will rejoice through you. Behold! you thought I had been eaten up in the depths of the sea by the evil spirit; but behold, I am not destroyed by him: He is the great foundation of all deceit. I did not know that God would guide me to that land (Raiatea) where the teachers are; there the word of God flourishes and grows, and behold, God has guided me back again. Will it be agreeable to you that we should all assemble together at one place, and all eat together?

The king and chiefs answered thus, 'It is perfectly agreeable to us, we will receive and hold fast the word of life. We are pleased because of your saying, Burn the evil spirits in the fire. Let every thing made by our hands (as a god) be charred in the fire. Behold you say, O Auura, that we have spirits or souls, we never knew that man possessed a spirit—no; never, never.'

Auura then answered thus: 'I have one more word to say to you. These two men (the teachers) are chosen by the church at Raiatea. God caused the thought to grow in the hearts of the Missionaries, and behold they have sent them to teach us to read: because of their great love to us these two are sent. The Missionaries think very much of them; for the Missionaries are very compassionate towards us. The people of Raiatea thought, in their regard to these two men, that they would be killed in our land, and that the boat would be seized by us. The Raiateans think our land is a barbarous land; therefore do not ill use these men, but behave with the greatest kindness to them, and then it will be well.' The king and chiefs answered, 'It is perfectly agreeable to us.'

Now, lo! up started two men inspired by the evil spirit. One of the evil spirits said, 'It's agreeable, it's agreeable: we will hold the good word.*' The other man who was also inspired by the evil spirit, thus spake, 'I have seen the foundation of the firmament, up in the sky. Taaroa (the great idol) brought me forth.' Auura then answered the evil spirit thus, 'Do you leap up then, that we may see you flying up into the sky. Do so now, immediately. Truly

* Speaking ironically.

thou art even the very foundation of deceit. The people of Rurutu have been completely destroyed through you, and through you alone, and now you shall not deceive us again: we will not be deceived again through you. We know the true God: begone. If the Son of God stood in our presence you would be ashamed.' When Auura had done speaking, he sat down. Mahamene then stood up and said, 'You have agreed, and your desire is to Jesus, that he may save your spirits. Ye are the lands for which the Missionaries at Raiatea, Tahiti, Moorea, Huaheine, Borabora, and England have prayed. The churches wherever there are Missionaries have compassion upon the lands that have no teachers; therefore they subscribe property, that the word of God may be sent to the lands that are without teachers. The Missionaries of Raiatea have sent us two to teach you letters and the name of the true God. May you be saved through Jesus Christ.'

Mahamene then sat down. Puna (the other teacher) then rose and said, 'Dear friends, this is my thought towards you—affection grows in my heart now towards you, in your living in darkness and in the shade of death. Behold, you are eating the food of death—the poisonous fish, and drinking bitter water. Behold, we are here before you to make known to you the true God, that you may know him. This I say to you, O king and chiefs, prepare one place where you may all eat together, you and your wives and children, and your king, at one eating place, and there the evil spirit who has just now inspired that man shall be completely ashamed: he has no refuge; but cast away every disgraceful thing from among you, for that is the reason he remains among you. You worship him and he is accustomed to deceive you; but now be fervent in prayer to God that you may escape. Should you not listen to that word, you will die, and you will bear the wrath of God, and you will be led by the evil spirit you have now cast away into the fire of hell; but if you regard the word and the name of the Son of God, you will by that means be saved. May you be saved through Jesus Christ.'

MAHAMENE.

PUNA.

To Messrs. Williams and Threlkell, Raiatea.

The eating together (observe the Missionaries) was on the day after the Meeting, and was to be the test of the truth of the word of God. If they died according to the predictions of the priests, *sanctly*, that any woman eating either

hog or turtle would surely be eaten by the evil spirit; or any one eating on a *sacred place* would surely die, and be eaten also:—then they would not destroy their gods; but if no one sustained any injury, they would then utterly destroy all their idols. They met accordingly; and after satisfying their appetites, without sustaining any injury, they arose, boldly seized the gods, and then proceeded to demolish totally the *Morais*, which was all completely effected that day.

It is worthy of remark, that when the boat first reached the shore, Mahamene and Puna, with their party, knelt down on the spot to return thanks to God for their preservation, not knowing that the spot was sacred to Oro, one of their idols. The Rurutus said immediately, 'This people will die.' The party also ate inadvertently on a sacred spot; and when the Rurutus saw that, they said, 'No doubt they will die for this trespass on the sacred ground;' and looking earnestly, expected some one to have swollen, or fallen down dead suddenly; but after they had looked a considerable time, and saw no harm come to them, they changed their minds and said, 'Surely theirs is the truth; but perhaps the god will come in the night and kill them: we will wait and see.' One man actually went in the night to the wife of the chief (Auura,) who also ate a part of a hog, or turtle, on the sacred spot, and said, 'Are you still alive!' When the morning arrived, and the Rurutus found no harm had happened to any of them, they became exceedingly disgusted at their having been deceived so long by the evil spirit.

MISSIONARY SEMINARY AT BASLE.

Notwithstanding the extremely depressed state of real Religion on the Continent of Europe, it still has some friends; and friends who are anxious for its diffusion, not merely in their benighted neighbourhoods, but also in the Heathen world. To promote this object, an institution for educating pious young men for Missionaries has been established at Basle, in Switzerland. Its remarkable origin and encouraging progress were related by Mr. Blumhardt at a late religious meeting at Cambridge.

"It was in the late calamitous war, in the year 1815, that the spirit of Missions struck its first roots in the hearts of some Christian friends at Basle, in Switzerland. In this eventful year, a Russian army encamped on one side of our town; and, on the other side, the fortress of Hunninguen began to pour out a dreadful torrent of bombs against our dwellings. In these sorrowful moments, the Lord of the elements sent a very violent east wind, which had a wonderful effect on the fire of the enemy. The bombs were exhausted in the air before they could reach our houses. While the fire of the fortress was, in this remarkable manner, quenched by the wind of God, a holy flame of Missionary zeal was kindled in the hearts of some Christian friends. They resolved to establish a Missionary Seminary, as a monument of this most remarkable salvation of our town, and to train up a number of pious teachers for the instruction of the Heathen and Mahomedan tribes, who were sent from the interior of Asia to be our deliverers.

The first beginnings of this institution resembled the grain of mustard seed; but the Lord gave his blessing to the work.

In the first year, 1816, we had only a few rooms, inhabited by a small number of Missionary scholars; in the sixth year, the blessing of God enabled our Committee to build a Missionary College. In the first year, we had an income of little more than £50; in the sixth year, the blessing of our Lord increased it to £5000. In the first year, our Society consisted only of a small number of Christian friends at Basle; by the sixth year, more than forty Auxiliary Societies had been established in Switzerland, in Germany, and among the Protestants of France, to

support this work of our God. In the first year, a very small number of Christian friends met together in our Monthly Prayer-meetings; and now, the grace of our Lord has opened, in many parts of the Continent, cathedrals, and churches, and halls, to the heavenly influence of the Missionary spirit. This is the work of our gracious God, and unto him alone be all the praise and the glory, for ever and ever!"

STATE OF INDIA.

The attention of the friends of the Gospel is peculiarly directed to India. The ease with which Missionaries now have access to a great part of its numerous inhabitants, the security which they enjoy under British protection, and the immensity of its population, render it a peculiarly favourable and important field for Missionary labours. It is also presumed that most of the readers of this work feel a peculiar interest in India, in consequence of its being the land to which their first Missionaries are gone. Some further information respecting the state of India will therefore probably gratify many of them. That which immediately follows is selected from remarks drawn up by Mr. Corrie, who lately visited this country.

It should be understood, that the population of India consists of Mahomedans and Hindoos; though the great majority are Hindoos. The common people of both descriptions are much alike in their habits and superstitions. There is little that is social in the general religious worship of either Mahomedans or Hindoos, except on certain festivals, when they resort in crowds to the place of assembly, and their respective processions are celebrated in much the same noisy and unmeaning manner.

In different parts of the country there are Durgas, or Tombs of eminent Mahomedans deceased, which are endowed with lands for the support of persons to read the Koran at them. This is supposed to have a happy effect on the state of the

deceased. At these places an anniversary is generally observed, which is attended as a fair by the people, no less than to make offerings at the shrine. There are certain Idol Temples also, by making pilgrimages to which, Hindoos think they benefit deceased ancestors, and forward their own future happiness. At these Tombs and Temples, the Priests entertain Disciples, who are instructed in their respective creeds.

Except at such places, the generality of Mahomedans observe the times of daily prayer according to their inclination, wherever they happen to be. In large Mahomedan Towns, indeed, a few assemble perhaps at the Mosques on Fridays: at Agra the number, except on festivals, was usually six. The Hindoos make their offerings at the Idol Temple at the time also most convenient to themselves; so that there is no general appearance of religious observances among them, unless at their festivals, when the whole country wears the appearance of a mountebank-show. On these occasions, a portion of the time is given to hear the History of the Prophet or god connected with the occasion; and where individuals unite to pay a Pundit, or learned Hindoo, he reads to them, usually of an evening, portions of their books in a chanting tone of voice, and explains sentence by sentence to the audience as he goes on.

By such means, the Mahomedans, especially the higher classes of them, are acquainted with the principal names in the Old and New Testament, and with some particulars of their history, with exceedingly gross intermixtures, which are to be found in the Koran. The Hindoo books also contain some stories derived from the Books of Moses, or from ancient tradition, mixed with much fable. These facts, in which all agree, serve as points on which a Christian may engage them in conversation; and from which, by rational deduction, he may prove them in error, whilst the Holy Spirit alone can convert them to the acknowledgement of the truth.

The general habits and superstitions of both Mahomedans and Hindoos greatly assimilate. They alike bathe their bodies, under the idea of rendering themselves more holy in the sight of Deity; they alike observe the distinction of caste, and avoid eating with certain classes of men: they alike revere Fakcers or Religious Medicants: they alike pay adoration to the rising or setting sun, the new moon, and recently lighted lamps: and they alike implore, in their prayers, the intercession of deceased persons, reputed holy; and observe times and seasons, accounted lucky or unlucky. They all believe in

ghosts and apparitions, and the active agency of evil spirits. To guard against their influence, they wear charms, and depend on the aid of some particular patron-god or saint. The more religious enlist themselves as the Disciples of some renowned Holy Man: and, in sickness, or under any calamity, or with a view to obtain some desired object, they multiply charms, or increase their offerings at the tomb or temple; make vows, or offer in sacrifice a goat or a fowl, sometimes a buffalo; and, on the day on which the Mohomedans commemorate Abraham's offering up his son, a camel is sacrificed, the flesh of which is eagerly sought after, as holy meat. Hence, arguments respecting the necessity of inward purity—the insufficiency of any mediator but One that is Divine—the doctrine of atonement, by the sacrifice of Immanuel—the happiness of having an Almighty Friend, Patron, and Protector, and of being under the teaching and guidance of the Holy and Good Spirit—are equally applicable to Hindoos and Mahomedans.

The state of the Heathens and Mahomedans on embracing Christianity, in respect of their countrymen, is very similar to that of converts from among the Jews in Europe.

“Native Christians” are sometimes mentioned. They consist of converts made by Roman-Catholic Missionaries, and of the descendants of the Portuguese who first settled in India.

It is beyond conception how much they assimilate to the Natives in all their ideas on common subjects, and even in many of their superstitions; nor is this to be wondered at, seeing they have constantly before their eyes all the circumstantial of idolatry, whilst the ordinances of Christianity are out of their reach.

Instances of this lamentable kind have occurred under my own observation, which to some may appear incredible.

A native Christian Woman at Chunar, observing a snake-hole in the corner of her hut, placed a little milk near the hole, after the manner of the Hindoo superstition as an offering to the animal. Making its appearance one day when she had neglected to place the milk, she ran to procure some, and approached near to give it to the snake, when, as might be expected, it bit her in the hand, and in ten minutes she expired.

On another occasion, a dispute arose between a Native Christian and a Native Heathen, on the cause of earthquakes; which, as they could not settle it, they referred to me. The Hindoo affirmed, according to the notions of his creed, that the trembling of the earth is occasioned

by the elephant, on whose back it is supported, changing his foot to rest himself. The Christian maintained, that it arose from the Virgin Mary giving the earth out of her hand to her Son, in order to take a little repose!

The first difficulty which presents itself to a Missionary in India arises from the new, and—to an European eye, accustomed to consider good clothing and a comfortable dwelling as essential to happiness—the wretched appearance of the Natives of India.

The first feelings of languor and debility, produced by the warmth of the climate, increase the disposition to dwell on the dark side of things; and, whilst beholding the naked bodies, and hearing the uncouth language, of the first natives who approach the ship on casting anchor, the answer of the Prophet to the question, *Son of Man, can these dry bones live?* immediately occurs to the anxious and reflecting mind, —*Lord, thou knowest!*

The Missionary next sees the European Residents in India moving amongst the crowd as a superior order of beings—pursuing their schemes of business or of pleasure, and without any regard to the Natives, but as they serve their own purposes. If the subject of their conversion be mentioned, it is generally scouted as chimerical and absurd. Even in pious families, where the hope is cherished of seeing the Heathen brought into the fold of Christ, little perhaps appears to be doing, in order to bring forward that happy day. I consider, therefore, the first arrival of a Missionary in India as a dangerous period to him. If he have not learned to *cease from man*, and his faith in the divine promise be not in vigorous exercise, the work of conversion will begin to appear hopeless—the acquirement of languages will go on heavily—a proud feeling of personal superiority over the Heathen will creep in—and, in short, the idea of doing a little good in the way of educating children, or of benefiting a few British Residents, will be suffered to supersede the main end for which a Missionary goes among the Heathen.

Another difficulty in the way of benefiting the Natives arises from their peculiar habits and prejudices.

Persons, whose intercourse with them relates merely to temporal concerns, can have little idea of their condition in these respects. It is thus that I account for the very incorrect reports, respecting the religious state of the Natives of India, which have been published in England, by some who resided years among them. I have even known men of real piety whose situations led them to much

intercourse with the Natives for mercantile and other temporal purposes, express it as their opinion, that nothing less than a miraculous interposition could convert them to Christianity. I account for this from the circumstance, that they find such a disposition to chicanery and imposition in the Natives, as requires the exercise of a degree of authority, and even of severity, in men dealing with them, as is unknown in England: and I may appeal to every Christian Breast, how contrary this is to that state of mind, both in the teacher and the scholar, in which they can be expected to benefit each other. A person whose intercourse with them is chiefly for religious purposes will be less exposed to the incursions of evil passions, which would obstruct his work; and will be led to bear with men whose selfish purpose in visiting him may be sufficiently evident.

Respecting the Popish natives of India, some further information may be interesting. It is well known that after Popery began to wane in Europe, it poured forth shoals of Missionaries among Heathens, perhaps hoping to acquire among them power similar to that it was losing nearer home. Charity would hope that some of these Missionaries were sincere though ignorant and mistaken men; yet it is a fact, that in many instances, Popish Missionaries appear to render the dark minds of Heathens still darker, and to bind still firmer on them the chains of Satan. India had and still has a share of Popish Missionaries. The information which follows respecting the native Christians, (as they are improperly termed,) under their care, is extracted from a letter written a few years ago by L' Abbé Dubois, a Popish Missionary in India, to Mr. Archdeacon Barnes.

After referring to the Protestant Churches in Tanjore, the Abbé proceeds with his account of the Catholics. He mentions that the number of Popish Archbishops or Bishops is seven in the Peninsula. The Archbishop of Goa has a numerous black clergy, and between two and

three thousand Indian Priests, Monks, or Friars. He estimates the number of Native Christians, at 761,000. The Mission in the Travancore Country is; he observes, the only one in which converts are still made from the Heathen. Considerable numbers are there added yearly to the nominal professors of Christianity. The following reason is assigned as the cause of this success.

The Travancore Country is chiefly inhabited by the tribe of Nairs, which is, of all the castes of Indians, the most nice and severe about the observation of its usages and regulations; and which for the most trifling transgressions of the same, drives out of the caste the transgressors, without any hope of reconciliation. These outcasts being, therefore, left without help or connexions in society, after their expulsion, and shunned by all, have no other resource left than to become converts, either to Christianity or Mahomedanism, and they ordinarily embrace this course: yet the greater number of these outcasts prefer Mahomedanism to Christianity; Mahomedanism holding out to them greater temporal advantages, and not imposing upon them so many restraints as Christianity.

With respect to the character of the Native Christians, after observing that the number is very far less than it was seventy years ago, this writer proceeds—

It would afford some consolation if at least a due proportion among them were real and unfeigned Christians: but, alas! the greater, the by far greater number, (I could say, the whole,) exhibit nothing but a vain phantom, an empty shade of Christianity: in fact, for a period of nearly twenty-five years, during which I have conversed familiarly with them, and lived among them as their spiritual guide, I should not dare to affirm that I have found, anywhere, a sincere and undisguised Christian among the Indians!

In embracing the Christian Religion, the Indians never entirely renounce their superstitions, towards which they always keep a secret bent, which does not fail to manifest itself in the several occurrences of life: and, whenever the precepts of their religion are found to be in opposition to any of their leading usages and customs, they, without the least scruple, almost invariably overlook their religion, and conform themselves to the followed customs.

Some among them are tolerably well

informed, and are acquainted with the duties of a Christian; but the by far greater number live in the grossest ignorance; and the religion of all reduces itself into some external practices, the recital of some forms of prayer, without any internal or practical spirit of religion. Their Sundays are not, or are very badly, observed by them: and, indeed, all their religious exercises are either a mere routine, or are practised out of a kind of human respect, or not to be exposed by too marked a negligence to the animadversions of their spiritual guides, rather than out of a consciousness of duty towards God.

In order to give you an idea of the religious dispositions of the Indians; and as a striking instance of what I have asserted above, that there was to be found among them but a vain phantom of Christianity, without any real or practical faith; I will, with shame, cite the following examples.

When the late Tippoo Sultan sought to extend his own religion over his dominions, and make by little and little all the inhabitants of Mysore converts to Islamism, he wished to begin this fanatical undertaking by the Native Christians living in his country, as the most odious to him on account of their religion. In consequence, in the year 1784, he gave secret orders to his officers in the several parts of the country, to have all the Christian Families living in it seized on the same day, and conducted, under strong escorts, to Seringapatam. This order was punctually carried into execution. Very few Christians escaped: and I know, from good authority, that the number of persons of this description, so seized and carried to Seringapatam, amounted to nearly 60,000 men, women, and children.

Some time after their arrival, Tippoo ordered the whole to undergo the ceremony of circumcision, and be made converts to Mahomedanism. The Christians were put together, during the several days that this ceremony lasted; and—oh shame! oh scandal! will it be believed in the Christian world? no one, not a single man, had courage enough to confess his faith, in this trying circumstance, and become a martyr to his religion! The whole apostatized in mass, and underwent the operation of circumcision. No one, among so many thousands, had faith and resolution enough to protest against it—to say, “I am a Christian! I will die, rather than forsake my religion.”—So general a defection, so dastardly an apostacy, is, I believe, unexampled in the annals of Christianity.

After the fall of Tippoo, most of these apostates came, to be reconciled, and ab-

jure Mahomedanism; saying, that their apostacy had only been external, and that they always kept the true faith to Christ in their hearts. About 2000 of them fed in my way. More than 20,000 went back to the Mangalore District, from whence they had been carried away thirty years back; and rebuilt there their former places of worship.

In the meanwhile, God preserve them in future from being exposed to the same trial! for, should it happen, there is every reason, notwithstanding their last protestations, to apprehend the same results; that is to say, a tame submission, and a general apostacy.

I have yet said nothing of that class of Christians in India, generally known under the denomination of Portuguese, and composed of half-castes, the illegitimate offspring of Europeans, Topas, Metis, native Pariahs, who put on a hat and European dress; &c. &c. As this class of individuals is within your reach, as well as within my own, you will be able to judge of its merits from your own observations.

In my humble opinion, and so far as I can judge from my personal observations, this class of Christians, composed both of Catholics and Protestants, is, in general, the worst of all in India; and, in their religious concerns, in their morals and manners, still below the Native Christians: for the latter exhibit at least some external marks of Christianity; and keep a certain external Christian decorum, almost entirely disregarded by the former. It has been remarked, I apprehend with truth, by many impartial observers, that this class of people possessed all the vices, and bad qualities both of Europeans and Natives, without any of the good qualities of either; and that, amply stored with the laziness, apathy, and indolence of the Natives, they, on the other hand, were quite destitute of that spirit of temperance and sobriety, of that self-command, of that dignity and independence of mind, and other virtues, which characterize the Europeans. They appear to have adopted the looseness of manners, and the disregard of every sense of honour common to the Indian Pariahs, on the one side; and all the lewdness, intemperance, ribaldry, riot, revelling, and other vices of the lowest ranks among the Europeans, on the other.

The source of such a depravity among this class of subjects is, A BAD EDUCATION, and bad company. In fact, most of them are born of a Pagan, a Moor, or a Pariah Woman, or of a common prostitute; under whose fostering care they are left to the age of twelve or fifteen years. If a small proportion of them are

sent to any of the Schools under the protection of Government, where care is taken to give them a religious education, a great many go to these Schools after their morals have been already corrupted by the early education of Pariah Parents or Heathen Servants. But the greater number cannot have this resource; and are reduced to the sad necessity of being fostered at home, under the tuition of a Heathen or a Pariah Concubine, and servants of the same description; who instil into the minds of these children all the vices peculiar to them, and leave their rising passions without restraint or controul.

Referring to the labours of Popish Missionaries in other parts of the East, this writer observes—

The same Italian Capuchins tried also, about a century back, to form religious establishments in the provinces of Bengal, Bahar, Oude, &c. They penetrated as far as Napaul and Thibet: but they met with no, or very trifling success, in their undertaking. They had, till of late, a small Congregation in Napaul; and they have, to this day, chapels at Agra, Lucknow, Patna, and two or three other places in the province of Bahar; but their places of worship are very thinly attended; and the small Congregations, which frequent them are not composed of converted Pagans, but chiefly of Portuguese and half-castes.

In fact, it has been observed, that the prejudices to be met with everywhere among the Indians, and which at all times proved an insurmountable obstacle to the progress of the Christian Religion in India, were yet more deeply rooted in the provinces bordering on the Ganges, than elsewhere. In more favourable times, the Congregation De Propagandâ Fide sent successively several bodies of Missionaries to that country, in order to spread over it at least some gleams of the Evangelical Light. The French Jesuits, the Portuguese Augustinians, and the Italian Capuchins, were sent, in succession, for this purpose: but they could make no impression; and all their endeavours and labours proved abortive, the undertaking was laid aside. Now it will appear not a little surprising, that the new Anabaptist and Methodist Missionaries should have, at their first outset, chosen so barren a soil, in their Apostolical career!

These affecting statements prove the little utility of popish Missions, and strongly inculcate the necessity of a better system—that system which presents the Bible as the converted natives counsellor and guide. Under

that system in the barren soil of Bengal, the Baptist Missionaries have reaped already the first fruits of what will doubtless prove a glorious harvest.

General Baptist Missionary Society.

No communications from the Missionaries, subsequent to their sailing for Cuttack, have yet reached the Secretary.

HOME PROCEEDINGS.

DOWNTON.—The subjoined extract from a letter will inform our friends of the formation of a Missionary Association in this place.

“I have the pleasure to inform you, that on the 10th of June, a Missionary Association was formed amongst us at Downton. Mr. Brand, of Portsea, preached in the afternoon an impressive discourse from Matthew vi. 10. Thy kingdom come. In the Evening the Missionary Meeting was held. After singing Mr. Clare prayed, at the close of which Mr. Mead moved that Mr. Good, the highly respected Pastor of the Independent Church at Salisbury, should take the chair: he kindly consented and discharged the duties of that office with much Christian feeling and in a way calculated to afford peculiar satisfaction. Certain resolutions were moved by Messrs. Clark, Clare, Mead, Golden, and Godwin; and seconded by Messrs. Wornell, Doughty, Botly, Everly, and Brand. The Meeting was an interesting one and well attended. The collection on the occasion amounted to £5, including a trifle that was collected before, a sum larger than could be expected considering the circumstances of the people.”

Mr. John Slater, of whom mention has been made in our Report, has finished his short course. He died at Derby, sincerely regretted, on Monday morning, August 19th.

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BIBLE GEOGRAPHY.

No. 10.

SYRIA.

HAVING given some account of the ancient inhabitants of the Land of Canaan, we shall introduce a brief notice of several adjacent nations who are frequently mentioned or alluded to by the sacred writers. This may assist in the prosecution of our principal object, the illustration of scripture.

On the north and north-east of Canaan, was situated a pleasant and fertile region, well known in sacred and profane history, under the appellation of SYRIA: a name indeed which, in most of the heathen writers, comprehended Canaan itself. In the times treated of in the Old Testament, this country had several distinct, if not independent states. *Rehob* or *Beth-Rehob*, a small state in the north of Canaan, though given to the tribe of Asher, maintained its independence, and became an ally to the Syrians. Judg. i. 31. 2 Sam. x. 6. *Geshur*, which lay near Mount Hermon was under its own king, with whom David formed an alliance, by marrying his daughter Maacah. Absalom, the fruit of this union, when he had fallen into disgrace with his

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father, retired to the court of his grandfather at Geshur. 2 Sam. iii. 3.—xiii. 37.—xv. 8. The *Maachathites*, who are generally mentioned with the Geshurites, were probably a small neighbouring tribe, governed by its own chief. 2 Sam. x. 6. Their country was given by Joshua to the descendants of Manasseh, but was never subdued by them. Josh. xiii. 13. They were indeed reduced to a temporary subjection by Jair; but seem soon to have recovered their liberty. 1 Chron. ii. 23. Eastward of these states, probably lay the Land of *Tob*, to which Jephthah retired when driven from his father's house. Judg. xi. 3. Though all these states lay within the borders of the country assigned to the Israelites, yet we find their inhabitants called Syrians. 2 Sam. x. 6.

But the most celebrated district in this part of Syria, lay beyond the mountains on the north-east of Canaan, and extended eastward to the river Euphrates; of which *Damascus* was, for many centuries, the metropolis. The Syrians of *Zobah* formerly occupied this country; and in the days of David were a numerous and warlike people. The king of *Zobah* appears then to have had many of the neighbouring states dependant on him. His

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subjects must have been numerous, as on one occasion, David captured from his army a thousand chariots, seven hundred horsemen, and twenty thousand footmen. 2 Sam. viii. 3—13. David however completely subdued this state, and secured his conquests by placing garrisons in the principal towns. But these conquests were retained only a short time: for an adventurer, of the name of Rezon, collected a number of followers, seized Damascus, assumed the royal authority, and was an adversary to Israel all the days of Solomon. 1 Kings xi. 23—25. During the succeeding reigns, the Syrians of Damascus, which from the elevation of Rezon became the capital city, were often at war with Israel. They were subdued by Jeroboam II. but soon recovered their liberty, and leagued with Israel against Judah. This induced Judah to purchase the assistance of the Assyrian monarch; who besieged Damascus and reduced it, put its king to death, and transported the inhabitants to distant settlements. 2 Kings xiv. 28.—xvi. 5—9. This country continued subject to the Assyrians, till it was wrested from them by the Persians; from whom it was seized by the Grecians, under Alexander the great. After his death, a powerful kingdom was erected in Syria by Seleucus, one of his generals, of which Antioch was the capital. This, after existing two hundred and fifty years, was overthrown by the Romans and reduced to a province of the empire.

Damascus was an ancient town, situated about one hundred and sixty miles north-east of Jerusalem. It existed in the days of Abraham, whose steward Eliezer was a native of this place. Gen.

xv. 2. Tradition reports that it was built in the age preceding that patriarch; and that he reigned over it, before he settled in Canaan: a report hardly consistent with the accounts in scripture. It is placed in a very pleasant and fertile plain; well watered by a river, which modern travellers call Barrady. It rises in the northern declivity of Mount Hermon, and running eastward, is divided into three streams. These entering the town in different places, not only supply the dwellings with water, but plentifully irrigate the gardens and pleasure grounds, with which they are every where interspersed. Probably in the days of Elisha; there were only two of these streams; which were then called Abana and Parphar: and Naaman the Syrian could not conjecture, why the Jordan, which rose on the south side of Lebanon, should be more efficacious in curing the leprosy, than these rivers of Damascus, which issued from the north side of the same mountain. 2 Kings v. 12.

The Philistines inhabiting the south-west corner of the Land of Israel, and the Syrians being situated to the north-east, when the Hebrews were at war with both these nations, at the same time, they were placed in imminent danger. To this the prophet alludes, when he says, "The Syrians before and the Philistines behind; and they shall devour Israel with open mouth." Isa ix. 12.

The eastern boundary of this part of Syria is the *Euphrates*, a celebrated river often alluded to by the sacred writers. It rises in the mountains of Armenia; and, after a long course to the westward, turns to the south, and passing through Syria, Arabia and Chaldea, joins the *Tigris*, probably the *Hiddekel* of Moses, and

soon after falls into the Persian gulph. This river watered the terrestrial Paradise. Gen. ii. 14: and was the utmost eastern boundary of the territories which the Lord promised to put under the dominion of the posterity of Abraham. Gen. xv. 18. Their sway was to extend "from the river of Egypt to the great river, the river Euphrates." This promise was often renewed to the Israelites. Exod. xxiii. 31. Deut. xi. 24. Josh. i. 3, 4. The extent of this grant far exceeded the limits of the Land of Canaan, which the Almighty had previously promised to the seed of Abraham for "an everlasting possession." Gen. xiii. 14—17. Indeed, it was but for a short time, that the dominion of the Israelites reached this extent; but the promise was literally accomplished under David and Solomon his son. The former "put garrisons in Syria of Damascus; and the Syrians became his servants and brought gifts:" and the latter "reigned over all kingdoms from the river even to the land of the Philistines." 2 Sam. viii. 6. 1 Kings iv. 21. To this extended empire David alludes, when, speaking of Solomon, he says, "He shall have dominion from sea to sea, and from the river to the ends of the earth." Psal. lxxii. 8; that is from the Red Sea to the Mediterranean, and from the Euphrates to the desert of Egypt. Compare Exod. xxiii. 31. For, this being a noted river in those parts, it is frequently called by the sacred writers "The river," by way of eminence. It was over the Euphrates, that Jacob passed, when he withdrew from the service of Laban. Gen. xxxi. 21: and it is this river that so frequently occurs in the narrative of Ezra. iv. 10.—v. 3, &c. This also is probably the "river of Assyria,"

Jer. ii. 18, and "the river of the wilderness," Amos. vi. 14. And, as this stream watered the most populous and celebrated parts of western Asia, from which the Saracens and Turks sprang who spread such havoc among the professors of christianity, the Holy Spirit, in the Apocalypse, employs it to represent the country of these warriors. Rev. ix. 14.—xvi. 12.

Syria is also frequently used, by the sacred writers, in a sense that includes all the country which extends from the east of the Euphrates to the Tigris; and from its lying between these two rivers, is called *Mesopotamia*: Moses calls it *Padan-Aram*. In this country Abraham resided for some time, in his younger years; and here his brother Nahor and his nephew Bethuel continued to reside. Abraham therefore sent his servant to obtain a wife for Isaac, to "Mesopotamia, unto the city of Nahor." Gen. xxiv. 10. Thus also, though Moses repeatedly calls the country, to which Jacob retired from the anger of Esau, *Padan-Aram*; yet he styles Bethuel whose grand-daughters he married, a "Syrian." Gen. xxviii. 6, 7: and the prophet Hosea asserts that "Jacob fled into the country of Syria, and Israel served for a wife." (xii. 12.) The Israelites likewise were directed, in their public confessions, to say, "a Syrian ready to perish was my father." Deut. xxvi. 5. "The Syrians beyond the river" who assisted Hadazer against David were *Mesopotamians*. 2 Sam. x. 16. And Cushan Rishathaim, the first oppressor of the Israelites after they had taken possession of the Land of Promise, under whose yoke they groaned for eight years, was king of *Mesopotamia*. Judg. iii. 8-10.

ON
TRUST IN GOD.

“Trust ye in the Lord for ever : for in the Lord Jehovah is everlasting strength.”
ISAIAH XXVI. 4.

It is a peculiar and distinguishing excellence of real religion, that it is calculated to support and tranquilize the mind of its possessors under all the trials and afflictions of life. For religion, though it confers the most exalted happiness, and presents the most animating prospects, still it does not exempt from the common lot of man; a lot replete with distresses and ills and woes. In addition to the portion of suffering which all must experience, christians have trials of which worldly men are entirely ignorant, and enemies which never disturb their repose. But are they left in the midst of all their sources of tribulation, without sufficient grounds of hope and confidence in God? Have they not the promise of his presence, the sustaining, the sanctifying influences of his grace, and the exertion of his delivering power? Why then do christians in general anticipate affliction with so much dread? and why enjoy so little solid comfort under it? Because they do not trust in God with the requisite, the fully authorized firmness. Let them listen to the language of the Prophet, “Trust in the Lord for ever: *for in the Lord Jehovah is everlasting strength.*”

Trust in God is that exercise of faith which enables the soul to depend upon the omnipotence of God in conjunction with his love and faithfulness, and thus to preserve a settled confidence in him and solid peace, as much in the hour of adversity as in the hour

of prosperity. In this trust, two things are included.

1. Knowledge of the object of trust, of his sufficiency and his grace. The psalmist supplies us with this idea; “They that *know thy name,*” says he, “will put their trust in thee.” This holy trust proceeds from a clear and scriptural view of the divine character, as displayed in his word, and there held forth as the glorious object of trust. To trust an unknown God appears as inconsistent as to worship an unknown God. The one is absolute superstition; the other is absolute presumption. The trust of which the prophet speaks is the product of right apprehensions of God, right ideas of his glorious perfections, of his love and faithfulness, and of his ability to keep that, whatever it may be, which we commit into his hands. And the more we know of God, the more willing shall we be to trust him; because the stronger will be our conviction that we shall not trust him in vain.

2. Trust in God includes a conviction of the truth of his promises, and a persuasion that he will make those promises good to us. It proceeds from a view of his faithfulness in the fulfilment of his word. In his word, God has revealed his glorious character more clearly than through any other medium; and in his word those great and precious promises are recorded which constitute the ground of the believer's confidence. And it is when he believes those promises are true, and shall be fulfilled *in his own experience*, that he may be said to trust in the Lord. This is the very essence of trust. A firm persuasion that what God has promised, he will infallibly perform, and perform *to me*. Ne-

cessary to this is a clear discovery of the divine veracity, and the unhesitating lively confidence expressed by Moses, where he says, "God is the rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity: just and right is he." Now when the christian thus trusts in God, thus throws himself, so to speak, into the everlasting arms of the Lord Jehovah, he feels conscious that there is nothing but sin he ought to fear. He believes that his concerns are in his heavenly Father's hands, and though he may be tried much and long, he considers his trials as being all made to work together for his good. Hence he cultivates humble acquiescence in the divine will; being persuaded that the God he trusts is a God of infinite love and inviolable faithfulness: and that he shall live to realize all this God has promised to bestow. It is true, appearances may militate against the christian's faith. He may not see how deliverance out of present difficulties and distresses can be wrought for him; but he knows that the source of his confidence remains immutably the same, and that his hopes, resting as they do on an immovable basis, shall never be blasted. He still, therefore, keeps the eye of faith fixed on God, waiting for his salvation. Feeling his dependance on the Eternal Rock, he smiles at the tempest which threatens to devour him. Deep may call unto deep with voices loud as thunder; every wave and every billow the storm of tribulation can raise, may menace by its angry dash, to render his standing insecure; he continues unmoved and undaunted; and in the language of calm soliloquy exclaims, "O my soul! hope thou in God, for I

shall yet praise him who is the help of my countenance and my God." "The Lord will command his loving kindness in the day time, and in the night his song shall be with me." Instances might be adduced of those in whom the influence of this trust in God has been eminently exemplified, but our limits forbid our noticing them.

The prophet exhorts to the *perpetual exercise* of this trust in God. "Trust in the Lord *for ever*," that is, at all times, in all situations, and under all circumstances; if found in the path of duty, if regulated in our conversation and conduct by the word of God. Particularly,

We should trust in God in the hour of *temporal distress*. When our circumstances of a worldly nature are such that we are ready to anticipate the failure of all our temporal resources, *then* we should trust in the Lord. Even here, we have no reason to cast off our confidence; and the christian who firmly trusts in God will rest assured that ultimately he shall obtain deliverance. He leaves himself therefore in the hands of his heavenly Father, saying, "God will prove himself my God still. I dare not call in question his wisdom: I have no reason to doubt his faithfulness and love: I will cast all my care upon him, believing that he careth for me."

We should trust in God *when harassed by temptation and the workings of depravity in the heart*. Though the enemy of our souls would have us give up all for lost, though unbelief would suggest that we have no right to claim an interest in the promises, all not being right between our souls and God, and though our fears may increase on account of the fresh

discoveries we make of remaining internal corruption, still we ought not to remit the exercise of trust in God, because the ground of our trust in him remains the same. As this is the case when this trust is exerted, these exercises, trying as they are, lose their distressing influence. The christian's faith supports him in the midst of all. It is this that renders him triumphant over Satan. It is this that encourages him to give to the winds all his unbelieving fears. It is this that supports and comforts him, notwithstanding all his consciousness of unworthiness and remaining depravity. Foes without and within may beset him; but under its invigorating, stimulating influence, he repulses them, and rejoices in the confidence that his God is with him, and will assist him to obtain the conquest over all his enemies.

We should trust in God *when persecuted on account of our religion*. Does the reader begin to wonder? Does he ask, "Where are the persecuted to be found?" O that he could enter into the feelings of that husband and that wife, that parent and that child, that brother and that sister, whose bosom frequently heaves with anguish and whose couch is frequently watered with tears, as they are painfully taught that to be pious is to convert affection into hatred, and domestic peace into domestic war! Then he would be convinced that, though the faith and constancy of the followers of the Lamb are no longer liable to be tried by imprisonments, and tortures, and fires, still all the elements of a fiend-like opposition against them are in existence, and can, when the occasion calls, be brought into efficient action. Still, however, the

case of the sufferers is not comfortless. The language of the prophet to them is, "Trust in the Lord." Here you will find relief; yea more, you will find a source of peace and joy. No weapon that is formed against you shall prosper, and though the world in arms should rise up against you, having the everlasting strength of the Lord Jehovah on your side, all your enemies shall be defeated with shame and utter destruction.

It would be very easy to multiply particulars as to the special seasons when we should, if ever, put our trust in God, but let one more suffice: We should trust in God *in the time of prosperity*, when we sensibly enjoy the divine favour both in our temporal and spiritual circumstances. Had David thus trusted when he considered his mountain so strong that he should never be moved, it is probable he would not have cried out, "Thou didst hide thy face and I was troubled." Trust in God will humble the soul even in the midst of prosperity. It will remind the believer that all he has he owes to God, and hence he will be taught to acknowledge and adore him in all that he is favoured to possess. It will direct him not to set his heart on the world, but to fix it on that great and glorious Being to whom he is laid under obligations so numerous and so strong. Its language will ever be, "Trust in the Lord, and in him alone."

The prophet encourages to the perpetual exercise of trust in God, from the consideration that "*in the Lord Jehovah is everlasting strength*." The margin of our Bibles tells us that the original reads thus, "The Lord Jehovah is *the rock of ages*." The phrase denotes the everlasting

firmness of the divine nature, and the everlasting power of his strength. Numerous are the passages of scripture where God is called a Rock; and it may be in allusion, 1. To the rocks of Judea, where men and beasts were wont to resort for safety in times of danger; and 2. To those firm and solid places on which it is customary to build fortresses and other strong buildings. Now,

Is God a Rock for safety and protection? What abundant reason have the saints to trust him. Can any of their enemies, by secret subtilty or open attack deprive them of their hiding place? No; against this Rock the gates of hell shall never be able to prevail. What reason then is there to indulge desponding fears? Is not God all-sufficient still? Does his power decrease or fail? O then, continue to trust in the Lord.

Is God a Rock for solidity and firmness? What abundant reason have the saints to trust him! All the changes which so deeply affect us, have no influence whatever upon him, and were he to be assailed by a rebel universe, it would only afford him an opportunity to display his awful power in the destruction of all his adversaries. He is the same yesterday, to-day, and for ever. When every other rock shall give way, when worlds shall crumble into dust, and suns and stars shall shine no more, the Rock on which the christian depends will be found fully capable of sustaining him. Let him then strengthen himself in God. Rejoice in the Lord, ye righteous, and say, "Blessed be my Rock, and exalted be the God of the rock of my salvation."

What a ground of safety and happiness have the people of

God! "Happy art thou, O Israel: who is like unto thee, O people, saved by the Lord, the shield of thy help, and the sword of thy excellency; and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." Thy refuge is the eternal God."

How miserable is the condition of those who have no hope in God, and consequently no adequate source of comfort in the hour of affliction and sorrow! Is this the condition of the reader? Let me entreat him to rebel against God no longer. Seek peace through the blood of the cross. For you that blood was shed: to you the benefits it procures are freely offered. Be concerned that those benefits may be yours. Thus shall you enjoy that peace which will keep you in every time of difficulty and danger, and be enabled to indulge the prospect of future and eternal felicity.

W.

A.

—◆—

THE PERFECTION
OF
REVELATION,
IN THE
REASONABLENESS OF ITS RE-
QUIREMENTS; AND ITS
HAPPY EFFECTS.

—

"The statutes of the Lord are right, rejoicing the heart."—Psa. xix. 8.

It has often been said, "that vice is its own punishment, and virtue its own reward:" and doubtless there is much truth in the maxim, corroborated by the word of God. "The wicked are like the troubled sea." "There is no peace, saith my God, unto the wicked." But "wisdom's ways are ways of pleasantness and all her paths are paths of peace:" so speaks the psalmist,

"The statutes of the Lord are right, rejoicing the heart."

The Holy Scriptures contain a complete revelation of the will of God: all that he would have us know, and all that the Lord would have us do, in connection with our best interests. Our holiness and happiness, we reasonably expect to find in a book professedly written under the inspiration and superintendency of the all-wise God. We are not disappointed therefore, when we meet with those declarations of the divine will, enforced by the most solemn and awful sanctions, called *Statutes*; which signify legislative enactments. Hence the use of the word as generally applied to Acts of Parliament which are called statutes.

The term comprehends more than a precept or duty, often including matters of privilege, and whatever is established by the power and authority of law. As it applies to the will of Jehovah, it may respect all his appointments, both as the precepts to be regarded by us, and the privileges and blessings which he bestows upon us. The former appears in the form of law; the latter is contained in promises and blessings. David speaks of "walking in God's statutes;" thus comparing them to a road, an high-way; and, viewing them as the rule of his conduct, says, "I will delight myself in thy statutes: thy servant did meditate in thy statutes." When it is considered that the principal part of divine revelation in David's time consisted in what is contained in the five books of Moses; it is very probable, that the Levitical institutions were particularly in his view; as these constituted, with the decalogue, the civil as well as the ecclesiastical polity of the kingdom of Israel.

The authority by which the divine statutes are enacted admits no question; they are the statutes of the Lord, the Creator and absolute Sovereign of the universe. Infinite wisdom framed all the laws of his empire; they proceed from the Sovereignty of him who is infinitely holy, and just, and good. Impressed with the idea of majesty so overpowering, the apostle beautifully demands, "Who hath known the mind of the Lord? or who hath been his counsellor? for of him, and through him, and to him are all things; to whom be glory for ever." Rom. xi. 34, 36.

It is Jehovah's prerogative to prescribe and appoint the way and manner in which he will be worshipped, the terms on which he will grant pardon to sinful men, and accept them as righteous to life everlasting: to institute and appoint the means by which he will exercise and display his mercy and grace; as well as the description of persons who shall be the objects of his favour, or the victims of his wrath. All that God has revealed of his will in the sacred page, in relation to man's recovery and salvation, the laws, ordinances and precepts by which he governs and will act towards mankind in the present state, in order to prepare them for the future judgment and their everlasting destiny, are comprehended in the statutes of the Lord. It does not come within the compass of our limited space, to give even a succinct enumeration of these statutes. Suffice it to say that the Bible is the statute-book of heaven, the law of God's dispensation of mercy, through the Son of his love, and the way of acceptance through faith in the testimony of God concerning him. It contains the whole sum and substance of our moral obligations:

our duty to God and man; and according to these statutes the final sentence will be passed in the great and approaching day.

There is an admirable fitness and propriety in all God's statutes to answer the ends and purposes of his moral government; they are right. They perfectly accord with the rational and intelligent nature of the creatures to be governed by them. There is nothing in them contrary to right reason: however some things may be above and beyond the reach of unassisted reason. This must be so in the very nature of things; a finite creature cannot comprehend infinity. The divine nature, essence and subsistence; the omniscience and omnipresence of the Deity, are subjects far above all human comprehension; but it is highly reasonable that Jehovah should possess such perfections. Indeed nothing seems more revolting than the thought of its being otherwise. How many things exist in the kingdoms of nature and providence, too mysterious to be developed by human sagacity, baffling the utmost skill of philosophy, and teaching vain man that would be wise how much his powers are circumscribed within limits so diminutive, that in comparison with the infinite mind—*he is less than nothing and vanity*. The all-wise God has not told us all the reasons of his conduct and dispensations towards us; but we are not from thence to infer that his appointments are merely arbitrary; but founded upon that fitness and propriety which necessarily must result from infinite intelligence. If there were nothing mysterious or above the reach of human reason in the Bible we might be even tempted to doubt its heavenly origin; as thereby we should

want that analogy which characterises God's other works, and that also on a subject which in its own nature is beyond the reach of the senses. There is nothing however in the admission of the mysterious nature of some things in the statutes of the Lord inconsistent with their general character, that they are plain and perspicuous. In all those things which are essential to our salvation—in every subject connected with our obedience to God, and duty to one another—nothing is plainer than the divine oracles. The wayfaring man need not err therein. It only requires a teachable disposition and an honest heart to understand God's statutes. Humility and sincerity under divine influence can never greatly err in reference to them. They are all right in the view of such a mind. Pride and prejudice and passion may throw a veil of obscurity over the plainest things, and to such they may appear mysterious; but we must remember that the wise are often taken in the net of their own craftiness: that to be truly wise we must become fools in our own estimation: and while some things are hidden from the wise and prudent they are revealed unto babes.

The statutes of the Lord are right, and commend themselves to our regard, as they comport with our several obligations and relations to God. Look at the moral law, for instance. Could any thing less than supreme affection to God and obedience the most prompt and entire, be consistent with the relations and obligations of intelligent creatures to their Creator? And is it possible, in the nature of things, that a Holy God should require any thing less than that law demands? The voluntary forfeiture of man's moral

rectitude cannot cancel an indispensable obligation. If man is changed by his apostacy, God remains unchangeably the same. Truth and righteousness are immutable; and from the perfection of the divine nature in his essential holiness, he cannot enact laws and statutes to tolerate sin. The statutes of the Lord therefore must be right in the justice and equity of them. "I esteem all thy precepts concerning all things to be right: and I hate every false way." Though mankind are not dealt with according to the strictness and rigour of the moral law, it still remains as the standard, the great rule of moral conduct. It shews how low we have fallen, and cuts off all hope of justification by works of the law. It never can justify the ungodly, but it shews our need of justification; and by its dreadful penalties alarms our fears, that we may flee to Christ the sinner's substitute and the soul's refuge, even to him who is the end of the law for righteousness to every one that believeth. A new law of liberty is revealed in infinite mercy to fallen man; which, without abrogating the indissoluble claims of Jehovah to perfect obedience, lays the foundation for the exercise of that grace, which justifies freely from all those things from which none could be justified by the law of Moses. And, under the influence of a principle the most powerful and operative, Divine love, shed abroad in the heart by the Holy Ghost given unto us, it secures an obedience equal to its demands, under the administration of Christ; so that the righteousness of the law is fulfilled in those that "walk not after the flesh but after the spirit." Rom. viii. 1—4. "Love is the fulfilling of the law." Rom. xiii. 10.

The statutes of the Lord in all respects are worthy of God—so reasonable, so holy in their nature and end. Their awful sanctions, on the one hand, by threatening the impenitent and incorrigible with punishment, restrain vice; and by promising blessings to the penitent and humble believers, on the other, promote virtue and inspire holy principles and practices. In all these respects, we see an admirable fitness and propriety in the Holy Scriptures, as containing all those divine enactments, laws and regulations by which the Sovereign of the world governs his creature man, and deals with him in all the glorious purposes and designs of his unspeakable grace.

The voice of rejoicing and salvation is in the tabernacle of the righteous. The statutes of the Lord yield joy only to the obedient heart, to those who obey from the heart the form of doctrine delivered to them from God in his word, and under the influence of his Spirit, believe with the heart unto righteousness. Persons of an opposite character derive no joy from the scriptures. They would rejoice if God had given no statutes. They desire not the knowledge of God's ways. This is the core of infidelity. It is to allay the guilty fear resulting from the dominion of sin, that many fly to the dismal regions of scepticism; where the poor victim falls a prey to mental misery and exhibits to those around him a dismal proof that, when the statutes of the Lord cease to bind the conscience, every band is broken which unites man with his species; and a man under no moral restraint, is dreaded as a being that throws fire-brands, and arrows and death. While of the saint it is written, "Great peace

have they that love thy Law: and nothing in it shall offend them." Esteeming all God's precepts concerning all things in them to be right, and hating every false way;" they enjoy a sacred tranquility. How many an humble and penitent heart has rejoiced in the hope of revealed mercy in Christ Jesus—and believing, rejoiced with joy unspeakable and full of glory! How often have the privileges and blessings of the new covenant rejoiced the heart of God's people under the greatest weight of temporal afflictions and trials: justly valuing the all gracious enactments of the divine will, which pardons the criminal, saves him from punishment; nay more, the grace which confers adoption into God's family, and makes the believer a joint heir with Christ his Lord.

It is an awful indication of a distempered mind when the mercy which God's statutes reveal, the promises and blessings they impart, afford no joy to the heart. Let the reader examine himself on this point. Do they afford joy to me? Can I rejoice in Christ Jesus as my Saviour? Do I delight in the law of God after the inward man? Happy Christian! Go read your blessed Bible, familiarize it by frequent prayer and meditation. Its truths will rejoice your heart: you will see that every thing is right, fit and proper: you will find nothing but a bad heart disposed to question the propriety of any of its requirements. "Write thy law upon my heart," will be your daily cry; "Thou shalt guide me by thy counsel, and afterward receive me to glory." How the dying christian is supported! Flesh and heart fail, but God is the strength of his heart and his

portion for ever!!—Poor deist! thou hast no hope! thou hast rejected the Bible; and all is uncertainty—all is darkness!

PHILOS.

CORRESPONDENCE.

ON
VISITING THE INFECTIOUS;
AND ON
CHURCH OFFICERS.

GENTLEMEN,

If you have nothing more to the purpose, please to accept the following answers to the fifth and sixth queries, published in the eighth number of your Miscellany, page 293.

Query 5. "How far is it the duty of a minister or member of a church to visit sick persons when requested, if the disorder is infectious, or reported to be so?"

Answer. Where there is no express direction of scripture to regulate our conduct, we are at liberty to act according to circumstances, in harmony with the general precepts and spirit of the gospel. To visit the sick is evidently a work most agreeable to the benevolent and sympathetic spirit of christianity. If the sickness however be infectious, prudence would dictate caution, both as to the propriety of going, and as to the choice of situation when with the sick person. If the diseased be acquainted with the truths of religion, and supported by them in the prospect of death, visits would be less necessary; and, if they could not be made without great apparent danger, the visits of friendship might be excused.

If, on the contrary, there should be reason to fear that the diseased is not prepared to die, and, in the immediate prospect of death, desires the counsel and prayers of some christian friend, it would scarcely accord with the gospel to refuse these. The probability that the present may be the last hour of life to the sick person, and the only period left him to embrace the gospel and prepare for heaven, and that, if this be neglected, he must be miserable for ever, would justify a disregard to the cold suggestions of fear, and

even prudence itself might give place to the superior exercise of faith. A case of this kind would seem to be one of the most proper to induce the christian to venture into danger, trusting in the care of his heavenly Father, and saying with Luther, "I am immortal till my work is done." This line of conduct would be above the reproach of folly and imprudence, and might probably be pursued in many cases without any personal inconvenience. This benevolent and christian course was pursued by several of the ejected ministers, at the time of the great plague in London. While many of the conformists fled, and left their flocks in time of danger, their lack of service was supplied by men whose names were cast out as evil. In these pious engagements, the Lord watched over his servants and delivered them from the noisome pestilence: and, though a thousand fell at their side, and ten thousand at their right hand, only with their eyes did they behold it.

But, suppose the christian, in directing a dying sinner to the Lamb of God that taketh away the sin of the world, should fall a sacrifice to his labours of love; this would be no serious evil to himself. The reflection that he was in the way of duty would cheer his dying moments much more than is, in the enjoyment of life and health, he should reflect that, through his cold speculations an immortal soul had perhaps perished for ever. What christian does not envy the situation of the amiable Howard, though he fell a sacrifice to his own philanthropy, in visiting a young lady in an infectious fever?"

Query 6. "What officers are necessary to conduct the affairs of a christian church in a scriptural manner? And what are the respective duties of each?"

Answer. The subject brought under consideration by this inquiry is of an important kind; and it has received additional interest from the appointment, in some communions, of church officers unauthorized by the volume of inspiration. The invention of hierarchies, unknown to the sacred writers of the New Testament, has caused the creation of many officers equally unknown to them. In the first age of christianity, there seems to have been several officers in the church, which were not intended to be perpetual, but were peculiar to that age. Of

this number, we consider the apostles and prophets, the workers of miracles, those that had the gifts of healing and the diversities of tongues, enumerated with others in 1 Cor. xi. 28. To these may also be added the evangelists, mentioned Eph. iv. 2. Excluding these officers from our consideration, as peculiar to the time when miracles were not uncommon, there will remain in the texts referred to *teachers, helps, governments and pastors*. Pastors and teachers seem to refer to the same persons, and in Tit. i. 5—7, they are denominated *elders and bishops*. "Governments," Dr. Whitby says, "are almost generally supposed to refer to the rulers of the churches planted by the apostles, and are sometimes styled bishops. Acts xx. 28. Sometimes guides or rulers, Heb. iii. 7 and 17: and sometimes presidents or prelates, Rom. xii. 8. 1 Thess. v. 12." If this is the meaning of the word governments, the persons designated by it are the same as elders or pastors, mentioned above. Dr. Lightfoot supposes that these governments were men that had the gift of discerning spirits; if so, they should be classed among the officers that have ceased from the christian church.

By the helps mentioned 1 Cor. xi. 28, we understand the same as are in other places called *deacons*. The Levites by the Jewish writers, were called the helps of the priests, and it is probable that the apostle here represents the deacons as the helps of the apostles and bishops. If this account is correct, there are now only two permanent offices in the christian church. The persons who fill the first of these offices are called bishops, or elders or pastors, and they who sustain the other are denominated deacons. With this perfectly agrees the apostle's enumeration of church officers at Phillipi. "Paul and Timotheus the servants of Jesus Christ, to all the saints in Christ Jesus which are at Phillipi, with the bishops and deacons." Phil. i. 1.

Perhaps it will be asked, whether there is not a distinction made, in the scriptures, between preaching and ruling elders. This distinction has sometimes been made; but with all deference to those who differ in opinion, it is thought to be without scriptural authority. There probably were, in the primitive church, some aged members remarkable for their wisdom and prudence, who, though they possessed not abilities to preach the word, were

ordained elders. The only passage that favours this supposition is 1 Tim. v. 17, and even this, some good commentators consider merely to distinguish between those elders that were remarkably laborious, and others that were less so. But, supposing it to allude to some that did not preach, it by no means follows, that they exclusively, or chiefly, were the rulers of the church. On the contrary, whenever the act of ruling is referred to, excepting in the above text, it is evidently united with such expressions as naturally lead to the conclusion that, the preaching, were also the ruling elders. See Heb. xiii. 7—17. 1 Pet. v. 1—4. And, even in the text of Timothy, they are represented as especially worthy of double honour, who, in addition to ruling well, labour in word and doctrine.

Again, it may be asked, whether a plurality of elders is not necessary to conduct the affairs of a christian church in a scriptural manner. It is very apparent that in some churches, mentioned in the New Testament, there was a plurality of elders. Acts xiv. 23. This probably is not mentioned as a circumstance that must necessarily be imitated. This seems the more probable, as in the seven Asiatic churches, mentioned in the former chapters of the book of Revelation, the angel or minister of each church is addressed in the singular. If there had been a plurality of elders, is it not probable that they would have been addressed in the plural? Where one elder or pastor is sufficient, for the extent of the church, there does not appear to be a necessity for the appointment of more. Hence we learn that one or more elders, with a suitable number of deacons, are all the officers that are necessary to conduct the affairs of a christian church in a scriptural manner.

The duties of elders or pastors are plainly pointed out in the New Testament. These indeed are sufficiently indicated by the several names appropriated to them. As bishops, they are expected to exercise a general superintendence, for the benefit of the respective flocks, over which the Holy Ghost hath made them overseers. Acts xx. 28. As pastors or shepherds, they must feed the flock of God which is amongst them. 1 Pet. v. 2. As elders and presidents, it is proper that they should preside, both at the public and private assemblies of the saints, not as lords over God's heri-

tage, imposing their own imaginations on the attention of the people; but to illustrate the laws of Christ, and scripturally to contend for their observance. Hence it is necessary for elders to be men not to be despised for want of wisdom, prudence and experience. See 1 Tim. iii. 1—7. Tit. i. 5—9.

The duties of deacons are not so particularly marked and specified in the New Testament; yet, there are such general directions as may enable us to ascertain these. Deacon is a greek word, which, in our common translation, is sometimes justly rendered a minister or servant. It appears that in the primitive church, females, as well as males, were appointed to this office. Hence Phœbe, mentioned in Rom. xvi. 1. was a servant or deaconess of the church that was at Cenchrea. The institution of this office is recorded in the sixth chapter of the Acts, whence it is evident that the deacons were at first appointed as helps to the Apostles, to superintend the daily administration to the necessities of the poor. Though this was an extraordinary occasion, it was not intended that the deacon's office should cease with this extraordinary service. But, as somebody must of necessity take care of the secular concerns of the church, deacons were perpetuated to attend to these things. They are to manage all money concerns; to receive the collections for the ministry, and for the poor; and wisely and punctually and piously to distribute them; that the minister be nourished, not starved; and, that the poor may be relieved tenderly, and not upbraided with their destitute condition. Let the churches then choose faithful men, well qualified for this work; and, let those who are chosen look well to their own work, that they may purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus. J. C. D.



ON

RESTORING THE FALLEN.



GENTLEMEN,

THE passage, referred to page 338 of your last number, contains a very important apostolic precept. It is: "Brethren, if any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness: considering thyself, lest thou also be tempted." Gal. vi. 1. On this text

"several of your constant subscribers" request "a few plain practical observations;" and think that they might form an useful article in your miscellany. As I fully co-incide in opinion with them, I send you the following hints; and leave it to you to decide whether they are, or are not, adapted to edify your readers.

The church of Christ on earth is composed of imperfect characters; differing indeed in their degrees of advancement in the christian course, but all exposed to the danger of being led astray by ignorance, passion or temptation, into conversation or conduct inconsistent with their holy profession. This the apostle assumes of those who are spiritual and are therefore exhorted to restore the fallen, as well as of those who are actually overtaken in a fault. And both history and experience prove the truth of the assumption. The greatest of saints have too often furnished melancholy instances of its certainty. And few churches, however lively or circumspcct, but have frequent occasion to mourn over one or another of their members, who by yielding to some unexpected temptation, and swerving from the path of duty, brings reproach on the cause of Christ, and guilt on his own conscience; who, sensible of the injury he has done to religion, or stupified by sin, loses his relish for divine things, and withdraws from the means of grace.

Now what is to be done in such a case? Must the unhappy person be suffered to hide himself in the crowds that know not God, and to make a final shipwreck of faith and a good conscience, without any effort to prevent his eternal ruin? Common humanity forbids it. That love to immortal souls, that sincere anxiety for the prosperity of the Redeemer's kingdom, which animate every sincere christian will induce him to use every means to restore him who has been thus overtaken in a fault, to peace with his offended Maker, to tranquillity of mind, and to his place and usefulness in the church. To accomplish this however, in the most effectual manner, would require considerable knowledge, great command of temper, deep insight into the human heart, ardent love to God and his cause, and a sincere and tender affection for the offending party. Persons possessing these qualifications in some good degree, are the proper instruments to be employed in endeavouring to restore a fallen brother: and these are probably the characters

intended by the apostle in the term *spiritual*. To these then the exhortation is addressed, "Restore such an one."

But much, very much of the success depends on the manner in which the attempt is made. It is too natural for man, unless his heart be duly subdued by divine grace, to play the tyrant when he has, or imagines he has, any superiority over his associates: and when a person is overtaken in a fault; it certainly degrades his character and places him, for the time, below his brethren. It will be well if he do not, in such circumstances, find many very willing to let him feel his inferiority. Some will irritate his feelings by a haughty distant carriage and harsh expressions, and by unnecessarily aggravating his offence; while others will insult him by a supercilious pity, which at once tells him how low he is fallen; and how high the reprover supposes himself to stand above him. This however is not the mode recommended by the apostle. He exhorts those who are spiritual to restore such an one "in the spirit of meekness." This implies gentleness of manner as opposed to violence or harshness, affection of heart instead of rancour or bitterness; a disposition to give every extenuating circumstance its full weight, and to make every allowance for weakness, inexperience, inadvertence or precipitation. The exercise of a spirit of meekness in cases of this nature requires the heart of him that undertakes to restore his brother to be wholly influenced and his words and actions all guided, by that charity "which suffereth long and is kind, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things." In this spirit the attempt at restoration ought to be made; and if thus conducted, it will, under the blessing of God, often prove successful.—But an opposite spirit and conduct too frequently either hardens the offender or drives him to despair; and thus defeats the object intended to be accomplished.

The motive assigned by the apostle is a very reasonable and a very powerful one. It is founded on the golden rule of our blessed Saviour: "All things whatsoever ye would that men should do to you, do ye even so to them." Were it impossible for me ever to be overtaken in a fault, yet equity

would require that I should treat those that are with meekness and affection; because, supposing that I could be placed in circumstances like theirs, I certainly should desire to be so treated. But, when I am actually exposed to the like calamity; and may myself to-morrow be overtaken in a fault, the reflection comes home to the heart. Policy and self-interest join with equity in prescribing a gentle, meek and tender treatment of an erring brother: that should I be placed in similar circumstances, I may be treated with gentleness, meekness and tenderness. "For the same measure that you mete withal, it shall be measured to you again; good measure, pressed down, and running over, shall men give into your bosoms."

Let every christian then who loves his Saviour, and the souls of his brethren, and who would wish to be brought back to the flock of Christ if he should unhappily be induced to wander from it, be ever ready to restore those who are overtaken in a fault, and very careful to perform this act of sacred affection, "in the spirit of meekness, considering himself, lest he also be tempted."

S. O.

Sep. 1, 1822.

QUERIES.

GENTLEMEN,

By inserting in your Miscellany the following Queries you will much oblige
Spalding, Your's respectfully,
Sept. 10, 1822. J. C.

1. What would be the path of duty for a Baptist minister, if a Methodist, who, by his walk, conversation and conduct, gives convincing proof that he is created anew in Christ Jesus, should apply to be baptized?

2. Supposing the minister satisfied with the applicant's profession of faith in Christ, yet requires of him an explanation of his future conduct before he will baptize him, will he not require more of him than Philip did of the Eunuch? and be more inquisitive than the scriptures warrant?

3. If the minister refuse to baptize such a person, will he not be guilty of "forbidding water?" and preventing a person being baptized who has received the Holy Ghost as well as himself and those to whom he does administer the ordinance?

4. Which would be the most likely to promote the cause of the Baptists, remove the prejudices of the Pædo-Baptists, and induce a general observance of the ordinance; baptizing every person who professes faith in Christ, whether Methodist, Independent or Churchman,—or administering the ordinance to those only who will become members of a Baptist church?

GENTLEMEN,

I have, for a considerable time been a teacher in a Sunday School where the regular and early attendance of the teachers is enforced by certain fines fixed by the rules of the school; and I have often been grieved to observe that when these fines have been demanded, it has led to unpleasant disputes and disagreeable bickerings. The observation of these scenes has led me to request that you would insert the following queries in your next number, and entreat some of your experienced correspondents to favour you with their opinions on the subject.

1. Is it consistent with the spirit of the gospel, that the due attendance of Sunday School Teachers should be enforced by pecuniary fines?

2. Is it proper that these fines should be collected at the close of divine worship on the Lord's day?

3. What other method, preferable to fines, can be adopted to ensure a proper attendance?

A SUNDAY SCHOOL TEACHER.

Lincolnshire Fen.

Aug. 1822.

PLEASING APPEARANCES

AMONG THE

CONTINENTAL JEWS.

GENTLEMEN,

IN perusing the fourteenth Report of the London Society for promoting Christianity amongst the Jews, read at their Anniversary, May 3, 1822, I was much struck with the evident increase of the spirit of inquiry respecting religion among the descendants of Abraham; and hailed it as a token for good. I have collected a few of the interesting facts; and hope, if you lay them before your readers, they will excite to earnest prayer that to this people, who are beloved for their fa-

thers' sake, a Deliverer may soon arise, and turn away ungodliness from Jacob; that so all Israel may be saved.

"I can hardly describe," says M. Becker, the Society's agent in Poland, "the joy I had, after conversing with several Jews, at— One of them was a Rabbi and just engaged with his pupils, nineteen in number. Though I shewed myself unwilling to detain him, yet he desired me to take a chair, and we had at least half an hour's conversation, on the subject of the first coming of the Messiah, on the absurdity of the Talmud, &c. before his pupils. When Mr. Way had been here, a few years ago, he had given him a copy of the Prophecies and a New Testament, which he still preserved; and said he had read them with consideration. He asked whether I had no new publications; and wished very much for a New Testament for some other person, which I gave him; and also some tracts. We took leave, as affectionately as if we had been brothers."

"At— I arrived the following day: being detained there for twelve hours by the post, I had another conversation with several Jews, which greatly rejoiced my heart. One was a fine young man who had studied under the Rabbi in that place. The modest look of this man, his amiable countenance and his whole character testified his sincerity of mind. He wished to have a New Testament; and I am sure he will make good use of it. The Rabbi and the son of the landlord desired me to give them one too: they both would be satisfied with one. I fulfilled their desire."

The agent of the Society at Warsaw, visited Praag, a ruined fortress on the other side of the river Vistula, most of the inhabitants of which are Jews. Here the Rabbi declined any conversation with him, and refused to accept his books. He was however more successful with others. "The first day of the feast of Tabernacles," he says, "I called on a young Jew with whom I have formed an acquaintance. He introduced me into a large company of Jews and Jewesses, assembled in a Tabernacle. I was received with the greatest politeness; and soon after I was seated, he began to speak of the Messiah. I immediately seized the opportunity and shewed them the offices of the Messiah. They heard me with the greatest attention; and when I had finished I told them that if they wished to read

something about the Messiah, I had got printed cards which would gratify their desire. As soon as I took them out of my pocket, all the persons in the Tabernacle came to receive them. Indeed the only refusal that I have experienced was from the Rabbi." And even this Rabbi, we are informed in a subsequent letter, afterwards read the New Testament with one of his pupils who had purchased it.

On the Jewish market, at Warsaw, lives an old Jewess who keeps a shop. "To this shop," Mr. M'Caul the agent observes, "I go once every week. As soon as the neighbours know that I am there, the shop is filled with Jews asking for cards, tracts, &c. The women especially, even those who cannot read are very anxious to obtain them; and say that they will procure somebody to read for them. I have found very many persons inclined to christianity, but afraid to declare themselves openly; though some have applied to me, desiring to receive instruction and to be baptized."

At the great fair at Warsaw, to which many Jews resort from distant parts of the country, Mr. M'C. went into the fair and presented a tract to a Jew, who immediately began to read it to his brethren. In a few minutes, they recognized the donor, and instantly surrounded him, requesting tracts. For a few of the first days, he distributed twenty or forty a day; but towards the close of the fair, the applicants became numerous and eager, and his lodging was crowded from morning to night. Many of them were teachers, and solicited tracts for the use of their schools. In five days, he distributed seven hundred and seventy-five tracts, and was visited by four hundred Jews of both sexes and all ages. He was cautious in giving away New Testaments, but endeavoured to sell them; believing that a Jew values more what he buys than what he receives gratis. He sold a few.

But the greatest avidity to obtain information was displayed by the Jews at Posen, in Prussian Poland. The agents here obtained sanction of government and commenced operations. "We gave a few tracts," they say, "to some Jews who were passing by. They began to read them before the window. This attracted other Jews who came in to request some for themselves; and in a few minutes about thirty Jews were gratified. The news spread like wild-fire. In less than

ten minutes after we began, our room was completely filled, and the hall the same, while a considerable crowd stood before the house—all clamorously asking for tracts. We gave away about one hundred; but the crowd became so great that in self-defence we were obliged to stop. On Monday, it would have been the same, had not the government kindly sent us a soldier, who assisted us in keeping order by admitting only few at once into the room. This lasted from half-past eight in the morning till twelve at noon. Tuesday the concurrence of the Jews was nearly as great as on the preceding day. On the whole, three hundred tracts, thirty New Testaments, and two hundred copies of a sermon on the conversion of the Jews, were distributed amongst the people of that nation, during these few days." The same eager crowds collected on most days of the following week; and the same precautions were necessary to prevent the missionaries from being trodden down by the multitudes of the Jews who were pressing on them to obtain information respecting that Saviour whom their fathers had rejected. Their stock of books was speedily exhausted; but this did not prevent the Jews from applying for instruction. They came every day to converse upon the christian religion; frequently to the amount of seventy in one day. They listened to the missionaries with great attention, and without the least contradiction; stating their objections with the utmost mildness. The spirit of enquiry seized some of the young men who study with the Rabbi, who assembled at night to read the New Testament and examine the proofs of christianity. Even various Rabbis sent to request the loan of the New Testament; and some travelled a great distance to obtain this gratification.

Accounts of a similar nature have been received from Leipsic, Dresden, Frankfort and many other places. The Jews are eager for instruction, exhibit great docility of mind and mildness of disposition, and in many instances profess a persuasion that Jesus is the Christ. Many of the last description, being wholly dependent on the Jews for support, were prevented from making an open profession; but not a few of different classes in society had publicly embraced christianity, though it has exposed them to great hardships. This has been the case particularly at Frankfort.

Such is the report of the agents of the society as to the state of mind and readiness to examine the claims of christianity among the seed of Abraham, in these parts of the continent. Should any suspect that the zeal of the writers for a favorite cause had rendered them too sanguine in their statements; such suspicion must vanish before the authority of highly respectable persons unconnected with the Society. Dr. Pinkerton affirms that, "in a district comprehending Prussian and Austrian Poland and a part of Turkey, there are at least three millions of Jews; among whom there is an unusual spirit of enquiry upon the subject of christianity, and a readiness to receive the New Testament, which surpasses expectation. Drs. Henderson and Patterson, who have lately traversed this district under the sanction of the Bible Society, state that, at one place where sixteen thousand Jews reside, they found a Bible Society in active operation, to which the Jews subscribed, and not only purchased the Old Testament, but seemed anxious also to obtain the New. They observe also that in their progress, they were furnished with the most convincing proofs of the eagerness of that people to receive and read the testimony of the Messial. In one place, their lodgings were almost besieged by the Jews applying for Hebrew New Testaments; and in a settlement of Karaite Jews, they found the New Testament, not only in general circulation, but read without prejudice, and spoken of by the Rabbi himself, before a large company, in terms of the highest respect. The venerable Leander Van Ess, whose testimony claims the highest respect, confirms these statements, and adds "It is a most pleasing appearance of our times, that an almost general stir is observable among the Jews: and, although we cannot expect that many will immediately make a public profession of christianity, yet the Lord seems to be preparing their minds, by a slow but certain progress, for the reception of the gospel. I have lately had several most gratifying conversations with Jews, on their way to Frankfort fair." Senator Von Meyer of Frankfort, well known as the liberal and enlightened promoter of every good object, writes thus, in April 1821. "Many Jews of the class of teachers and without fortune, for the greatest part strangers, are now unexpectedly applying for reception into the church of Christ. This occurrence differs

widely from former conversions of Jews in Germany. Hitherto some individuals went over from the Jewish to the Christian church of the place in which they lived, mixed among the other christians, and remained without influence on their own people. But all the present converts go over with a desire to become apostles of christianity among the Jews. Hence appears their sincerity, and the mercy of God now-revealed."

May the pleasing anticipations which these accounts naturally excite be, in the Lord's own time, fully realized. SELECTOR.

VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c. &c.

AN INDIAN JEWISH SYNAGOGUE.—

I followed him down a narrow back street, through a dark and dirty entrance, and up a stair-case, the lower half of worn brick, that above of broken ladder-like wooden steps, into an antichamber filled with slippers; from whence, after rapping at a half-closed door, we were admitted into a dismal looking room, where such day-light as found its way, was broken and obscured by the dull and feeble light of several mean lamps of oil. Round this chamber, sat about fifty venerable-looking figures, in large robes of white, with turbans, out of the centre of whose muslin folds the short top of a crimson cap was just visible. One of them stood up at a raised reading-table near the entrance; and opposite him was fixed against the wall, a sort of plain wooden press, looking like a half book-case.

Of those seated round the room, some were aged, with long silver beards, some middle aged, with beards black or red, curling or bushy; their complexions differed, from olive even to fresh, and they were in general very handsome. Although their dress and style of sitting, save that they used a broad raised bench, was Asiatic; still they appeared totally unlike not only the Mahometans of India, but also those from Asia Minor, who visit our Indian Ports. At the sounding of a small bell, he at the table began reading to them from an ancient manuscript volume; and the eye of every one was immediately riveted on small written or printed books, with

which each, even a boy among them, was provided.

Here, without temple, and without altar, giving mournful evidence of the truth of those very prophecies, the Divine Interpreter of which their fathers rejected, and the past accomplishment of which they still deny, here was a stray flock of the lost sheep of Israel.

Unhappy race! Cursed be the man who believing your origin and history, should in a bigot's zeal look on you with that insulting pity which partakes of scorn. Ye were, ye are, our elder brethren. We know that arm, which scattered you with fury, will gather you with great mercy.

Is this mean chamber your temple? Do these dull lamps supply the mystic branches of your golden candlestick? Your tabernacle and ark of the covenant, is it thus poorly you possess them? The altar of incense, the mercy-seat, are they gone? And do ye, whose forefathers went up in open state, through the gate Beautiful, into that temple so familiar to you by description, so dear in cherished recollections of it,—do ye steal through your dark entrance to your degraded worship? Dry up your tears; still press the law and the prophets to your bosoms. Seventy years before the destruction of your second temple, the foundation-stone of your third was laid; was laid in the sepulchre of a crucified Saviour: He too is the key-stone of its loftiest arch, where he sitteth on high, a King of glory, triumphant over sin and death; a Prince of Peace, making intercession for you; a God of mercy, waiting to be gracious!

Sketches in India.

AN ENGLISH HEATHEN.—Incredible as it may sound, reader, there is, at this moment, a British general in the Company's service, who observes all the customs of the Hindoos, makes offerings at their temples, carries about their idols with him, and is accompanied by fakirs, who dress his food. He is not treated as a madman, but would not, perhaps, be misplaced, if he had his idols, fakirs, bedas, and shasters, in some corner of Bedlam, removed from its more rational and unfortunate inmates. *Ibid.*

BONAPARTE'S RELIGION.—The following little anecdote records the sentiments of this extraordinary man on a most important subject, at a season when he had learnt by experience the uncertainty of all worldly greatness.

It is given in the words of the surgeon who attended him at St. Helena.

"I saw Napoleon in his bath. He was reading a little book, which I perceived to be a French New Testament. I could not help observing to him, that many people would not believe that he would read such a book; as it had been asserted, and credited by some, that he was an unbeliever. Napoleon smiled, and replied, 'That is not however, true; I am far from being an atheist. Religion is a great consolation and resource to those who possess it; and no man can pronounce what he will do in his last moments.'"

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

July 27, 1822, died JOSEPH GREEN, in the twenty-second year of his age. He was an amiable, promising young man, and highly esteemed in the church and in the world. From his childhood, he was serious and regular in the whole of his behaviour, very affectionate and obedient to his parents; and little carried away with the vanities of the world. But, though his natural disposition was thus amiable, and greatly improved by his being brought up under the means of grace and regular attendance in the sabbath school, yet, when it pleased the Lord to open his heart to examine more closely those things which he had so frequently heard, he saw and felt himself to be a guilty, condemned and helpless sinner. Broken down under a sense of his guilt, and feeling the weight of the awful sentence of the divine law, he enquired earnestly how he could escape the damnation of hell. Though he knew the name of Christ and the scriptures from a child, yet he was a considerable time before he could behold, to his satisfaction, "the Lamb of God which taketh away the sin of the world." But being at length enabled to commit, by faith, his soul into the hands of Christ, he found that which he had so earnestly sought, rest to his troubled soul. He then, without hesitation, offered himself a candidate for baptism and church fellowship; being desirous of following his beloved Lord and Saviour, and of publicly giving himself up unto God.

May 11, 1815, he, then in the fifteenth year of his age, with several other young persons, was solemnly baptized and re-

ceived into the church at Hugglescote. This day was to him, and to many others, a day of delight and pleasure. O! the sweets of christian fellowship; when the new-born child of God, young in years and young in grace, takes his seat, for the first time, at the table of the Lord. Every countenance, with a smile of approbation, seems to bid him welcome; while his own heart filled with sacred joy and holy reverence, forms a thousand pious resolutions; and expanded with eager desire, catches and treasures up every word that drops from the lips of the speaker! The young convert, in these circumstances, thinks himself almost in heaven. Our young friend, however, did not think that all was now done. No: he diligently applied himself to all the means of grace. Nor was his application vain: for it evidently appeared that he grew in knowledge and grace too; and soon became a very useful and active member of society. As a teacher in the sabbath-school, unwearied—in the church, unblameable—in his father's house, a lover of peace, where he was highly respected by all the family. He was truly a promising branch in Christ the true vine. He was grave in his manners above his years, and remarkably dead to the world. He was industrious in his business; prayerful and zealous for the cause of Christ; anxious to grow in divine knowledge, not merely that he might know what the divine will was, but that he might do it, and enjoy the rich blessings of the gospel.

Hence, as might reasonably be expected, his last moments were peace. His affliction was of that severely painful nature, that he could say but little during his short illness; yet what he did say was very satisfactory to his friends. His mind, at the commencement of his affliction, appeared rather cloudy; but as he advanced in the dark valley, his views became clear and his evidences bright; and never after seemed to diminish in their lustre. When labouring under acute pain, and the cold sweat flowing in torrents down his pallid cheeks, being asked how it was with his soul, he answered with great emphasis, "I know in whom I have believed; and am persuaded that he is able to keep that which I have committed unto him against that day." He died at Leicester; whither he had removed for a short time, with a view to improve himself in his business. He was brought to Hugglescote for interment; when the above-mentioned text was improved to an affected and crowded audience; and a funeral sermon was preached, the following Lord's day, from Psal. xxxix. 5. May the death of this young man admonish all his compani-

ons to work while it is called to-day; and to remember how short the day may be in which they may be allowed to work.

"Death's shafts fly thick"—They are constantly falling around us. The slaughter they occasion, may, to a careless spectator, appear to be promiscuous or accidental; but to the discerning christian it appears the effect of a superintending Providence, who worketh all these things after the counsel of his own will. Viewed in this light, the christian bows before the divine Majesty, with reverence, and says, "Not my will, but thine be done." The G. B. church at Ashby de la Zouch, has lately been exercised with several of these visitations; and amongst the slain are some of its most regular and pious members. This memorial records the death of Mr. SAMUEL SALISBURY, of *Packington*, aged sixty-two, who, after a lingering illness, departed this life, May 29, 1822, and was, on the following Lord's day, interred in the G. B. burying ground, at that place.

His christian profession, from its first commencement, upwards of forty years ago, was regular and consistent, and his conversation edifying and instructive. He possessed a deep sense of his own unworthiness, and had a daily consciousness of the omnipresence of God. His views of the gospel of Christ were remarkably clear; and the manner in which he conversed about its doctrines, demonstrated to those who heard him, that he enjoyed the savoury influence of them in his own heart. It is too often the case, that christians feel a backwardness to introduce religious conversation; but this was not the case with our deceased friend; or if he felt it, his companions never discovered it. When any related to him their difficulties or trials, he generally seized the opportunity, whether they were professors or not, to improve the calamities that had befallen them, to their spiritual advantage. His even and peaceful temper, his calm and devotional mind, his amiable and pious demeanor, gained him universal esteem. Upwards of twenty years, he was one of the principal supporters of the *Packington* Sunday School; in which he laboured with the greatest perseverance to the close of his life: and some years prior to his death, he filled the office of deacon, in the *Packington* branch of the church.

In his last illness, he was neither elated nor depressed; his clear views, and devotional frame of mind, contributed much to his comfort. He felt himself going; and often wished he could take his daughter, who also was ill, with him by the

hand. He saw many defects, he said, in his past conduct; and particularly mentioned the sins of his youth. At times, he spake freely on religious subjects, and always seemed thankful when others talked freely to him. "My only plea," he said, "is divine mercy; and the only medium through which I expect that mercy to be exercised, is the Lord Jesus Christ. He died for sinners; and as one of the chief of sinners, I trust in him." These were his views, at last, both of himself and of divine truth; and with these views supporting his spirit, he gradually sunk into the arms of death. "Mark the perfect man, and behold the upright; for the end of that man is Peace."

ELIZABETH SALISBURY, daughter of the above S. Salisbury, departed this life, June 19th, about three weeks after the death of her father, aged thirty-six. This was the fourth visitation of death, which that family had experienced, within the last twelve months! How precarious is our situation here! How short and uncertain the period of human life! How affecting and humbling the fact—"We stand in jeopardy every hour! *Mary Salisbury* and her infant child died in September last. both *Mary* and *Elizabeth* were members of the G. B. church at *Packington*. *Elizabeth* resided many years at *Castle Donington*; but was compelled, in April last, to relinquish her situation, on account of a consumptive complaint under which she had long laboured. As a christian, she possessed much of her father's amiable disposition: had the same humble views of herself: the same exalted views of a Saviour: and a steady and humble dependance on his death. The respect which she obtained amongst the members of the *Donington* church, while she resided there, reflects an honour on her character, now she is no more.—"Be ye also ready: for in such an hour as ye think not, the Son of Man cometh."

CONFERENCE.

The LONDON CONFERENCE was held, Sept. 18, 1822, at the New Meeting-house, *Commercial Road, London*. The Reports of the state of religion in the various churches were read; which in general were encouraging.—Supplies were arranged for *Aylesbury* till next conference.—The friends at *Chesham* were advised to use every proper means to strengthen the G. B. interest at *Amersham*.—It was agreed that Mr. Brand, of *Portsea*, should be requested to visit *Rushal*, and endea-

vour to collect the G. B.'s in that neighbourhood, and revive the cause.—Mr. E. Sexton was requested to visit Smurden, and encourage and advise the friends there.—Advice was given to the churches at London and Seven-Oaks respecting the liquidation of the debts on their places of worship.—The Secretary was requested to write to each of the churches in the district respecting the Lincoln case; and urge them to carry into effect, in due time, the recommendation of the last Association on that subject.—The cases of Lineholm and Queenshead were read; but on account of the many local pressing engagements, it was thought no effectual relief could be given them this half year; but it was agreed to consider them at the next conference.—Mr. A. Taylor was requested to write, and insert in our monthly publication, some observations on the necessity and advantages of a *public Registry* for the Trust Deeds, &c. of the property belonging to the New Connection; and the most eligible plan of establishing and rendering it useful.—Under the general question, it was earnestly recommended to the churches to give special attention to the discovery and cultivation of the gifts of their members.

On Tuesday evening, Mr. Mead, of Downton, preached from Luke xiv. 28—30; and on the following evening, Mr. Sexton delivered a discourse from Matt. xxiv. 14: after which a collection was made for the G. B. Foreign Mission. Mr. Henham, of Seven-Oaks, opened both the public services by prayer.—The next Conference to be at *Seven-Oaks*, on the Wednesday in Easter week.

The WARWICKSHIRE CONFERENCE was held at *Cauldwell*, Sept. 3, 1822: when advice was given to the Longford friends in reference to the case at *Bedworth*.—The *Burton* and the *Coventry* cases were referred to the *Midland Conference*.—Supplies were arranged for *Coventry*; and an encouraging report of the present appearances there was received.—Mr. Cheatle was requested to write a letter to each of the churches in this district, in behalf of the *Lineholm* case.—Mr. *Thurley*, of *Norton*, was appointed treasurer for the *Home Mission*, in this district.—The next Conference to be at *Austrey*, Jan. 1, 1823: Messrs. *J. Ingham* and *Cramp* to preach.

MISCELLANEOUS INFORMATION.

We are pleased to learn that two of our Warwickshire ministers have taken a place for preaching at *Atherstone*, a con-

siderable town, six miles from *Austrey* and ten from *Wolvey*, where there are very few dissenters.

We are requested to state, that, owing to some delay in transmitting the amount to the treasurer, a collection of 4l. 2s. 10½d. which the church in *Archdeacon Lane, Leicester*, made for the G. B. Academy, has not appeared in the minutes of the Association. Circumstances have also obliged the same church to postpone, for a short time, the collection for the G. B. Foreign Mission.

REVIEW.

TRAVELS IN SOUTH AFRICA;

BY JOHN CAMPBELL.

(Concluded from Page 344.)

THE vast continent of Africa has been so long an object of curiosity to the learned, and of deep sympathy to the humane and pious, that every advance towards exploring its territory or gaining a knowledge of the political, moral and religious state of its inhabitants, becomes interesting. The *Travels of Mr. Campbell*, though extending eight hundred miles into the interior, surpassing those of any other Englishman who has returned to make a report of his discoveries, have yet been confined to one small corner of the vast unexplored regions, stretching nearly five thousand miles in length, and three or four thousand in breadth. His book though called a *Narrative of his Journey*, is in fact a *Journal of his progress*, intermixed with numerous observations and details of a very miscellaneous nature. His object has been to record every thing that occurred, which struck him as important or interesting. But it is easy to conceive, that many particulars would appear of moment to the author, when surrounded with strangers and in the midst of inhospitable deserts, which to the reader may appear trifling. To this obvious distinction, we fear that Mr. C. has, in not a few instances, paid too little attention. As a literary production therefore his work will not rank in a high class; but it furnishes much valuable information, which will be very useful to future travellers, whether religious, literary or commercial. Instead therefore of criticising his work, which our sincere respect for the pious, philanthropy and disinterested labours of

the worthy author would render a very unpleasant task, we shall conclude our review, by endeavouring to collect a few of the most important of his observations on the country, and the character of this long-oppressed portion of the human race.

Many large tracts in Africa appear doomed to perpetual sterility from the want of water: a want which from some cause or other, has increased much within the memory of the aged inhabitants. Several rivers are recollected to have rolled a strong refreshing stream, the channels of which have, for many years been completely dry. Others only flow in the wet season; and during the long droughts disappoint the hopes of the parched lands and thirsty inhabitants. Many of the plains therefore are incapable of cultivation; and the natives are reduced to depend on game for subsistence. The pools and lakes too which are occasionally found, are often brackish and unwholesome; and some of them perfectly salt. These tracts therefore can never support an adequate population; and even the temporary huntsman, and the passing traveller are frequently reduced to the most distressing extremities, through the failure of a sufficient supply of wholesome water. Mr. C. describes one of these plains situated in the Bushman country thus: "From this summit we launched forth into an unknown wilderness, but not without some degree of anxiety respecting the result. The first indications did not appear very propitious; the ground being completely paved with rough yet flat whinstones, which severely tried the strength of our waggons, and had the weather not been moist, so as to have swelled the timbers, they might have been dashed into a thousand pieces. In some parts, however, of our course the surface was level, like the side pavements in a city, adjusted by the plummet. A great proportion of the stones were scooped out in the form of soup plates, with regular waved sides, as if finished by the art of man. The plain ascended to the westward, but seemed almost deserted by every thing that had life. Nor were there any signs of water till three P. M. when we came in sight of trees on a strip of rising ground, which animated our hopes; but they were disappointed, as this group of trees was succeeded by a naked plain, destitute even of the smallest bush."

The vast desert too, to which Mr.

C. has given the name of Southern Zahara, extending more than a thousand miles to the north and four or five hundred to the west, from Turrechey, appears to be of this dreary description. It is represented as covered with sand hills, and the ground between thinly strewed with withered grass. No trees were to be seen; and only at considerable intervals a few sickly bushes. No running water had been observed by the natives who had penetrated the farthest into the wilderness; but, after the rainy season, various pools were formed in the hollow parts. It furnishes a scanty and precarious support to a few wretched Bushmen who are scattered over its extensive surface. These are not disposed to discover the pools to strangers; and frequently all the horses and dogs belonging to travellers perish in attempting to cross only a corner of this immense desert.

But in the vicinity of the rivers and in many extensive tracts, the soil is luxuriant, and under proper culture would be extremely fertile. Mr. C.'s description of one of these more favoured districts, near Old Lattakoo, evinces at once the excellency of the country, and the emotions it raised in his mind, after the scenes of sterility through which he had passed. "From this eminence," he observes, "the country before us presented a new appearance. During the whole of my journey from the Cape to Lattakoo, the surface of the ground was bare, except on the banks of rivers; but here, as far as could be seen in every direction, it was covered with wood. The trees were not close to each other, but scattered; and sometimes in clumps resembling a nobleman's park. Long grass grew every where among the trees; and though on the verge of winter, the heat and scenery had the feeling and appearance of an English summer." Agriculture is pursued with success round some of the principal towns. On approaching Lattakoo, Mr. C. remarks, "At length we entered among extensive corn fields, on both sides the road. Our Hottentots were amazed at the extent of the land under cultivation, having never seen so much before." He also mentions extensive corn fields near Kurreechane, and gives a very favourable picture of the fertility of that district. On the whole, it appears that, though many large districts are, in a great degree incapable of culture, yet numerous and extensive tracts

might, with the aid of European management, become very fruitful; and support, in comfort, a hundred times as many inhabitants as now occupy them.

The present population of the regions visited by Mr. C. is very small, in proportion to their extent. Though conducted by native guides who would take the most frequented tracks, he generally travelled fifty and sometimes one hundred miles, and met only with a village of two or three houses, or a single hut. The towns, which are usually at forty or sixty miles distance, contain from thirty to six or seven hundred inhabitants. A few are more populous. The two Lattakoos are estimated at four thousand each; Mashow, ten thousand; and Kurrecchane sixteen thousand; but probably three times as many natives as these four towns contain could not be found, in a region containing upward of three hundred thousand square miles. The number of inhabitants however increase as we advance into the interior; and the most distant country which Mr. C. visited, was much the most populous.

In their intercourse with adjacent tribes, they pay little regard to honesty or good faith. They frequently send out expeditions to carry off their neighbours cattle; which usually end in bloodshed and devastation. But it is pleasing to learn that this barbarous practice is declining among the nations with whom missionaries are labouring.

The natives are, at present, and have been for a long succession of ages, in every point of view, the most degraded of the human species. Their habits, especially those of the wandering tribes, are filthy and disgusting in the extreme. "The Bushmen are covered with ingrained dirt," says Mr. C. "which has been suffered to accumulate from their youth. Inquiring of one how long it was since he had washed his skin, which was exceedingly dirty; after considering a little, he said, he could not tell, but it must be a long time; and his wife laughed heartily on hearing the question. Had any painter, who felt desirous of drawing a picture of human wretchedness, taken a correct drawing of this family, it would have afforded a striking representation of it. But the Bushmen seemed unconscious of their condition."

Gluttony is another vice to which this degraded race are very much addicted. Their chief food is the flesh

of animals; and they eat the carcasses of every kind of beasts and in every stage of putrefaction, with a greediness that astonishes an European. A wolf, one day approached the waggons of our travellers and was shot. A native immediately began to skin him, and on being asked if he would eat any part of a wolf, he looked up with surprise at such a question, and said, "Is he not a beast." They consume, with equal relish, the torn, tainted bodies of the animals, found in the deserts, left by the beasts of prey which have killed and partly devoured them, as those which they kill themselves. The immense quantity which they consume, at one time, is almost incredible. After eating a whole day, one of them told Mr. C. that he was hungry still. Having killed a large animal, the natives who attended this gentleman, skinned and cut it up in a very short time. After having greedily feasted till nine at night, and still having a large potful of flesh on the fire, Mr. C. inquired if they intended to eat that before they set forward in the morning. "No," they replied laughing, "we mean to eat it now; and then we all shall sleep like wolves." Their ferocity and eagerness in scrambling for their share of a slaughtered animal is characteristically savage. On one occasion, Mr. C.'s party shot a rhinoceros, eleven feet long and eleven in girth round the body, with limbs of a proportionable size. "The sight of so huge a carcass to eat," says our author, "delighted the natives who were with us. Four different parties began instantly to cut it up; each party carrying portions to their own heap as fast as they could. Some being more expeditious than the rest excited jealousy, and soon caused a frightful uproar. Perhaps twenty tongues were bawling out at the same time; and not one word was spoken in jest, all was deeply serious. Some severe strokes were dealt with sticks among them by the leaders of the parties. In less than an hour every inch of this monstrous creature was carried off, and nothing but a pool of blood remained. Their rage and fury during their struggle for flesh gave them such a ferocity of countenance, that I could recognize only a few of them, and inquired if they belonged to our party. In the evening there were fifteen fires, around each of which were little companies roasting and boiling flesh; and devouring it with disgusting voraciousness." So far does their appetite

for animal food govern them, and it often overpowers the strongest ties of natural affection. There was a poor lad at Mashow, whose father offered to sell him for a little flesh. He however seems to have been one of the lowest class; but Prangye, one of the principal captains at Lattakoo, proposed to sell his daughter, to whom he had appeared much attached, to our traveller, for a piece of rhinoceros flesh. "His love of eating," observes Mr. C. "seemed far to exceed his affection for any other object." Indeed, their most serious deliberations were often interrupted by the chiefs introducing the subject of procuring game.

Equally voracious and improvident, they never leave any thing of what they get ready, for a second meal. "Nothing surprized the inhabitants of Kurrcehanc more," observes Mr. C. "than to see a considerable part of what had been put upon the table, taken away after we had dined. It probably was the first time that they had seen a morsel left that was set down to be eaten. Their stomachs being capable of containing any quantity, they never consider a meal to be finished till all be eaten up. The man who could introduce economy in eating among the African tribes, would prevent much misery arising from frequent scarcity of food, which is produced by their extravagant and improvident conduct."

Though animal food appears the

object of their keenest desire, yet they are very eager to obtain every thing that they observe others possess. In order to gratify their avarice, they will have recourse to the most barefaced lies and the basest arts of deception. Nor is this mean duplicity confined to the common people; their captains, and even their kings, make no scruple of adopting it when they imagine it will promote their own interest. Instances of this nature occur in almost every page of the volumes before us.

Superstition is the daughter of ignorance, and she reigns with full power over these untaught sons of Africa. They have many superstitious customs to obtain success in their enterprizes, recovery from sickness, fruitful seasons, &c. Some of their days are fortunate and some unfortunate: and many slight accidents are accounted sufficiently ominous as to put off the most serious engagements. But nothing perhaps exhibits a more striking proof of ignorance and superstition than their dependance on the Rain-makers. These are persons who pretend to have a controul over the clouds, and power to bring rain upon a country in time of drought. They are held in high estimation, supported with liberality, and occupy an important station in the state. But a more detailed account of their superstition will probably appear in another part of this work; and at present we forbear.

POETRY.

THE FAMILY BIBLE.

How painfully pleasing the fond recollection
Of youthful connections and innocent joy!
When blest with paternal advice and affection,
Surrounded with mercies—with peace from on high.
I still view the chairs of my sire and my mother,
The seats of their offspring arrang'd on each hand;
And that richest of books, which excell'd every other,
The Family Bible which lay on the stand.
That Bible, the volume of God's inspiration,
At morn and at ev'n could give us delight;
And the pray'r of our sire was a sweet invocation,
For mercies by day, and for safety through night.

Our hymn of thanksgiving, with harmony swelling,
All warm from the hearts of the family band,
Has rais'd us from earth to that rapturous dwelling,
Describ'd in the Bible that lay on the stand.
Ye scenes of tranquility, long have we parted!
My hopes they are gone—and my parents no more!
In sorrow and anguish I live broken-hearted,
And wander unknown on my dear native shore.
Yet, how can I doubt a dear Saviour's protection,
Forgetful of gifts from his bountiful hand?
Oh! let me with patience receive his correction,
And think of the Bible that lay on the stand.

Missionary Observer.

LONDON MISSIONARY SOCIETY.

THE Twenty-eight Report of this Society has recently been published. A brief abstract may be useful, as furnishing a connected view of the progress of the Society.

Messrs. Tyerman and Bennett appointed as a deputation to the South Seas, arrived at Otaheite on the 27th of September, 1821.

State of the Missions in the different islands.

OTAHEITE. *Missionaries.* H. Nott, C. Wilson, W. Crook, R. Bourne, D. Darling, J. Davies.

Natives baptized 838 besides children, candidates for baptism, 250.

Much of Mr. Nott's time is devoted to the translations.

A Printing Establishment has been formed here, under the superintendance of Mr. Bourne, and 5000 copies of the Gospel by Matthew, and 3000 of that by John, in the Tahitian language, printed. Both of these editions had been distributed, and were every where received by the natives with their usual avidity. Those who were unable to obtain copies manifested great disappointment.

Copies of the Tahitian Laws, enacted in the year 1819, by the King and Chiefs, in concurrence with the people, have been printed. They had been posted up in every district, and the people having learned to read, had been thus almost universally made acquainted with their civil obligations.

The Tahitian Laws are comprised in 19 articles under the following heads:—1. Of Murder. 2. of Robbery. 3. of Depredations committed by Swine. 4. Of Stolen Property. 5. Of Lost Property. 6. Of Buying and Selling. 7. Of Sabbath-Breaking. 8. Of Stirring up War. 9. Of a Man with two Wives. 10. Of Wives that were

cast off before the Reception of the Gospel. 11. Of Adultery. 12. Of Forsaking a Wife or Husband. 13. Of not Providing Food for the Wife. 14. Of Marriage. 15. Of Raising False Reports. 16. Of the Judges. 17. Of Trying Causes. 18. Of the Courts of Justice. 19. Of the Laws in General.

The Law against Sabbath-Breaking may afford a specimen of the style of this new Code.

Of Sabbath-breaking. "It is a great sin in the eye of God to work on the Sabbath day. Let that which agrees with the word of God be done; and that which does not, let that be left alone. No houses or canoes must be built; no land must be cultivated, nor any work done; nor must persons go any long distance on a Sabbath day. If they desire to hear a Missionary preach, they may go, although it be a long distance; but let not the excuse of going to hear the Word of God be the cover for some other business; let not this be done; it is evil. Those who desire to hear the Missionaries preach on a Sabbath, let them come near at hand on the Saturday; that is good. Persons on the first offence shall be warned; but if they be obstinate, and persist, they shall be compelled to do work for the King. The Judges shall appoint the work."

Much of Mr. Crook's time is engaged in catechizing both the candidates for baptism and for communion, and in religious conversation with those who are united in church fellowship. Mrs. Crook holds a weekly meeting for conversation with the native females of the same classes.

The Queen and her sister have engaged themselves as teachers in the schools, and diligently perform the duties of their office. They are constant in their attendance on public worship, and also at the private meetings held by Mrs. Crook for religious conversation.

The schools are large and flourishing.

The Third Anniversary of the Tahitian Missionary Society was held at the Royal Mission Chapel, on the 9th and 10th of May, 1821, when between 5 and 6000 of the people assembled together with the King and Chiefs. The brethren Nott and Darling preached on the occasion, and were assisted in the services by the brethren Bourne and Wilson. At the General Meeting for business, several of the Natives came forward as usual, and addressed the assembly.

The Mission had suffered the loss by death of two tried labourers, Messrs. Bicknell and Tessier.

Mr. Bicknell originally went out in the ship Duff, in the year 1796; and Mr. Tessier in the Royal Admiral, in 1800. They had, therefore, laboured more or less in the islands during a period of more than twenty years, and with perseverance, fidelity, and success.

Messrs. Bicknell and Tessier removed from Matavai to Popara in November, 1818. Their labours at this new station had been very useful, and the mission was in a flourishing condition, when, providentially, deprived of their services.

Among other services rendered to the people by the deceased Missionaries, the following, at once honourable to Christianity and the humanity both of the brethren and the natives, deserves to be particularly noticed. Many of the people having formerly died through neglect in the seasons of sickness and infirmity, especially aged persons, a house was appropriated, at the instance of Messrs. Bicknell and Tessier, in each of the three districts immediately contiguous to the station, as a receptacle for such persons, where they should receive proper attention; and the natives had united with the brethren in a subscription for the support of these benevolent asylums.

EIMEO. *Missionaries.* Wm. Henry, G. Platt.

Adults baptized, 430
Children baptized, 308

The natives, in number 22, who were baptized in the first instance at Eimeo, were regarded as persons of decided piety, and were therefore, immediately on their baptism, admitted into church fellowship; those who had been subsequently admitted to communion, had passed, after their baptism, a term of probation, which, indeed, is the rule universally observed throughout these islands, under similar circumstances.

In April 1821, the church consisted of about 100 members. Six of them had been solemnly set apart as deacons, to assist the brethren in the labours of the mission; all of whom promise to make good Native Teachers. Two of them had been sent on a tour round the island, and at every place they were gladly received by the natives, of whom many appear to have been much affected with their exhortations.

A large place of worship has been commenced at Roby's Place, the walls of which are to be composed of stone and coral rock.

Schools exist in almost every district, and those which have active teachers are in a flourishing condition.

The subscriptions to the mission for the preceding year were as follow:—1150 bamboos of oil,* 284 little baskets of cotton, 88 pigs, and 2 bags of arrow-root.

Several of the females who have been taught to sew, make themselves dresses, and both men and women manifest a disposition to conform in their dress to the brethren's views of decency and propriety.

LEEWARD ISLANDS. HUAHEINE. *Missionaries.* C. Barff, W. Ellis. Baptized, 72 adults, 38 children, 400 candidates for baptism. Schools well attended.

The female members of the mission, having become more familiar with the language, hold weekly meetings with natives of their own sex, who are either members of the church or candidates for communion, for the purpose of religious instruction and edification.

The amount of the subscriptions to the mission for 1820, was 7059 bamboos of oil, 5 pigs, and 8 baskets of cotton, which was nearly double that of the preceding year.

On the state of the Mission the brethren write—

“We have observed with peculiar pleasure the improvement in the outward condition of the people, and their progress in civilization. Several of them have finished very neatly plastered dwelling-houses, with doors and windows, and are boarding their bed-rooms: many other dwellings on the same plan are now building. Considerable progress has also been made in cultivation: many acres around us are enclosed and stocked with food of various kinds. Useful tools, pit-saws, &c. together with paper and writing utensils, are in great demand among the people. The females, especially, are much improved in their habits and appearance. When they procure a few

* A bamboo contains on an average half a gallon.

yards of foreign cloth, it is not, as formerly, bound round their loins, but made up into a gown, which gives them a more decent appearance. Our sisters have, by every means in their power, contributed to their improvement; and continually, at their respective houses, instruct in needle-work so many as they can get to attend, several of whom have made a very considerable proficiency.

At the Huaheine Press had been printed, during the year 1820-21, a Code of Laws, (which had been unanimously adopted by the King and Chiefs for the islands of Raiatea and Taha,) the Reports, subscribers' names, &c. of the Huaheine Auxiliary Society, and a new edition, comprising 1700 copies, of the Taheitan Hymn-book. The printing of a second edition of the Gospel by John, for the use of the natives of the Leeward Islands, had been commenced by Mr. Ellis.

RAIATEA. *Missionaries.* E. Threlkeld, J. Williams. Baptized 268, children 202. Schools well attended.

In order to promote habits of industry, order, and cleanliness among the natives, the Missionaries visit, at unexpected seasons, all the members of the church, whom they commend or reprove according to the state in which they find their houses, gardens, &c. These visits had been attended with various beneficial effects, and particularly in stimulating many of the natives to erect for themselves more decent and commodious dwellings. The brethren express the satisfaction which they felt on occasion of one of these *domiliary* visits in the following manner:

“With what pleasure (say they) did we behold their industry! Some engaged in the different branches of carpentry, some box-making, some bedstead-making, some making very neat sofas, (which we have lately taught them, with turned legs, and they looked very respectable indeed,) some lime-burning, some plastering, some sawing, some boat-building; besides the women who are equally busy in making gowns, plaiting bark, and making neat bonnets; and all this industry the effect of the Gospel!”

The amount of the subscriptions was 1973 bamboos of oil, and 1000 balls of arrow-root.

A small Society had been formed among the members of the church at Raiatea, for the extension of the Gospel.

BORABORA.

Missionary, J. ORSMOND.

This island is about 25 miles in circumference. The inhabi-

tants renounced idolatry in 1816, and being very desirous of a Missionary, Mr. Orsmond removed to them in 1820.

RAIVAIVAI, or HIGH ISLAND.

This island of the Southern Ocean has been added to the number of those who have renounced idolatry and embraced the Christian Religion. The change, under Providence, originated in the labours of an Otahitan, named Para, who having been left on the island by Pomare in the year 1819, had acquainted the people with the events which had taken place in the Georgian and Society Islands, and had instructed them in the knowledge of Christianity. A place had since been built for public worship, which was regularly performed by the Otahitan, and the services numerously attended. A partial supply of books had been received from Otaheite, and some of the natives had learned to read.

Captain Henry, of the Brig Governor Macquarie, who visited this Island, gives, in 1821, the following description of what he witnessed:—

“It was Sunday when I made the land, and I went on shore early in the morning. The natives were all assembled to go to church. My presence detained them nearly an hour beyond the usual time of service. How affecting and delightful was the scene which presented itself! Each individual on entering the church kneeled down and uttered a prayer; when Para, the person whom King Pomare left there for the purpose of instructing the natives, performed the service of the day. There were 843 assembled at the church for the worship of the Universal God; 700 were within, and the rest were outside, unable to gain an entrance.

“The very quiet, devout, and orderly manner in which they conducted themselves, not only in church but during the Sabbath, awakened my highest admiration.

“The whole of their gods are mutilated, removed from their Morais, and were converted into stools at the entrance of the church, which is very neatly built; the ground is neatly covered with grass, and provided with a sufficient number of forms. Its length is 117 feet, and breadth 27.

Respecting the translation of the Scriptures into the Taheitan language, the Report states—

Translations of several of the Minor Prophets had been executed by Mr. Nott in an unrevised state. His version of the Acts of the Apostles, had been revised for the press. Mr. Henry was employed in translating the Books of Joshua and Judges, assisted by Mr. Platt. A Version of the first fifty chapters of Isaiah, by Messrs. Ellis and Barff, had been revised by Mr. Nott. The Books of Ruth and Jonah had been translated by Messrs. Orsmond, Threlkeld, and Williams, conjointly. Since Mr. Orsmond's departure to Borabora, the Prophecy of Daniel had been executed by Mr. Williams, and the Epistle to the Ephesians by Mr. Threlkeld.

ULTRA GANGES.

CHINA.—*Missionary*, R. MORRISON.
The Scriptures Translated.

The Chinese Mission is in some respects peculiar. In the existing circumstances of China, the public preaching of the Gospel in any one spot of the empire is totally impracticable. All, therefore, that can at present be done is, to disseminate the Scriptures, and other religious publications, together with such useful knowledge either literary or scientific, as shall be adapted to enlighten, expand, and liberalize the mind.

MALACCA.

Missionaries,

W. MILNE, C. THOMSEN,
J. HUMPHREYS, D. COLLIE, (*on his passage.*)

G. H. HUTTMANN, *Superintendent of the Printing Establishment.*

In the Chinese Mission Schools were 90 boys.

The usual daily exercises of Christian worship for the benefit of the heathen are continued. In a few of them an increased attention to the Gospel is apparent.

Various publications to enlighten the Chinese are printed at the Missionary Press, among others a Chinese Magazine.

PENANG.

GEORGE TOWN.

Missionaries,

T. BEIGHTON, J. INCE.

The Native Schools for boys now amount to six, an additional Chinese School having been commenced during the last year. In all the schools the Scriptures and Scripture Tracts are more or less used.

The Malay Female School, which is in a prosperous state, consists of about 30.

Several Malay Females, and Malay Youths, are able to read the New Testament with considerable fluency.

Mrs. Beighton and Mrs. Ince have opened a Boarding School at George Town, in connexion with the mission, among other motives, with the commendable one of reducing the amount of its expenses.

The brethren at George Town state that a Catholic College has been established at Penang, in which are about TWENTY CHINESE STUDENTS, qualifying themselves for the propagation of the Papal Religion in China. The Directors observe that they introduce this fact as an incitement to the zeal of Protestant Missionaries abroad, and to the liberality and diligence of the friends of Protestant Missions at home.

JAMES TOWN.

W. MEDHURST, *Missionary.*

Many of the Chinese Settlers call upon Mr. Medhurst daily to converse and read. For the benefit of this portion of the population, he has opened a school in his own house: a number of boys attend in the day-time, and about ten young men, who have leisure at no other season, every evening.

In the Malay department of the Mission, Mrs. Medhurst renders very essential service.

JAVA.

Missionary, JOHN SLATER.

A small but neat chapel has been built for the use of the Mission at Batavia, in which public worship is to be regularly performed in English and Malay.

Mr. Slater has opened both the Mission School-Rooms for Chinese Worship.

SINGAPORE.

Missionary, S. MILTON.

The Chinese and English services on the Sabbath were continued.

The schools (Chinese and Malay) were in a prosperous state.

AMBOYNA.

Missionary, J. EAM.

In the month of January 1821, he opened a Seminary for training up young men, as Native Teachers, to assist the Missionaries who may be sent out from time to time by the Netherland Missionary Society. Of those who had received instructions with this view, three have been sent to the assistance of Mr. L^a Bruyn, in the island of Timor, and one

to the Island of Aroo, the inhabitants of which were anxious to receive Christian Instruction. Mr. Kam properly observes, that this appointment of Native Teachers will not only afford considerable aid to the European Missionaries, but be attended with a great saving as to expense. About fifteen more young men were under preparation for the same important work, in which they appeared very desirous to be engaged.

Mr. Kam finds the Printing-Press sent out by the Society of incalculable utility, and requests the Directors to send out another, for which he also expects to have ample employment. Writing on this subject he says, "You can hardly have an idea of the value of a Printing-Press, in this far distant part of the world." The number of catechisms and tracts, in the Malay, which had been printed, amounted to about 7000.

Mr. Kam has commenced a translation into Malay of Mr. Burder's "Village Sermons," of which he proposed to print an edition of 2 or 3000 copies. The first volume of the work was completed. Mr. Kam intends these sermons for the use of the congregations in the several Molucca islands, which amount, according to his statement, to about *one hundred*; almost all of them being without the blessing of a regular Christian Pastor.

On the 5th of April, 1821, five more Missionaries from the Netherland Society arrived at Amboyna, and had commenced the study of Malay in Mr. Kam's Seminary. It was intended that they should continue there for about twelve months, and afterwards be stationed, some of them on the north-east coast of the island of Celebes, and some on the southern coast of that of Ceram.

About the time of the arrival of the above-mentioned Missionaries at Amboyna, Captain Cockering arrived there, from the Eastern Moluccas. He informed Mr. Kam, that at the islands of Kisser and Wetter he had found at least 500 of the people anxious to be baptized, and to receive Christian Instruction. In consequence of this information, Mr. Kam purposed sending one of the European Missionaries under his tuition to labour in that quarter.

East Indies.

CALCUTTA.

Missionaries,

J. KEITH, S. TRAWIN, W. BLANK-HEAD, Assistant E. RAY, Printer. G. GOGARBY.

Union Chapel, intended chiefly for the use of the English Congregation, was opened for public worship on the 18th of April, 1821, on which occasion Mr. Townley preached.

Since the opening of the chapel the congregation had increased, several members had been likewise added to the church.

A third Bungalow Chapel, for worship in Bengalee, has been opened, for the use of the mission, by the Bengal Auxiliary Society, which, as well as the others, is numerously attended.

The number of tracts, chiefly in the native languages, printed at the expense of the Bengal Auxiliary Society, exceeded *one hundred thousand*.

Mr. Harle, assistant Missionary, has relinquished his connexion with this Society.

CHINSURAH.

Missionaries,

H. TOWNLEY, J. PEARSON,
G. MUNDY.

In July 1821, Mr. Pearson had under his superintendance 23 schools containing 2450 boys.

A Female Native School has been commenced at Chinsurah, under the superintendance of Mrs. Townley and Mrs. Mundy. The pupils are taught to read and write, and are also instructed in a Catechism, composed by Mr. Pearson, and printed during the past year. Several of the girls had committed the whole of this Catechism to memory.

Direct Communication of the Gospel.—An additional Bungalow chapel has been erected within the town. This, as well as that without the gates is opened every evening for worship in Bengalee. The congregations on these occasions are numerous and attentive.

BENARES.

Missionary, M. T. ADAM.

Mr. Adam, during last year, had been chiefly engaged in the diligent and successful study of Hindoostanee.

VIZAGAPATAM.

Missionaries, J. GORDON, J. DAWSON.

Several Schools established.

The general effect of the labours of the brethren, at Vizagapatam, is evinced by an evident increase of knowledge among the people, and a greater disposition to make inquiries relative to the truth of Christianity.

MADRAS.

Missionaries,

W. LOVELESS C. TRAVELLER,
T. NICHOLSON. Schools 13.

The average number of boys who attended was 364, of whom about 100 daily commit to memory some portion of the sacred Scriptures.

Native Preaching.—A public service, in Tamul, is held in the new chapel at Persewankum every Sabbath afternoon, when Mr. Nicholson preaches. The number who attend on these occasions fluctuates between 30 and 70, of whom only from 12 to 15 are heathens.

BELGAUM.

Missionary, J. TAYLOR, RYADASS,
Native Teacher.

Mr. Taylor had succeeded in the formation of two Native Schools, one of which is situated in Belgaum, and the other in the neighbouring town of Shawpore.

Mr. Taylor devotes two evenings in each week to conversations with the heathen. These meetings, which are held in the School House at Shawpore, and conducted in the Canara language, are occasionally well attended.

On the Sabbath Mr. Taylor conducts three public services in English, two of them in the Camp, and one at the Commanding Officer's Quarters.

On the application of General Pritzer, the Madras Government has granted Mr. Taylor a liberal allowance for his services in the Camp, which he has generously devoted to the service of the mission.

BELLARY.

Missionaries,

J. HAND, W. REEVES, H. CHAMBERS, Assistant, W. HOWELL, Native Teacher, ANONDRAVER.

Illness has compelled Mr. Reeve to return to England.

Native Schools.—The number of Native Schools was increased to 16, and that of the children under instruction to 800. They were all under the superintendance of Mr. Howell.

The children in all the schools read and commit to memory the Scriptures, Catechisms, and Prayers. Many were able to repeat nearly twenty chapters of Matthew's Gospel.

When the arrival of Mr. Howell is announced in the villages, the parents of the children crowd the School Rooms, where he avails himself of the opportunities thus afforded to preach to them.

Applications had been received for ten more Native Schools, with which the brethren were unable to comply, from the want of funds.

The Canara Version of the New Testament was finished. That of the Pentateuch, by Mr. Reeve, in a revised state, had been submitted to the Committee of the Madras Auxiliary Bible Society.

Native Worship.—The services in Canara and Tamul were increased to five. Of the additional services one is regularly conducted by the Native Teacher Anondraayer, on Sabbath evenings.

All the native services are in general well attended, and what appears still more promising, many of the natives are become regular in their attendance.

Two Hindoos, (father and daughter,) who had for some time afforded credible evidence of real conversion, were admitted, on the 14th of last November, to Christian baptism. These, so far as relates to the heathen, the brethren regard as the *first fruits* of the Bellary Mission.

Many Tracts had been distributed, also copies of parts of Scripture.

BANGALORE.

Missionaries,

A. FORDES, S. LAIDLER, S. FLAVEL,
Native Teacher.

A small chapel has been built by subscription at this station, which will seat about 250 persons. It is used as a school-room during the week.

Two Native Schools have been opened, one of which contains about 30 boys.

On the Sabbath mornings a native service is held at the chapel. The congregation fluctuates between 25 and 50. A Native Teacher usually engages in these services. After they are finished, he enters with the people into religious conversations, which sometimes continue until an advanced hour in the afternoon.

TRAVANCORE.

NAGERCOIL.

Missionaries, C. MEAD, C. MAULT.

Various Schools have been formed and congregations collected, which were, in general, on the increase; and it appears, that while numerous families of the heathen are renouncing paganism in favour of Christianity, several Roman Catholic families are renouncing Popery and becoming Protestants.

With respect to the effects of their labours, the brethren express themselves with commendable caution:—

“Several hundred families have publicly

renounced idolatry, and no longer sacrifice to devils, which they had been accustomed to do for ages. Many of the people are interesting characters, while others are less promising. It would not be safe to say any more at present.

“The encouragements with regard to this people are, however, numerous, when compared with their idolatrous neighbours. They are brought under Christian instruction, taught the doctrines and duties of the Gospel, and submit to reproof, when charged with conduct inconsistent with the profession they have assumed. The children and the young people are the most hopeful.”

The expence of maintaining a Native Teacher in Travancore is about £10. per annum, and during the past year several additional sums have been subscribed towards the support of Native Teachers in Travancore, making the total amount annually subscribed for this specific object £270.

After this information was communicated to the Missionaries, seventeen native teachers were immediately sent forth. Of the appointment of the other ten no advices had been received.

QUILON.

Missionary, J. SMITH, a new station.

SURAT.

Missionary, W. FYVIE.

The prospects of this mission were widening in extent, and increasing in brightness, when they were suddenly clouded by the death of Mr. Skinner. The loss hereby sustained by the Society is great, and cannot soon or easily be repaired.

Two schools had been formed, containing about 130 boys, which were in a prosperous state.

The printing of the Gjuratee New Testament was completed in July 1821.

The number of persons who attended the stated native services fluctuates between 20 and 40. Their attention is encouraging. Brahmins are occasionally present at these services.

Mr. Fyvie goes out daily (except in the rainy season, when it is impracticable) into the neighbouring villages to distribute tracts, when he avails himself of opportunities of addressing the people on the subject of religion.

When the brethren commenced the distribution of tracts in the summer of 1820, scarcely a person could be found to

accept one; now the people come in crowds to procure them.

Siberia.

STELINGISNK.

Missionaries,

E. STALLYBRASS, W. SWAN, R. YUILLE.

In the early part of last year the brethren Stallybrass and Swan spent several weeks in the vicinity of the Gusina Lake, during the celebration of the *Festival of the White Month*, on which occasions the Buriats usually assemble in very considerable numbers.

At the close of their Journals, which contain the account of their tour, they make the following observations:—

“The view now given of Lamaism, as practised here, certainly exhibits it as comparatively of a harmless character. It has no features of cruelty, and presents none of those shocking spectacles which are common among some idolaters; and so far is well. But the whole system is a delusion. The people believe a lie; they take pleasure in unrighteousness, and none more than the Lamas themselves. Their books teach them no morality, for they are in an unknown tongue. Their restraints from criminal indulgences are confined to the short time they spend in their temples, and when they return home it is to commit “all uncleanness with greediness.” Their services are unmeaning forms, and they hesitate not to confess them to be irksome and disagreeable, but think the performance of them, on this very account, so much more meritorious.”

The brethren continued to prosecute the study of the Russ and Mongolian languages.

The Emperor Alexander has made the Mission a grant of land.

Russian Tartary.

SAREPTA.

Missionary, C. RAHMN.

Mr. Rahmn entered the *Great Steppe* on the 22d of last June, N. S. and immediately resumed his labours among the Calmucs of the Dorbât Horde. He met with a cool reception from Prince Serbitschap, and had endured much scorn and opposition from others. He had distributed several copies of the Calmuc Gospels.

Mr. Rahmn returned in the autumn to Sarepta, where he had not only applied himself to the further study of the Calmuc

muc, but had also commenced the study of the Thibetan.

Greek Mission.

ZANTE.

Missionary, J. LOWNDES.

Mr. Lowndes, among other methods to promote the object of his mission, has employed, during the past year, a person to itinerate, who carries with him for sale, copies of the Greek Testament, together with copies, in Italian, of Doddridge's "Rise and Progress," and Dr. Bogue's "Essay on the Divine authority of the New Testament." He has also employed the same person in the distribution of religious tracts.

Mr. Lowndes, during his late visit to Corfu, was led to consider that island as being preferable to Zante as a missionary station. This opinion, with the reasons on which it was founded, he transmitted to the Directors, who, concurring therein, have recently authorized Mr. Lowndes to fix his residence at Corfu, as the future seat of the Greek Mission.

In our number for June was contained a view of the South African Missions. This anticipates so many particulars contained in this Report respecting those stations which belong to the London Missionary Society, that passing over that part of the Report which relates to the African Continent, we proceed to glance at the operations of the Society elsewhere.

African Islands.

MAURITIUS, OR ISLE OF FRANCE.

Missionary, J. LE BRUN.

The labours of Mr. Le Brun, at Port Louis, progressively advance in usefulness and in extent. His church has increased to 43 members.

In the Boys' School were 112. During the last year an additional school for girls had been commenced, the total number of whom, under instruction, was 80.

MADAGASCAR.

Missionaries.

D. JONES, D. GRIFFITHS,
J. JEFFREYS.

Several artizans, viz. a carpenter, a currier, a shoemaker, a

blacksmith, and a weaver, have been sent.

Mr. Jones had not resided long at Tananarivoe before the King placed under his care, to receive an English education, sixteen native children, of whom three were children of his own sister, and one of the three is heir-apparent to the crown; the rest were children of different nobles. Mr. Jones speaks in favourable terms respecting both the natural talents and progress of his pupils, whom he instructs in the knowledge of Christianity, as well as in the elements of common learning.

Mr. Jones was necessarily absent from Madagascar for a time, but on returning resumed his school.

Governor Farquhar has directed an allowance of 30 dollars per month to be made to each of the Society's Missionaries in Madagascar, subject to the approbation of His Majesty's Ministers.

JOANNA.

Of this station some particulars were communicated in our number for March last.

West Indies.

DEMERARA AND ESSEQUEBO.

Missionaries,

J. DAVIES, R. ELLIOT, J. SMITH,
R. MERCER.

Mr. Davies after 14 years labour, was about to return home on account of ill health.

Fifty-one persons in the course of the year were received into Mr. Elliot's Church, and 18 were candidates for admission.

Respecting the mission, generally, Mr. Elliot thus writes:—

"We have much to be thankful for in Demerara. The work of the Lord prospers. There is a spirit of hearing among the people. The places of worship are well attended. The word has been accompanied with power from on high, and many are turning their eyes towards Him, who said, "Look unto me, all ye ends of the earth, and be ye saved."

LE RESOUVENIR.

A considerable measure of success continues to attend the labours of Mr. Smith at this station, which will appear

from the following General Account of the mission.

His congregation (which previously consisted, on an average, of about 600) was increasing in number, and its members in the knowledge of religion.

During the year 1821, the number baptized was 390, of whom 372 were adults.

Members added to the church.....	35
Died in the faith of the Gospel ...	4
Excluded.....	2
Number of members now in the church	147
Candidates for baptism	83
Marriages	70

A pretty correct idea of the general effect of Mr. Smith's labours among the negroes may be collected from the following extract of a letter received from him during the last year:—

“The apparent influence of the Gospel on the Christian negroes is pleasing, and, upon the whole, satisfactory. To look for that universal conformity to Christian principles and christian practices among our converts which we may expect to find among the religious of great Britain, would betray an ignorance of the inveteracy of heathen notions and habits, sanctioned by the custom of ages, and shielded, as it were, by the almost impenetrable darkness of their minds. And yet some of the members of our church are exemplary Christians.

BERBICE.

Missionary, J. WRAY.

Mr. Wray reports, that the chapel continues to be well attended, and that the congregations on the Sabbath mornings have considerably increased. The church is from time to time receiving an addition to its members. The school, which contains between 70 and 80, is in a prosperous state. Several, both adults and children, have greatly improved in reading; and some, Mr. Wray trusts, are advancing in piety as well as knowledge.

The erection of a new school-room has been commenced, which is intended to hold 200 children. The estimated expense is about £100, towards which the Governor and Fiscal have liberally subscribed.

FUNDS OF THE SOCIETY.

Receipts and Payments of the year.

The net receipts of the year were as follows:—

	£.	s.	d.
Contributions	25,022	7	11
Legacies	1,002	12	9
Dividends	1,506	3	2
Produce of Cocoa-Nut Oil, from the South Seas	1,877	3	7
Books sold	67	12	7
	<hr/>		
	20,476	0	0

The Payments were as follows:—

	£.	s.	d.
Missions	34,096	8	4
Students	1,744	6	2
Publications	1,685	18	0
Charges of Management	2,753	1	10
	<hr/>		
	40,279	14	4

The following are the particulars of the Expenditure on account of the Missions:—

	£.	s.	d.
Continent of Europe	405	0	0
South Africa	4,997	13	11
Mauritius	203	0	9
Madagascar	2,122	3	1
Malta and Zante	445	10	4
Siberia	986	4	10
China	135	18	0
Malacca	1,303	13	6
Sincapore	485	8	8
Pulo Penang	1,131	9	6
India within the Ganges	13,205	4	3
Java	580	4	3
South Sea Islands	5,359	9	5
West Indies, with Guiana	2,684	16	9
Quebec	50	10	8
	<hr/>		
	34,096	8	4

The other expenses of the Society, appear to have been as follows:—

	£.	s.	d.
Missionary Students,	1,061	15	6
Allowance to the Tutors,...	227	10	0
Various expenses of Missionaries when resident in London, their travelling expences, &c. previously to their sailing, &c. &c.	455	0	8
Printing, Paper, &c.	1,635	18	0
Travelling Expences of Ministers in the service of the Society	542	10	0
Salaries of Officers, Allowances, Rent, and other Expenses at the Missionary Rooms	1663	4	0

Postages, and Carriage of Parcels.....	416 17 10
Sundry Expenses at the Annual Meeting.....	125 10 0
	<hr/>
	£40,279 14 4

Having thus furnished a brief abstract of the Report of this Society, some additional information of an interesting description on subjects connected with the Report, may probably be acceptable.

A handsome donation from the Taheitan Auxiliary Missionary Society, was presented with the following letter:—

(TRANSLATION.)

Matavai, Taheite, June 15, 1821.

Dear Friends,—May the blessing of Jehovah and of our Saviour Jesus Christ be with you all. With this we present you with some property for the purpose of advancing the cause of our common Lord upon earth, and which we send to you the original projectors of this good work. You are the root, and we are but branches. It was you that sent Missionaries among us to instruct us; and behold! we have obtained a knowledge of that salvation which is in Jesus; and on this account we have contributed our property for the extension of the Word of God. Our country, you know, is destitute of money; we have, therefore, contributed property, viz. oil, arrow-root, cotton, and pigs, which is our money in these countries, where we have no real money. We have sent the oil on board the Hope, tons, from us the Taheitan Auxiliary to you the Parent Society, to assist you; and we wish that our contributions may be added to yours, and printed in your Reports, that we may see that our property has been received and admitted into the treasury of our Lord, which will give us complete satisfaction.

We wish you to be particular and candid respecting what we have now sent; and if it should prove an article of little value, or unsuitable, write to us, and give us full information on the subject.

We shall not cease to subscribe our property for the spread of the Gospel of our Lord; death alone will put an end to our subscriptions; but the living will carry it on.

Never omit to write to us. We all know how it is with a tree; that the butt-end is the most solid part, and the small

end is soft and sappy. To the small-end we may be compared, and you to the butt-end.* Do not cease, therefore, to afford us instruction in the things of God, and inform us also how the word of the Lord prospers in all the countries where you have sent Missionaries.

May the blessing of Jesus Christ be with you. Amen.

(Signed) POIHAHI, Secretary.
POMARE, President.

MISSIONARY MEETING AT
RAITEA.

An interesting Missionary Anniversary was held on this Island, in May 1821. The addresses of the natives are pleasing and impressive; and the contrast drawn by them between their state previously to their acceptance of Christianity, and subsequently to that period, is calculated to display strikingly the beneficial effect of the Gospel even on man's temporal interests.

The Meeting was commenced with singing a hymn, after which one of the Deacons engaged in prayer. Mr. THRELKELD, then gave an introductory address, explaining the nature, importance, and advantages of the Society. PAHI, the Secretary, read the Report, and afterwards, proceeded to address the Meeting, with the native simplicity, as follows:—

“ Friends, hear my little speech; it is short; I have been seeking and trying, but cannot make it long. The land which receives the Word of God, and really believes it, but does not exert itself to send it to other lands, appears to me to be like a man who determines to build a canoe; he collects all the materials, the sides, the nose, the stern, the outrigging, &c. and finishes his canoe completely, but does not launch

* N. B. The same word which in the Taheitan language means *solid*, or *hearty* when applied to a *tree*, &c. means *wise*, *mature* in *judgment*, when applied to *persons*. Also the same word which signifies *soft*, or *sappy*, when applied to a *tree*, means *immature* in *knowledge*, *unwise*, or *possessing little wisdom*, when used of *persons*.

it into the water ; it is a complete canoe, but it is not launched. If we want this canoe to be useful, it must be launched. Now what are the methods by which this canoe is to be launched, and made to sail ? These, prayer and the diligent use of means : then this canoe will be launched, and sail from land to land. Let us all exert ourselves in launching this good canoe."

FENUAPEHO, the Chief of Taha, arose and read the report of the Taha Missionary Society ; after which he gave a short address, saying, that the heart was the principal thing that God regarded, &c.

PAUMOANA then rose, and in a lively manner pursued a comparison between the Auxiliary Society and the little Society formed among the members of the church, representing the latter as only a feeble plant, but yet having the same great object in view as the other.

FAMATOA (the King) then addressed the Meeting, saying, "My friends, let us never be weary of subscribing our little property to the Missionary Society (*Military Tycté*) every May. Let us give our oil and arrow-root to God, that the blind may see, and the deaf may hear ; let us not be weary in this good work. We behold the great deep ; it is full of sea, it is rugged and rough underneath, but the water makes a plain smooth surface, so that nothing of its ruggedness is seen. Our lands were rugged and rough with abominable and wicked practices, but the Word of God has made them smooth. Many other countries are now rugged and rough with wickedness and wicked customs. It is the Word of God alone that can make crooked places straight, and rough places smooth. Then let us be diligent in the work of

our Society, and continue our diligence till the rugged world is made smooth by the word of God, as the waters cover the ruggedness of the great deep. Let us, above all, be concerned to have our own hearts washed in Jesus' blood ; if so, God will become our friend, and Jesus our brother. This little property the Missionaries will send to the Missionary Society in London, that Missionaries may be sent to these poor Rurutus, that they may know the good Word of God."

PAUMOANA then called the attention of the Meeting to the following observations :—" My friends, let us this afternoon remember our former state ; how many children were killed, and how few were kept alive ; but now none are killed ; the cruel practice is abolished ; parents have now the pleasure of seeing their three, five, and some their ten children, the principal part of which would not have been alive, had not God sent his Word to us. Now our land is full of children, and hundreds are daily taught the Word of God. We did not know that we possessed that invaluable property, (or riches,) a living soul. Our ancestors, who were called a *feia paari*, (or wise people,) never told us so. Neither Oro, nor any of the other evil spirits, ever informed us of it. But God caused compassion to grow in the hearts of the good Christians of *Biritane*. They formed a Missionary Society, purchased a ship, and sent out Missionaries to tell us that we possessed living souls, souls that never die ; and now we are dwelling in comfort and hope of salvation through Jesus Christ. But are all those lands of darkness (pointing his hand to the islands to the southward) possessed of the same knowledge ? Do all

know they have never-dying souls? Do all know there is one good, and one bad place, for every soul after death? Are all enjoying a hope of salvation through Jesus Christ? No; No; some are worshipping idols, some are killing themselves, some are killing their children: then let us use all the means in our power that Missionaries may be sent to teach them the good Word we have been taught."

BENERADA then rose, saying: "There are but two kingdoms to be possessed by every individual in existence. The one is a very good kingdom, the other a very bad kingdom. When a warrior desires to obtain a kingdom, he is diligent in the use of every means within his reach: he obtains all the war implements he can; he goes round to the different Chiefs, and uses the utmost endeavours to get them on his side; at last he engages with the enemy, obtains the victory and the kingdom; as soon as he obtains it, he gives it to some one else. So it is with Jesus; he has fought with Satan and the kingdom of darkness, obtained a great victory and a good kingdom, and this kingdom he gives freely to us; it is for us he has obtained it; and what return does he demand? what does he desire from us, for whom he has obtained this kingdom? He desires that we should use our utmost endeavours to send his Word to other lands, that they likewise may become subjects of his kingdom."

ATIHUTA was the next who addressed the Meeting. He began his address with—"Love the Lord thy God with all thy heart, and mind, and soul, and strength, and thy neighbour as thyself. You will probably ask,

'Who are our neighbours?' Every person, in every country, for all are sons and daughters of Adam. There are thousands who have no Sabbath, who never hear the Word of God preached as we have; they have nothing to rejoice their hearts; their hands have never handled, their eyes have never seen, their ears have never heard the Word of God: they have no spiritual life; they know nothing of the food of life. You who are kings, think not that you are the only kings in the world; there are many, very many kings, who are living in darkness, and in the shade of death. Will you not have compassion on them, and send them the light? You who are chiefs, think not that you are the only chiefs in existence; there are thousands of chiefs in other countries, but they know nothing of God, or of Jesus Christ; and will you not have compassion on them, and send them the word of God, that they may be taught the way of life? Neither let the women present think that they are the only women; there are many thousands of women, in other countries, who are suffering great misery; will you not have compassion on them? Behold, it is now well with you, but it is not so with them; you are happy, but they are not; your bodies are decently dressed in gowns and cloth from *Biritane*, likewise your heads covered with neat bonnets, but it is not so with them; you are now treated with the greatest respect and kindness, but they are not; you are daily taught the Word of God, but they are not; and will you not have compassion upon them, and pray to God that he may send his Word speedily to them? The children also, who are in this house of prayer, think not that

you are the only children; there are thousands of children in other lands, but they are not taught the word of God as you are. Let us then all increase our diligence and strength for the ensuing year; let us engage, not with our bodies only, but with all our hearts."

TAATA ORI then rose, and said:—"God has made great lights, the sun and the moon, and placed them in the heavens; and for what has he placed them there? To push away the darkness. So the Missionary Society; it is like unto a Great Light; its object is to push away the darkness and wickedness of the world, and to teach all the way of salvation by Jesus Christ. Shall we not give our little property to assist in lighting up this Great Light, that it may arise and shine on people who are now sitting in darkness, and in the shadow of death!"

MAHAMENE rose, saying—
 "There were two captivities existed formerly amongst them; the one was their captivity to Satan; the other was their captivity to the servants of the Kings, or Chiefs. Perhaps (said he) there is an individual present to whom the former will apply; for I know the cave in which he took refuge several times when he was sought for, for a *tabu*, (or sacrifice.) But let him ask himself if he is not still in captivity to Satan, and if he has taken refuge in the true Refuge for sinners. The other *Ti'i Raa*, (or captivity,) was to the *Tcuteu Arii*, (or servants of the Kings.) These would enter into a person's house, and commit the greatest depredations; the *Ratira*, or master of the house, would sit as a poor captive, and look on, without daring to say a word; they would seize his bundle of cloth, kill his largest pigs, pluck

the best of his bread-fruit, take the largest of his taros, take the finest of his sugar-canes, and the ripest of his bananas, and even take out the very posts of his house for fire-wood to cook them with. Is there not a man present who was obliged, and actually did bury his new canoe under the sand, to secure it from these desperate men? but now all these customs are abolished; we are now living in peace, and without fear. But what is it that has abolished all these customs? Is it our own goodness? is it our own strength? No; it is the good name of Jesus. We have now no need to place our pigs underneath our beds, and our little rolls of cloth for our pillows, to secure them; our pigs may run about where they please, and our little property may hang in the different parts of our house, and no one touches it. We are now sleeping on sinnet bedsteads; we have now decent seats (sofas) to sit on; we have now neat plastered houses to dwell in, and the little property we have we can call our own. Let us look around us at the house we are in; Oro never showed us any thing of this kind. Look at the chandeliers over our heads; look at our wives; what a decent appearance they make in their gowns and bonnets. Compare ourselves this day with the poor people of Rurutu, who have lately drifted to our island, and behold our superiority. And by what means have we obtained all this? By our own industry? by our own goodness? no; it is to the good name of Jesus we are indebted; then let us send this name to other lands, that they may enjoy the same good."

TIPAPI then rose saying—
 "God has sent the kingdom of Jesus to us; let all be concerned to become subjects of this king-

dom. We are not now commanded, as we formerly were, to give up our property. It is now all our own. We are now sleeping upon comfortable bedsteads. Our teachers are daily showing us some new customs from *Birtane*, (pointing to the wooden chandeliers made for the occasion.) We knew nothing about A and B formerly; now we have books in our own tongue, and can read. Then let us give our little property to God with joyful hearts; let us seek to have true compassion for those who are now as we formerly were; and, from the true compassion of our hearts, let us subscribe our little property."

UAEVA then addressed the Meeting, saying—"Angels would rejoice to be employed by God to teach the world the Gospel of Christ. Then let us praise God that we are not visited with the dreadful sickness with which we were visited last May. There is one subject which grieves me much. One of the streams by which we are now supplied will soon be dried up;* let us pray to God that both be not dried; if so, we shall have buried our first-born, (a figurative expression, signifying that their hopes would be blasted.) Satan would rejoice if both streams were dried up; but let us pray to God that both streams may continue to run; that is the desire of every heart."

MATAUTE then rose, and said,—"We are now, my friends, knowing and enjoying the acceptable year of the Lord, and we are subscribing our little property, that others may also know this acceptable year. Are we subscribing with true compassion in our hearts? If so, "lift up the right hand." [Every hand in this large assembly was held up in an instant.] Since every hand

is up, and all are possessed of this true compassion, let us exert ourselves diligently, and be bound together in one bundle, and united in one heart in every good work, recollecting that 'it is not by might, nor by power, but by my Spirit, saith the Lord."

Upwards of thirty persons gave short addresses on the occasion, but the above are the principal of them. After which, Mr. Williams rose, and made a few recapitulatory remarks, adding a short exhortation on the duty of not being weary in well-doing. One of the Deacons concluded with prayer. The Meeting was very interesting, and lasted from one till five o'clock.

At six o'clock an evening service was held. It commenced with singing. The 10th chapter of Luke was then read by a native, who afterwards engaged in prayer. Mr. Williams preached on the occasion. The service continued until nine, and concluded, as the brethren observe, "a most interesting day."

General Baptist Missionary Society.

No communications from the Missionaries have reached the Society since their departure from Calcutta. It appears however, that they have safely reached Cuttack. In the postscript of a letter from Mr. Ward to the Secretary, he writes under date of February 19th, "I have just seen a letter from an officer at Cuttack, who says that brethren and sisters Bampton and Peggs, arrived there in safety."

HOME PROCEEDINGS.

During the last few weeks many of our Missionary Associations have held their Anniversary meetings. The harvest being

* Alluding to the expected removal of one of the Missionaries.

over, and the weather pleasant, rendered the past month a favourable season for these interesting services; especially in country places. Of those anniversaries, respecting which information has reached the editors, a brief account is subjoined.

ILKISTON.—*Tuesday August 27.* From the general appearance of the Anniversary Meeting at Ilkiston, the cause of missions appears to gain ground in that place. The afternoon was devoted to divine service. Mr. Stevenson preached on the future enlargement and prosperity of the Church of Christ; and called upon the friends of the Saviour, to be sparing neither of money, nor time, in advancing the best of causes. The missionary meeting was held in the evening. Mr. R. Smith of Nottingham was called upon to preside; and the assembly was addressed by Messrs. Shaw, (Independent Minister) Stevenson, Aslin, (Methodist Minister) Purcell, Pike, Lacey, and J. Felkin. In a concluding address, Mr. Smith combated the notion that sending the Scriptures only into a heathen country would be sufficient for the conversion of its inhabitants; and maintained, by referring to experience and fact, the necessity of the Gospel being *preached* by the living heralds of the cross. The collection exceeded £8 8 0. but this sum included the produce of a *child's* missionary bag, which she presented to one of the Ministers on the platform, and which amounted to upwards of *eleven* shillings. The meeting is stated to have produced a considerable effect in calling forth missionary zeal.

AUSTREY.—*Tuesday Sept. 10.* The Anniversary of the Missionary Association formed at Austrey, was held on the above day. In the morning Mr. Pike preach-

ed, and Mr. Preston in the evening. In the afternoon the Missionary Meeting took place, when these brethren and some of the neighbouring friends addressed the congregation.—Mr. John Barnes presided. The services of the day appeared to afford considerable satisfaction. Four pounds five shillings were collected.

On the following day, Sept. 11, the brethren who had visited Austrey attended the Anniversary meeting of the Barton and Barleston Association. In the afternoon Mr. Preston preached to a considerable number of friends, from “so mightily grew the word of God and prevailed.” In the evening a much larger congregation assembled, and the Missionary Meeting was conducted on the same plan as last year. Messrs. Green, Preston, Dean, and Pike spoke on the occasion. The meeting was esteemed highly interesting.

On the following evening Sept. 12, a similar meeting was held in the Chapel between Bagworth and Thornton. Many attended, and were addressed by Messrs. Preston, Pike, and Barwell. A collection was made after each of these opportunities.

BILLESDON.—*Sept. 11.* It is understood that the Billesdon Meeting was held on this day. Messrs. Hoe and Tyers were among the brethren who attended. Want of information prevents in our pages a more particular detail of the proceedings.

The collection was about £3. DISEWORTH.—*Monday Sept. 16.* On this day this village was favoured with some interesting missionary services. Mr. Green preached in the afternoon; and in the evening a meeting was held, and a Missionary Association formed. Messrs. Orton, Green, Jones, &c. addressed a

numerous audience on the all important subject of spreading the Gospel. The meeting was one of a pleasing nature, and appeared to excite new feeling in behalf of a perishing world. The collection amounted to £4.

WIRKSWORTH.—*Monday Sept.* 16. On the same day as the Meeting at Diseworth, was held the Anniversary of the Wirksworth Missionary Association. A respectable congregation assembled in the afternoon, when Mr. Pike preached from *Ps.* lxxii. 17, 18. "His name shall endure for ever," &c. During the time of divine service, it being the Wake Monday, a barbarous mob were engaged in baiting a bull in the Market-Place, not many yards distant from the Meeting-house. Soon after 6 o'clock in the evening, the Anniversary Meeting commenced, Mr. Barrow was again called to occupy the chair. From the statement of accounts it appeared, that the Subscribers and Collectors had been liberal and active. The resolutions were moved or seconded by Messrs. Preston, Gibson, (Methodist Minister,) Hine, (Independent Minister,) Pike, Smedley, and Richardson. The auditory was large, the Chapel being much crowded. It being apprehended that some might find it inconvenient to stay to the close of a protracted meeting, the collection was made before the third resolution was moved, but the interest excited appeared too great to suffer many to depart, and but few left the place. It was pleasing while riot and dissipation were revelling in the town, to behold so many assembled for such an object as that of diffusing the Gospel of salvation.

The collection amounted to £11 : 7 : 8, being considerably more than that on the same occasion last year.

MELBOURN.—*Tuesday Sept.* 17. The day following the meetings at Wirksworth and Diseworth, was held the Anniversary of the Melbourn Association. In the afternoon Mr. Green delivered a discourse from "The entrance of thy word giveth light." The congregation was numerous. In the evening Mr. Preston, the Minister of the Church was called to the chair. The resolutions were moved by Messrs. Orton, Green, and Pike, and seconded by Messrs. Jones, Hollingsworth, and Brooks. The meeting was interesting, and the appearance of the evening congregation highly pleasing. The Chapel was crowded, and an adjoining school-room partly occupied. It seemed reasonable to believe, that the cause of Missions would have a considerable accession of friends in Melbourn. The collection exceeded £10 : 17 : 0.

BROUGHTON.—On the day of the Melbourn Meeting, Messrs. Stevenson and Hoe attended the Anniversary of the Broughton Association. Like most of those meetings which have been lately held, this was one of that description which afforded real satisfaction, and excited Missionary zeal. The public meeting took place in the afternoon, and divine service in the evening, when Mr. Stevenson preached. The amount of the collection is unknown to the Editors. It is understood the sum collected in the afternoon was nearly four pounds.

Several other meetings have since taken place.

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VOL. I.

BIBLE GEOGRAPHY.

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No. 11.
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AMMONITES—MOABITES—
EDOMITES.

SOUTH of the Syrians, on the east border of the possessions of the children of Israel, dwelt the kindred nations of the *Ammonites* and *Moabites*, descended from Lot, the nephew of Abraham. Gen. xix. 37, 38. Their country extended from Mount Hermon beyond the southern extremity of the Dead Sea; and formerly included a considerable part of the fertile plains on the western banks of the Jordan, which thence acquired the appellation of "the plains of Moab." Num. xxii. 1. &c. Of this tract, they were deprived by the arms of the Amorites, who raised on this conquest the kingdoms of Heshbon and Bashan. Num. xxi. 26—30. Moses subdued these usurpers, and gave their country to the Gadites and Reubenites; but the children of Lot still occupied the eastern border, and proved themselves very unfriendly neighbours to the descendants of Abraham. They were often the instruments of inflicting the vengeance of God, on the rebellions and sins of his chosen people. About a century

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after Joshua's death, the Ammonites, Moabites, and Amalekites oppressed the guilty Israelites for eighteen years, and Eglon king of Moab took up his residence at Jericho. But on their turning to the Lord they were delivered by Ehud, who slew Eglon and defeated the Moabites with a slaughter of ten thousand men. Jud. iii. 12—30. And in the days of Jephthah, the Ammonites over-ran the country of Gilead, and pushed their inroads over Jordan against the cities of Judah and Ephraim. For eighteen years, they again oppressed the Hebrews, till their sufferings brought them to repentance; and their gracious God delivered them. Jud. xi.

The first exploit of Saul after his elevation to the throne was against Nahash the Ammonite, who had penetrated with an hostile army as far as Jabesh Gilead; and nearly forced that place to a disgraceful capitulation. But Saul repulsed him with great slaughter, and totally dispersed his forces. 1 Sam. xi. David, the successor of Saul, had received kind attention from the king of the children of Ammon, probably when he was hiding himself from the persecutions of his jealous prince; and therefore, on the death of his friend, sent a message of condo-

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lence to his successor. The young monarch, misled by his suspicious courtiers, insulted the ambassadors. This brought on a war in which, after many bloody battles, the Ammonites were utterly subdued, their capital city taken, and the whole population reduced to slavery. 2 Sam. x. xii. 26—31.

This signal overthrow incapacitated them from troubling Israel for some time; as more than a century elapsed before they attempted again to assert their independence. Their circumstances then must have been prosperous; as the king of Moab paid an annual tribute to the king of Israel of one hundred thousand lambs and one hundred thousand rams. This wealthy chief leagued with the Ammonites and the inhabitants of Mount Seir, and raised great forces to oppose the Israelites; but they were totally defeated; the country of Moab miserably ravaged and its capital taken and pillaged. Very extraordinary proofs of the interposition of God in favour of his people accompanied these transactions. 2 Kings iii. 2 Chr. xx. These tribes continued in subjection to the Jews till towards the Babylonish captivity, when we again find distinct kings reigning over them. Jer. xi. 14. The armies of Nebuchadnezzar subdued them as well as their neighbours, and carried numbers of them into captivity; most of whom probably returned into their own country with the Jews. During the successive changes which afterwards took place in the government of Asia, they appear to have remained in peace and greatly increased. They made an unsuccessful attack on the Jews, were dreadfully repulsed by Judas Maccabees; and suffered much for a long time.

Two centuries after Christ, they were still a numerous people; but soon after that period, the distinctions of Ammonites and Moabites were absorbed in the general name of Arabians; and for fourteen centuries, the children of Lot have "not been remembered among the nations." Ezek. xxv. 10. Thus have the threatenings of the prophets against them for their wickedness, and especially for their cruelty towards the Jews when they were suffering for their sins, been amply fulfilled. Isa. xv. xvi. Jer. xlviii.—xlix. 1—6. Ezek. xxv. 1—11. Amos i. 13—15; ii. 1—3. Zeph. ii. 8—11. &c.

The Ammonites lay on the north and spread themselves from Mount Hermon over a great part of the mountains of Gilead, and possessed besides a large tract on the east of those mountains. The Moabites joining the south of the Ammonites stretched along the eastern plains of Jordan and the Dead Sea to Mount Seir. The capital city of the children of Ammon was *Rabbah*, which was situated in the east of Gilead, near the source of the Arnon. Deut. iii. 11. When David took it, this was a wealthy and populous city. 2 Sam. xii. 29, 30. Its inhabitants joined with their countrymen in their cruelty and insults to the Israelites; and were threatened by the prophets with a severe retribution. Jer. xlix. 2. Ezek. xxi. 10. xxv. 5. Amos i. 14. These threatenings were doubtless fulfilled, when the forces of the Babylonians destroyed the city and carried its kings and princes into captivity. It afterwards rose to splendor, and was called Philadelphia. In the second century after our Saviour, it contained a number of christians.

The capital of Moab was *Ar*, which was situated on the Arnon. This city is mentioned in scripture by several other names; as *Kir*; Isa. xv. 1. *Kir-heres*; Jer. xlvi. 31, 30. *Kir-haraseth*; 2 Kings iii. 25. *Kir-harash*; Isa. xvi. 11: and perhaps *Rabbah*; Josh. xiii. 26. It was burnt by the Amorites, Num. xxi. 28, and captured and pillaged by the Babylonians. It afterwards flourished; but was finally destroyed by an earthquake in the beginning of the fourth century of the christian era.

On the south of the Moabites and of the Dead Sea, the descendants of *Esau*, the brother of Jacob and grandson of Abraham were settled. *Esau* was a rough man, and an expert hunter, and seems early to have retired to these hilly countries, for the purposes of the chase. They were then inhabited by the *Horites*, a powerful tribe. A leading person amongst them was *Seir*, from whom the district was called *Mount Seir*. The new settlers, at first, were on friendly terms with the original inhabitants; and *Esau's* son formed a connection with one of *Seir's* daughters. Gen. xxxvi. 12, 22. In process of time, however, the strangers acquired strength; attacked and defeated the *Horites*, expelled them from the country, and dwelt in their stead. Deut. ii. 12, 22.

Esau early obtained the name of *Edom* or the *Red*; either from the colour of his hair and complexion, or from his fondness for Jacob's red pottage; and this country is therefore most usually called, in scripture, the *Land of Edom*, and its inhabitants, *Edomites*. The Greeks corrupted *Edom* into *Idumea*; and, in a few instances, the sacred writers have adopted this term. Isa. xxxiv. 5,

6. Ezek. xxxv. 15. xxxvi. 5. The *Edomites* spread themselves from *Mount Seir* over a region which extended from the borders of the *Ishmaelites* eastward to the *Desert of Paran* westward, and from the *Dead Sea* on the north to the head of the *Red Sea* on the south. On the eastern bay of the *Red Sea*, they possessed two important ports *Eloth* and *Ezion-gaber*. 2 Chr. viii. 17. Hence, it is probable, that part of the ocean took the name of the *Sea of Edom* or the *Red Sea*.

This country was remarkable for high, inaccessible mountains of rock, on which the inhabitants depended with great confidence, for defence against the attacks of an invader. To this circumstance, the prophets often allude: "The pride of thine heart has deceived thee," says *Obadiah* to *Edom*, "O thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?" *Obad.* 3. See also *Jer.* xlix. 16. The land was formerly fertile and agreeable, though mountainous and rocky, and well fulfilled the promise which *Isaac* made to *Esau*; Gen. xxvii. 39. "Thy dwelling shall be the fatness of the earth, and of the dew of heaven from above." Yet, for a great number of centuries past, it has exhibited only barren rocks, parched with drought, affording nutrition for neither animal nor vegetable life, and over-run with noxious reptiles. Its present desolation indeed is a literal accomplishment of the divine threatenings. "I laid his mountains and his heritage waste, for the dragons of the wilderness." *Mal.* i. 3. "Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the

plagues thereof." Jer. xlix. 17.

The Land of Edom was divided into districts, several of which are mentioned in the Old Testament. *Teman* seems to have been a considerable province, peopled by the descendants of Teman, the grandson of Esau. Gen. xxxvi. 11. The Temanites were noted for mental and bodily superiority. Hence one prophet inquires, "Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?" Jer. xlix. 7. And another threatens, "Thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter." Obad. 9. It was over this province that the glorious symbols of the divine presence passed to Mount Sinai: "God came from Teman, and the Holy One from Paran." Hab. iii. 3. Of this district also was Eliphaz, the chief of Job's friends. And, as we learn from Lam. iv. 21, that another district of Edom was called the Land of Uz, perhaps from Uz the Horite, Gen. xxxvi. 28, it is probable that Job himself was an Edomite. Job. i. 1. ii. 11. Some have thought him to be the same with Jobab the son of Zerah, the great grandson of Esau, mentioned Gen. xxxvi. 10, 17, 33: and that his friend, was a descendant of Teman, called after Eliphaz, Teman's father. (ver. 15.) Dedan too is noticed by several of the sacred penmen as belonging to Edom; though we cannot ascertain its exact situation. Jer. xlix. 8. Ezek. xxv. 13.

Bozrah was a principal city of the Edomites. It is placed, by most authors, a considerable distance south of the Dead Sea; and was probably in the province of Teman; as Amos, when threaten-

ing the vengeance of the Lord against this country says, "I will send a fire upon Teman which shall devour the palaces of Bozrah." (i. 12.) See also Isa. xxxiv. 6. lxiii. 1. It was so famous for plenty of cattle, that Micah, when predicting the number of Jews who should be restored, compares them to "the sheep of Bozrah."* (ii. 12.)

We know very little of the religious character of the Edomites. There is some reason to hope that they did not immediately forget the God of their pious progenitors, Abraham and Isaac. If indeed Job and his friends were inhabitants of this country, as is highly probable, we have a pleasing specimen of the piety and morality of some of the leading men among them, several ages after Abraham. It is not till the decline of the kingdom of Judah, that we read of "the gods of Edom;" after which Amaziah and his subjects sought. At that time, and for many previous and succeeding ages, they were notorious for cruelty and depravity.

The descendants of Esau multiplied and flourished under their native princes, during the period that the posterity of Jacob sojourned in Egypt. They had a long succession of kings and dukes, before the Israelites enjoyed the privileges of a settled government. When the Israelites fled from the bondage of Pharaoh, they solicited leave of the king of Edom to pass through his territory; but he refused their request, and "came out against them with much people and a strong hand." Israel was therefore obliged to turn away from him. Num. xx. 20, 21. The Edomites appear

* There was another Bezer, which is the same word as Bozrah, on the confines of Moab. Dent. iv. 43; Josh. xx. 8. which was probably the place intended by the prophet: Jer. xlvi. 24.

to have enjoyed uninterrupted tranquility till the days of Saul, who amongst other enemies fought successfully against Edom. They were not however subdued till his successor, David, sent his general Joab into their country, which he most dreadfully ravaged for six months, and put every male to the sword. 1 Kings xi. 15, 16. In order to secure his conquests, David "put garrisons in Edom, throughout all Edom put he garrisons, and all they of Edom became David's servants." 2 Sam. viii. 14. Thus, after a lapse of upwards of seven hundred years, was the blessing of Isaac to Jacob fulfilled in his posterity, "Be lord over thy brethren, and let thy mother's sons bow down to thee." Gen. xxvii. 29. To Esau the venerable patriarch had also said, on the same interesting occasion, "Thou shalt serve thy brother;" but he had likewise added, "and it shall come to pass when thou shalt have dominion, that thou shalt break his yoke from off thy neck," (ver. 40.) This part of the prediction too was literally accomplished. After making some partial efforts to shake off the authority of Solomon, the Edomites continued tributaries to Judah, for about one hundred and fifty years; when they revolted from Jehoram, and asserted their independence. 2 Chr. xxi. 8, 9. Sixty years afterwards, Amaziah king of Judah, made a fierce attempt to reduce these revoltors; but, though he slew twenty thousands of them, and took their city Selah, and treated them with great severity, yet he could not retain them in subjection, 2 Kings xiv. 7. 2 Chr. xxv. 11, 12.

The Edomites seem to have cherished deep resentment against the Israelites for their various

incursions and ravages in their country; and took every opportunity of seeking revenge. During the attacks to which the Jews in the decline of their state were subjected from their hostile neighbours, the Edomites assisted the invaders, purchased the prisoners that were carried off and kept them in slavery. Hence Amos denounces the wrath of God against Gaza and Tyre "because they carried away captive the whole captivity to deliver them up to Edom." (i. 6, 9.) When the Babylonian forces advanced to the siege of Jerusalem, the Edomites encouraged them to treat it with the utmost severity. "Rase it," they cried, "rase it, even to the very foundations thereof." Psa. cxxxvii. 7. And Obadiah, after describing the cruel pleasure with which they contemplated the calamities of the wretched Jews, expostulates thus with the children of Esau, "Thou shouldest not have laid hands on their substance in the day of their calamity; neither shouldest thou have stood in the crossway to cut off those that did escape; neither shouldest thou have delivered up those that did remain in the day of his distress." &c. Obad. 10—16.

For these cruelties and for her other wickedness the prophets denounced the vengeance of the Almighty against Edom; Obad. 1—16. Jer. xlix. 7—22. Amos i. 11, 12. &c. and their threatnings were dreadfully fulfilled. When the Chaldeans had reduced Jerusalem, they laid waste the neighbouring countries; and the land of Edom suffered severely. The government appears to have been weakened, and confusion ensued. During the captivity of the Jews at Babylon, a sedition arose, and after great intestine conflicts, the

two factions continued irreconcilable. One party retiring northwards seized the lands of the Israelites which then lay unoccupied; and settled themselves in the south west parts of the land of Canaan, which took their name; and is the Idumea from which the multitudes followed our Saviour. Mark iii. 8. The other party retired eastward, and joined the Arabians, with whom they were soon incorporated. Thus the land of Edom became a desert; and has remained so to the present day.

The Edomites who had seized the deserted land of the Jews maintained frequent wars with the former possessors after their return from Babylon. They kept possession for nearly four centuries, till they were routed with great slaughter by Judas Maccabees: and afterwards totally subdued by Hyrcanus, about one hundred and thirty years before the christian era. Being offered the alternative of leaving the country or embracing the Jewish religion, they chose the latter; and were, from that period, reckoned as Jews. All distinction soon vanished; and the descendants of Esau were lost amongst the children of Jacob.

THE

WITNESS OF THE SPIRIT.

THE Scriptures often speak concerning the witness of the Spirit to the adoption of believers: the testimony which he bears to their being the children of God. This is particularly the case in Rom. viii. 8—16, "The Spirit itself beareth witness with our spirits that we are the children of God." In what sense this passage ought to be understood, is a point in

which all real christians are deeply interested.

The text in question might be rendered, "The Spirit itself beareth witness to our spirits," &c. The only other place where the same Greek verb is used, in the sacred writings, in construction with a dative, is Rom. ix. 1. which we render, *beareth me witness*; that is, *to me*, not *with me*, as in the text under consideration. It is therefore most probable that here also it should be so rendered. (*See Parkhurst on the Word.*) This alteration in the rendering is not however material: the only difference of consequence is that one reading supposes there is a witness of our own spirits in conjunction with that of the Spirit of God; the other makes mention of no other testimony than that of the Spirit of God itself.

To understand what this witness is, it is necessary to consider the preceding verses. In them the apostle says, "As many as are led by the Spirit of God, they are the sons of God. For we have not received the spirit of bondage again to fear; but the Spirit of adoption whereby we cry Abba, Father." Christians have received the Spirit of God; he dwells in them. This is not a spirit of bondage, but of adoption; his influences do not produce a servile but a filial disposition. We have boldness towards God, and can address him as our Father. And thus it is, it appears, that the Spirit beareth witness to our spirits that we are the sons of God. That filial disposition which he produces in us is an evidence of our sonship. If we were not sons we should not have the spirit of adoption; but having this, the Spirit thus testifies that we are the children of God. This witness is not therefore, *di-*

rect or *immediate*. The Spirit does not testify directly our adoption; he produces in us the tempers and dispositions of children, so that we are emboldened to call God, Father; and hence we conclude that we stand in this intimate relation to him.

The reasons which may be assigned for thus understanding the passage, are the following:

1. This view of it suits the context, and appears to be the natural and genuine meaning of the words. The apostle is speaking of the Spirit as dwelling in believers, and shedding abroad his influence in them. He exhorts "through the Spirit to mortify the deeds of the body," and says, "as many as are led by the Spirit of God are the sons of God." Now to be led by the Spirit of God is to yield to his influences and dictates. He prompts to humility, patience, obedience, purity, faithfulness, zeal in religion, self-denial, &c. and when we attend to these duties as thus inclined to them by the Spirit, we are led by him: and this, according to the apostle, is an evidence of our sonship. In order to confirm what he had now been saying, he tells the Romans that "they had not received the spirit of bondage again to fear," the disposition which was generated by the former dispensation; but "the Spirit of adoption by which they cried, Abba, Father." They experienced a spirit of liberty, comfort and joy; they were the children of God, and possessed the freedom and happiness of children. And thus the Spirit bare witness to their adoption. The 16th verse does not seem to contain any thing in addition to what is contained in the former; but to be an illustration and confirmation

of it. It is not introduced with the particle *moreover* or *besides*, or any word of like import; but inserted as explanatory of what proceeds; or at most as a consequence resulting from it. And as the preceding verses mention only our having received the spirit of adoption, the most probable sense of the passage in question is, that it is this which evidences our being the children of God. The spirit of adoption stands opposed to the spirit of bondage, and is most naturally understood in a similar manner. Now the spirit of bondage intends the disposition of mind which the law produced in them who were under it; it was a spirit of bondage and fear. On the other hand, then, the spirit of adoption does not appear so immediately to intend the Holy Spirit personally considered, as the disposition of mind produced by the gospel; it is that of a son, while the other was that of a slave. This filial disposition is indeed the effect of the Holy Spirit as dwelling in the hearts of believers; and it is by producing it that he bears witness that they are the children of God.

2. This sense agrees with the meaning of other passages which speak of the Spirit as dwelling in believers, and the effects produced by his influences. We are taught elsewhere that the Spirit is the earnest of future glory; that his fruits, are joy, peace, long-suffering, gentleness, &c. that where the Spirit is, there is liberty; that because we are sons, God hath sent forth the Spirit of his Son into our hearts, &c. that we have received the spirit of power and of a sound mind, &c. &c. 2 Cor. iii. 17—v. 5. Gal. v. 22, 23. Eph. i. 13, 14. 2 Tim i. 7. These texts inform us that

the Spirit exerts in the hearts of true believers a holy and comforting influence; but they say nothing of his witnessing their adoption in any other manner. Some of them mention their being sealed by the Spirit; and that he is their earnest of future glory. *Sealing* conveys the idea of *marking* for the purpose of recognizing that which is sealed, or keeping it in safety; and an *earnest* is either the first fruits of something; or a pledge or security of something to be enjoyed. Now all the evidence of adoption afforded by the Spirit, considered as the first fruits of future glory, or a pledge of it, or as preserving the christian to it, is in a way of inference, and not direct or immediate. And the circumstance of sealing any thing with a view to its being known, nearly coincides in import with the Spirit's witnessing, in the sense pleaded for. The impress of the Spirit, by which the children of God are known as his, is their righteousness and true holiness in which they are renewed. The Spirit sets this mark on them; by this they are known to themselves and others, as belonging to the family of God; and thus the Spirit bears witness to their adoption. This view of the subject harmonizes with the scriptures in general; nor are there any which are opposed to it, or which appear to countenance the Spirit's witnessing in any other manner.

3. This view of the witness of the Spirit agrees with the general experience and opinion of christians concerning it. According to the apostle, the Spirit's witnessing their adoption, is common to real christians; it is therefore a subject of experience. It seems then, a natural and a proper way of understanding it, to

appeal to them in what way the Spirit of God testifies to their adoption. It will be found, it is apprehended, in the way to be here explained. The followers of Christ in general, in all nations and ages, and of all denominations, have mentioned no other as the ordinary privilege of christians; have been conscious of no other. Had the sentiment contended for by some, that the Spirit testifies directly to the conscience of every believer that he is a child of God, been correct, no real christian could have been a stranger to this testimony; and of course it must have been understood and believed, in every age of the church and by every individual christian. But certainly this has not been the case. It is far more likely that some individuals may at times, through the influence of enthusiasm, have been worked up to extraordinary sensations and an apprehension that the Holy Spirit testified to them immediately their adoption, than that the generality of the most sensible and lively christians, in every age, should be entire strangers to such an evidence, on the supposition of its being the common experience of believers. Indeed the latter is impossible; it implies a contradiction. It supposes them to have been conscious of an operation, and yet to have been ignorant of it.

(To be concluded in the next Number.)

CHRISTIAN MORALS:

THE DUTIES OF CHURCH MEMBERS.

(Continued from page 291.)

THE duties which the members of a christian church owe to the society with which they are united having already been glanced at,

it is now proposed to consider those which they owe to their fellow members.

All real christians of every name, though scattered over the face of the earth, are, as the adopted sons of the same heavenly Father, redeemed by the same precious blood, and heirs of the same glorious inheritance, brethren, and ought to view each other with fraternal affection. Every one, therefore, who is properly under the influence of the spirit of the gospel, will heartily join with the apostle of the gentiles in praying, "Grace be with all them that love our Lord Jesus Christ in sincerity." But the members of the same church are still more closely connected; and in a more intimate and direct sense, brethren. They have voluntarily united to carry on the cause of the Redeemer, personally chosen each other as joint-partakers of the privileges of a christian church, and are under especial obligations mutually to labour for each other's edification. They are, in the most literal sense of the term, "members of one body:" and the beautiful instructions which the apostle builds on this consideration, 1 Cor. xii. apply, if not exclusively, yet in a very peculiar manner, to them. If all christians then are brethren, surely members of the same church are bound by superior obligations to love as brethren. Indeed the welfare of the cause in which they are engaged requires this strong mutual affection; and religion will prosper or decline in a church, in proportion to the harmony and co-operation among the individuals who compose it. Now from what principles can harmony and co-operation be expected, unless from those of sincere af-

fection, which will dispose every one to feel real pleasure in helping each other's joy? "Love is the fulfilling of the law;" and christian love will animate the members of a church to discharge all the duties which that connection requires.

True christian love will prompt him who is influenced by it to assist his brethren by every mode in his power. He will be ready to help them in their temporal concerns: and, as far as his circumstances permit, to promote their worldly prosperity. In his transactions in business, he will encourage a fellow-member rather than a stranger. Christians sometimes suffer in their outward circumstances by making a profession of religion; and to whom should they look for support and countenance but to the friends of christianity; and especially to the members of the same church? The men of the world are, in this respect, wiser than the children of light. They patronize and encourage their associates and companions; and are not christians commanded "as they have opportunity, to do good to all men; especially to the household of faith?" Every consideration of justice, affection, and policy should induce them to assist, in a most especial manner, those who are members of the same society. Often by a little well-timed encouragement in their various pursuits, they might, under the blessing of Providence, be rendered more able to assist the church and the cause of religion.

Were not this part of duty, plain as it is, too much neglected to permit a fear of its being carried to excess, it might perhaps be necessary to insert a word of caution. It sometimes happens,

that professors are so closely connected with men of the world, or under such obligations to them, as to make it their duty to deal with them. In such a case, it would be highly improper to leave them; as it would be acting contrary to our Saviour's golden rule; and expose christianity to the reproach of making men ungrateful, if not unjust. "I the Lord love judgment. I hate robbery for burnt offering."

But, it is not in temporal concerns alone that members of the same church ought to afford mutual assistance. This indeed is a secondary consideration. The express object of their union is of a superior nature. It is their *spiritual* edification. Whatever tends to improve the graces of their brethren, strengthen their faith, increase their knowledge, animate their zeal, and quicken their progress in the christian course, ought to be sedulously and conscientiously cultivated. Thus will the great purpose of church fellowship be attained, and their mutual advantage secured. Thus each will be rendered more capable of assisting in the sacred cause; and the happy result will be the extension of the kingdom of Christ, and the promotion of the salvation of men. "Let us consider one another, to provoke to love and good works." "Let us follow after the things which make for peace, and things whereby one may edify another." "Edify one another, even as ye do."

True christian affection will induce the members of churches to aid each other's progress by mutual *instruction* and *admonition*. This is a duty incumbent on all, but peculiarly obligatory on aged and experienced christians towards their younger bre-

thren. Those who have recently engaged in the cause of religion are almost necessarily ignorant, weak and unstable. They need instruction, admonition and support; and to whom should they look for assistance, but to their brethren whose long standing enables them to impart it? The lambs of the flock must be carried in the bosom, to shelter them from the evils and snares to which they are exposed. "Feed my lambs," was the injunction of the Saviour to Peter; and that believer will most resemble the Great Shepherd who is the most attentive to their welfare and most solicitous for their spiritual edification. Those that are strong ought to bear the infirmities of the weak; and in meekness instruct them more perfectly in the way of the Lord. It is by affectionately instructing and leading forwards the young members of a christian church, that we most effectually secure the duration and increase of the cause of religion in any place.

Sympathy and *consolation* in times of distress are due to all our fellow-creatures; but in an especial manner to our brethren of the same church. "Remember them that are in bonds, as bound with them; and them which suffer adversity as being yourselves also in the body." One great object of joining in church fellowship is, that we may enjoy the sympathy and support of our brethren. In the best ages of the church, it was a distinguishing trait of the christian character. "Pure religion and undefiled before God and the Father is this—To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." We are ready enough to "rejoice with them that rejoice:" to visit

our friends when in prosperity, to congratulate them on their success and partake of their comforts: but we are too apt to forget that it is also our duty to "weep with them that weep," to share the sorrows and soothe the pain of the afflicted. This is often a duty that requires much self-denial; yet it should always be recollected that, when the Son of man shall come in his glory, he will confer particular honour on those who shall have ministered to him when he was an hungred, or athirst, or a stranger, or naked or sick, or in prison: and that he has declared, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Another branch of that duty, to which sincere affection to the souls of his brethren will incite a conscientious church member, is to watch over the conversation of his fellow members, and if he observe any thing inconsistent with their profession, or likely to draw them from the ways of truth, affectionately but plainly to *admonish* them of the evil of their conduct, warn them of their danger and urge them to repentance. This is an unpleasant task; but it is an imperious duty. "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour and not suffer sin upon him." "Now we exhort you, brethren," says Paul, "warn them that are unruly." But in performing this painful office of love, he will avoid every thing harsh or uncharitable in his words or manner. He will remember that the offender is still a brother; and endeavour to restore him in the spirit of meekness, considering himself lest he also be tempted. He will readily admit every explanation, give full weight to ev-

ry palliation, and rejoice to find his brother less guilty than he feared. In short, he will take the admirable method laid down by our Saviour—Matt. xviii. 15—17: and while he conscientiously uses every caution to avoid irritation and offence, will adopt every means that affection can suggest to "gain his brother."

But while he thus faithfully admonishes his brethren of their faults, he will conscientiously *guard their characters*; and neither injure them himself, nor fail to defend them when attacked by others. He will feel that the union which subsists among them renders him interested in the preservation of their good name; and that when the reputation of any member is aspersed, the common cause suffers. He will therefore labour to hide their defects, excuse their weakness, and suppress any report that may be circulating to their disadvantage. He will view with indignation the conduct of some, who stand as members of churches and yet are quick to observe and ready to report any instance of improper conduct in their brethren or sisters; who often spread tales of scandal in the world, before the church can adopt the prescribed measures to bring the offender to repentance, and prevent the mischief of an exposure. Such conduct is highly reprehensible. We ought to speak evil of no man; but when a member of a church needlessly repeats things to the discredit of his brethren, he betrays at once a want of proper affection for them, and a disregard to the honour and interest of religion highly unworthy of his profession; and proves that he is not actuated by that charity which is "kind, rejoiceth not in evil, hopeth all things, and never fails."

Indeed, their conduct too much resembles his who is emphatically called the accuser of the brethren, and they are truly troublers of Israel.

A member of a christian church who is actuated by a proper spirit will also be careful to *avoid contention*; or, if it be commenced, anxious to terminate it as soon as possible. He will not easily take offence; and will scrupulously avoid giving it. And if any real offence has been given to him, he will be ready to forgive it, and be reconciled to the offender on the first symptoms of contrition. He will not rigorously extort confession or insist on satisfaction; but, like the affectionate father in the parable, run to meet his repentant brother even while he is yet a great way off, and prevent his confessions by a cordial embrace. Such a disposition would often quench the sparks of contention and restore harmony and good will; while a contrary conduct fans the dying embers into a flame. An offence, in itself trifling and perhaps accidental, is sometimes aggravated by harsh speeches and improper tempers, till it destroys the peace of the church and produces effects the most deplorable. "Behold! how great a matter a little fire kindleth!"

There remains however another duty which the members of churches owe to each other; or, rather a disposition which they ought to cultivate, which is of high importance to the peace and prosperity of the societies, though too much neglected: this is, a willingness to give up my own gratification, pleasure or opinion, or even to deny myself of some lawful enjoyment, when a good conscience will permit the sacrifice, for the sake of accommodating

my brethren and sisters. This disposition is often inculcated in scripture both by precept and example. "All of you," says Peter, "be subject one to another, and be clothed with humility." "Submit yourselves," exhorts Paul, "one to another, in the fear of God." "Be kindly affectioned one to another with brotherly love; in honour preferring one another." We ought not to please ourselves; but every one of us to please his neighbour for his good to edification." "I please all men in all things," says the same apostle: and indeed he has given us an interesting specimen of the temper and conduct which he intended to recommend, 1 Cor. viii. Some of his weak brethren thought it unlawful to eat meat which had been offered to idols. Paul, on the contrary, who knew that an idol was nothing, and could impart no moral taint to the good gifts of Providence, could eat of an offering without any respect to the vain purpose to which it had been consecrated. He was therefore persuaded that it was lawful for him to eat such meat. But does he insist upon his right? and, indifferent to the effect it might have on his weak brother, determine to enjoy it? No. With true christian sympathy he reflects, "Through my knowledge shall my weak brother perish, for whom Christ died?" And nobly resolves, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." This is a noble example of the conduct which he recommends to others; "Let no man seek his own; but every man another's advantage."

It would be easy to enlarge; but our limits oblige us to desist.

It is hoped that these desultory and concise hints may, if conscientiously applied, under the blessing of God, be useful in leading the members of christian societies to act in a manner which will be both honourable and beneficial to the cause of true religion.

The *motives* for a conduct founded on the principles here recommended are too obvious to need enumeration. It emanates from that christian affection which ought to subsist between individuals united by so sacred and intimate a bond. It is treating others as we should wish to be treated, and thus obeying the golden rule of our blessed Saviour. It is necessary for the successful prosecution of the object for which churches are formed. Every weak christian that is strengthened, every wanderer that is reclaimed, every backslider that is recovered, every mourner that is comforted, every offence that is removed, and every breach that is healed, contributes to strengthen the cause of the glorious Redeemer among men; and entitles the humblest believer who is made the instrument of effecting it, to the high honour of being a fellow-worker with the Almighty in promoting the final happiness of a lost world.

Lladshew,
Aug. 1822.

JACOBUS.

CORRESPONDENCE.

THE LORD OUR RIGHTEOUSNESS.

(In Reply to a Query, page 53.)

Gentlemen,

A query appeared in your number for February, by E. H. on Jer. xxiii. 6. of which he requests "a plain and practical illustration." As it has remained so long unnoticed, I send you

a few observations, which I cheerfully submit to your disposal.

"And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." These words form a distinguished part of a most deeply interesting prophetic theme; especially to the children of Israel in both its branches. Many bad princes had reigned over God's heritage; and had scattered the flock and driven it away. (ver. 2) Here is a promise of better times, when the Lord would "raise up unto David a righteous Branch." (ver. 5) This, compared with Isa. xi. 1. "And there shall come forth a rod out of the stem of Jesse, (the father of David,) and a branch shall grow out of his roots," &c. and with Rev. xxii. 16. fixes at once the person referred to: which is not the Father personally distinguished, as your correspondent supposes, when he calls it "that interesting appellation of the Almighty;" but the Son of God, the *Almighty* Saviour. Jesus says, "I am the Root and the Offspring of David." And the same person is designated a King as well as a Branch; "who shall reign and prosper, and shall execute judgment and justice in the earth. In his days, Judah shall be saved and Israel shall dwell safely: and this is the name whereby he shall be called, the Lord our righteousness." (ver. 5, 6.)

The kingdom which the glorious Messiah, the Son of God, was to set up in our world, was a spiritual kingdom; and his reign, the saving influence of his grace in the human heart, subduing our natural enmity, reconciling man to his God, and subjecting all our powers and faculties to his authority and dominion. And, notwithstanding the prediction had its accomplishment in part, when Jesus began his reign and set up his kingdom in the days of his flesh; there yet remains to be fulfilled a glorious part by the conversion of the Jews, their restoration to Canaan, and the happy union of Jews and gentiles in the church; constituting one fold under one Shepherd. Then shall "Judah be saved, and Israel dwell in safety:" and hence we have *his name*, expressive of the spiritual blessings he imparts to all the subjects of his grace—"the Lord our righteousness."

In order to give a plain illustration, it will be proper to attempt some explanation of the terms, and then to shew that our divine Lord is to his people what those terms import. *Righteousness*, in reference to the Messiah,

not only denoted the sinless perfection of his nature, as a just and righteous person, in the strictest sense of the term, "a righteous Branch," as he is called in the fifth verse; but that he was designed, by the constitution of God, to procure, obtain and possess some distinguishing advantages and blessings on the behalf of others; and those advantages regarding mankind as fallen, guilty and depraved creatures; and providing for them pardon, justification and salvation, upon the grounds of justice and righteousness. He may properly be called *our* righteousness, who has obtained those blessings for us. For through him believers are justified from all things, freely pardoned and accounted righteous for his sake; treated as if they had of themselves fulfilled the requisitions of the law, and were thereby entitled to the reward of righteousness, life and glory. The Lord Jesus Christ therefore, having obtained this for us and opened the way whereby sinful men can, by the peculiar constitution of the new covenant, be considered as righteous, and enjoy life eternal, is the Lord *our* righteousness.

Having considered the term righteousness in relation to our Lord, there is another term to be considered without which his name would be incomplete. He should be called "*The Lord*," or "**JEHOVAH** *our* righteousness;" hereby denoting his matchless dignity, and his peerless glory, as possessed of that intrinsic excellence which constitutes the value and gives the efficacy to all his undertaking. If the sacred name of Jehovah had not been, thus expressly appropriated to the person whose righteousness and perfect obedience can be available and worthy to be imputed, *in its effects*, to others, we should still have inferred that he must be more than *human*; because no human efforts have yet justified any of the fallen sons of men. And if inadequate to their own righteousness, they must, in the nature of things, be essentially defective and inoperative in relation to others.—Wherever the word "**LORD**" occurs in reading the Old Testament, it is expressive of the divine nature, and in contradistinction to the lords many and gods many of the heathen world. The whole sentence is remarkably distinguished in this way. He is emphatically **JEHOVAH** *our* righteousness. This was the interesting name by which the Christ of God was to be distinguished: and if he were not a divine

person, essentially possessing the attributes and perfections of Jehovah, this name could not be applied to him. There is a peculiar propriety in the predicted name, in this passage and others where the name of Jehovah is thus appropriated to him, that, when he should come in the fulness of time, in the humble form of a servant and in the midst of those sinless infirmities inseparable from what is human, they might, in his mighty work, recognize the perfections of Jehovah: that they might plainly perceive him to be God and man in one person: that the Child born, and the Son given, in whose hands the government of all things should be placed, should be called—"Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." Isa. ix. 6, 7. And that, when his appearance among men should be announced to the cities of Judah, the language should be, "Behold your God!" "Behold the Lord God will come with a strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him." Isa. xl. 9, 10, 11.

Without further explication of terms, it is pleasing for the christian to contemplate in his gracious Lord what those terms import. It is of vital and practical importance to view him in his true character; if we would derive those benefits from him which our circumstances and wants require. Mankind are fallen, guilty and polluted sinners, standing in need of a righteousness in which to appear before God in judgment. God has given us a law that is holy, just and good, which we have all violated and brought ourselves under its curse; and are by it condemned to everlasting death. Man having lost his original rectitude, and through the inherent depravity of his fallen nature, being morally incapacitated to fulfil its demands, and the divine standard always remaining unalterable, all his obedience is defective, and his daily sins plunge him into deeper circumstances of guilt; so that, on the ground of merit or of obedience, he has no righteousness on which he can build the hope of his final acceptance. If pleased infinite Wisdom, under these circumstances, to devise a method by which all the ends of justice and righteousness might be answered; and the guilty pardoned and restored to favour and rendered capable of everlasting life and glory. This method of saving sinners is emphatically called "the righteousness of God," Rom. iii. 21—

26, and is brought about through the all-perfect obedience of Christ unto death, the death of the cross. Rom. vi. 19. Phil. ii. 8. This is the one great and perfect obedience, on account of which, God is disposed to exercise his mercy and grace; and for the sake of which he proclaims pardon to the vilest sinners; and justifies, that is, declares and accepts as righteous, all who truly believe in Christ to life everlasting. In this way only, the perfections of God truly harmonise in the salvation of man, and he manifests himself to be a just God and a Saviour. Just, while he justifies, or treats as righteous, him that believeth in Jesus; and while justice and judgment are the habitation of his throne, mercy and truth go before his face. On this principle, the joyful sound of the gospel vibrates in our ears, and delights our hearts. Psa. lxxxix. 18.

Who can contemplate this wonderful scheme and not admire it, and feel its holy influence! The Word that was in the beginning with God, and was God, by whom all things were made, the Life and Light of men, was made flesh and dwelt amongst us. He fulfilled all the requirements of the law; offered himself a propitiary sacrifice for the sins of the world, to finish transgressions, to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness. Dan. ix. 24. We cannot but admire and adore our divine Lord, and see an infinite fitness and congruity between his nature and his work, his name and his character. And while he is thus considered as having obtained eternal redemption for his people and furnishing the ground of their final acceptance, he is the medium of all that grace by which the souls of men are renewed and sanctified, or made holy; and by which the moral image of God is restored, which consists in righteousness and true holiness. It is impossible for any person, cordially to embrace the gospel salvation without feeling its holy and practical influence upon his heart and life; constraining him, by the love of Christ, no longer to live to himself, but to him that died for him and rose again. The appeal is irresistible. "Ye are not your own, but bought with a price; therefore glorify God in your body and spirit which are his." And thus we feel ourselves under the most indispensable obligations to love, obey and triumph in him who is emphatically, **THE LORD OUR RIGHTEOUSNESS.** SOLIMP.

ON
VISITING INFECTED PERSONS.

Gentlemen,

In your number for August, a question is asked, "How far it is the duty of a minister or member of a church to visit sick persons when requested, if the disorder is infectious or reported to be so?" In answer to this query, I beg the insertion of the following remarks.

Visiting the sick is a duty recommended in the word of God, and constitutes a trait in the character of those whom Jesus Christ owns and blesses at the last day: and the neglect of this duty makes a part of the condemnation of those whom he rejects. This sets the matter in a very important light, and shows that if we would be accepted of the Judge of quick and dead at last, we must now be found in this practice.

Sickness is sometimes made use of by a kind providence, to dispose the mind to seriousness; and when the ordinary means of religious instruction have been employed without effect, affliction has brought the sinner to reflect, to see his state and danger, and humbly to implore the pardon of sin. How desirable it is, in such a case, that the friend of religion, the servant of Jesus Christ, whether minister or member, should be ready to impart that instruction and comfort which such a case requires!

Mankind are made for sociality and friendly intercourse with each other. Our Saviour has taught us in the example of the good Samaritan, that every object of distress is our neighbour, and has a claim upon our sympathy and benevolence; and the apostolic injunction is not only "To rejoice with them that rejoice," but also, "To weep with them that weep." The friends of Job, however they acted, came to sympathize and condole; and the Lord Jesus Christ showed the utmost sympathy and tenderness to the afflicted; going about doing good, healing all manner of sicknesses and all manner of diseases; so that it was fulfilled of him, "Himself took our infirmities and bare our sicknesses." What should excite the christian like the example and approbation of his Lord and Master? If he was not a stranger to the abodes of wretchedness and woe, let every servant of Christ imitate his blessed conduct.

Affliction is frequently the immedi-

ate forerunner of death. If persons enjoy not instruction then, the time for instruction is for ever gone. What can be more affecting, than that a poor creature should breathe his last, ignorant of God and altogether unprepared to die? What christian does not shudder at the thought, and long to be the means of preventing so awful a catastrophe?

These remarks apply to general cases. To cases of infection in particular, I would state what I think my own duty, rather than venture to lay down an unvarying rule for others. It does then appear to me a duty to comply with such a request as the one stated in the query. My reasons are,

1. The state of the person afflicted; perhaps dying unprepared. Consider what lies at stake—an immortal soul. Would you refuse to assist in case of fire or any imminent danger for fear of personal injury? What danger can be like that of a perishing sinner? or what loss like the loss of the soul? If the duty be neglected, and the person be taken away, what keen reflections must follow. I have experienced them, and know what they are: perhaps the soul is gone to misery, and I might have been the means of saving it, by pointing it to the Lamb of God.

2. The protecting care of Providence. It argues a mistrust of divine care, when we are afraid to venture into danger in the path of duty. In the plague of London, many pious persons, especially puritan divines, remained in the city, for the purpose of administering both to the bodies and souls of the dying inhabitants; and yet, so far as I am aware, they were preserved. I have myself sat by the bed of the infected and the dying in the last stages of an alarming disorder; and yet, by the good hand of my God upon me, I continue a monument of his sparing mercy.

3. Even if a person be taken away in such an engagement, he will have the most pleasing reflection, that he dies in the path of duty and of mercy.

These reasons induce me to think it my duty to go when requested, even into the midst of infection and danger. Every needful precaution should be taken, and the event left with the Lord.

J. G. B.

ON FINES IN SUNDAY SCHOOLS.

Sirs.—If the following remarks are at all likely to assist the judgment and direct

the conduct of your correspondent, "A Sunday-school Teacher," on page 375 of your last number, you will oblige me by inserting them; but if not likely to answer the desired purpose, let them pass into oblivion.

The queries are of importance, and require more time and greater ability to answer them fully than I can command; but a sincere regard for those invaluable institutions—Sunday-schools, in one of which I have been engaged several years, have often led me carefully to consider the propriety or impropriety of plans adopted in different schools: and I therefore venture to shew my opinion.

That teachers ought to be regular in their attendance, in order to promote the welfare of the children committed to their charge, is too obvious to need any proof; and it is exceedingly lamentable, that any thing more than a sense of duty and love to souls needs be resorted to, that the regular attendance of voluntary teachers may be secured. But certainly it is not consistent with the Spirit of the gospel to enforce pecuniary fines in order that even this desirable object may be obtained. In no part of the New Testament do we ever read of the negligent, in whatever sphere of action he may move, being called upon to sacrifice any portion of property for the nonperformance of his duty; and it would be well for all who engage themselves in this important and christian-like work, to remember that the engagement itself produces an absolute duty. I certainly consider charity a duty, which the Almighty enjoins upon every christian, and he hath declared his approbation of a cheerful giver. And the scriptural mode of stirring up the negligent is by exciting a spirit of benevolence, love and sympathy; or placing before them the consequences of slothfulness, lukewarmness and inattention. "To do good and to communicate forget not." "Provoke unto love, and to good works." Remember the promise to those, to whom it shall be said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me:" and forget not that "In as much as ye did it *not* to one of the least of these my brethren, ye did it not to me." "And these," it is added, "shall go away into everlasting punishment."

There is something in the very idea of pecuniary fines, that is so entirely

opposed and so hostile to the christian mode of conducting any institution that has for its sole object, the benefiting of the immortal soul, that it is at once sufficient to set the matter at rest. But when we add, that there is no scriptural precedent for it; that it frequently begets improper dispositions, causes quarrels, disputes, &c. and the very thing which was to be accomplished is missed, we must be inevitably led to the conclusion, that our practice is not according to the spirit of the gospel, which says, "Let all things be done decently and in order." Read the New Testament, and there observe the devoted lives of the apostles, and even of Christ himself, who went about doing good, and instructing the ignorant; then the slothful teacher will surely find incitement to greater exertion; and will constantly pray, that he may never be weary in well doing.

It is presumed that where scripture does not authorize the practice or conduct of the christian, he will rejoice to be convinced of his error; so that if the above remarks are correct, the argument need not be pursued. Yet it might be observed, that many who are engaged in Sunday-school teaching are, properly speaking, incapable of paying fines be they ever so small; because the families which many have to support, may really want more than they can procure for them. A single farthing thus obtained, is so much improperly taken. Again: it is necessary that the labourers in Sunday-schools should be willing subjects and not hirelings who must either work or pay, or it cannot be expected that much good will be done by their services. The opulent who are idle, but who like to have a good name, may pay their fines and never teach; thus professing to be what they are not and setting a bad example to all around them. For inferiors are too apt to excuse themselves by saying, that their superiors are no better than themselves.

The second query requires but little notice, if the foregoing observations are according to truth. The practice itself being superseded, the effects need not be combated. Else it might be urged, that it is exceeding disadvantageous to spiritual improvement to be employed as your correspondent mentions, immediately after divine worship; the time for meditation upon what has been heard, and of prayer, that the word spoken may be, like seed, scattered upon good ground.

In answer to the third query, I beg to say, that once we had fines, but now we have none; and our teachers attend, upon the whole, exceedingly well. Our plan is as follows:—Every Lord's day, a ticket is given to each teacher with "Present in time," or "Present, but late" printed upon it, as the case may be. At the end of three months, at a meeting appointed for that purpose, those tickets are called in; and it is at once seen, who are and who are not good labourers in this part of the Lord's vineyard. Thus we provoke to emulation; and, if our conduct is in agreement with the word of God, "go and do likewise;" and may the blessing of God rest upon your labours. JUVENIS.

Bloul, Oct. 1, 1822.

QUERIES.

1. *Gentlemen*,—On reading in your number for May, the account of the ordination of four deacons at Burnley, the following enquiry arose in my mind:—Does the office of a deacon extend to the spiritual affairs of individual members, as well as to the temporal concerns of the church to which they belong? If any of your correspondents will be at the trouble of solving this query, he will much oblige a constant reader. D.

2. How can we distinguish between the temptations of satan, the adversary of souls, and those that arise from the heart, which the prophet declares to be deceitful above all things and desperately wicked? L. S.

VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c. &c.

RATIONAL INSANITY.—The following striking instances of the partial manner in which persons under the power of insanity are sometimes affected, have been furnished to a respectable publication, by Mr. *Thos. Bakewell*, the humane and intelligent superintendent of the Lunatic Asylum, at Spring Vale, near Stone, in Staffordshire.

A surgeon upon active duty in the country, some years ago, became insane; yet he did his duty as well as

before, so that no complaint was made, nor was he superseded. In conversation with the gentleman who was my informant, he said, "I don't know how it is, but lately I have received such an accession to my mental powers as quite astonishes me. I have generally had a great number of patients on hand, say from fifty to a hundred; and it was my usual practice to make a memorandum of every new patient, what questions I put, with his answers; what I then thought of the case, and what medicines I ordered for him. Upon his subsequent visits, on his giving his name, I turned to the memorandum, and by this means saved the trouble of a fresh examination. But now all this is useless; for the moment a man enters the room who has ever been before, I recollect his name and all relating to his case; and I can do my duty much more correctly than formerly, and in half the time." My friend told me that all this was found to be strictly true.

I was once set fast with some difficult accounts. I knew I had a good accountant in the house; but at that time he was under a paroxysm of raving. I however called him; by which he was roused, and he set the account right in a surprising shortness of time, and in much less time, I am persuaded, than he could have done before he was deranged, and then returned to his raving.

Upon a visit of the magistrates, one of them entered into a long conversation with one of the patients; and then came to me and said, 'I don't perceive any mental complaint whatever in the person I have been talking with; he not only appears free from insanity, but he seems a very intelligent well-informed man.' In answer, I said, "I beg, Sir, to assure you, that there is not a more complete lunatic at Spring Vale than that man is, or one less fit for liberty. Did he say nothing to you about the army, or of being a colonel?" 'Why, is he not a colonel?' "No, he is nothing but a grocer, nor was he ever any thing else." 'I ask your pardon, Sir, I'm perfectly satisfied.'

Sometimes the mention of a particular subject will elicit the disease where before it was latent. A gentleman visiting the institution at Saragossa, in Spain, was accosted by one of the patients, who with a request that he would be his friend and pro-

cure his liberty, said, that he was a person of considerable property, and for the sake of that property his relations kept him there, though he did not doubt that he should be able to convince him or any one else, of his being quite free from any mental disease whatever. The gentleman said he should be happy to be his advocate, but added, "Upon a former visit to this place, I was addressed in nearly similar language by one of the inmates. I took some pains, and got myself laughed at; for the man after all fancied himself to be Jesus Christ." 'O,' said the patient, 'but he was an impostor; had he been Jesus Christ, I must have known it, for I am God the Father.'

AFRICAN SLOTH AND IGNORANCE.—Idleness is a prevailing trait in the character of many of the natives of Africa. The effects of this disposition are sometimes ludicrous, but too often very serious. Two strong Africans were desired to assist in gathering some kidney beans in the garden of the missionaries at Lattakoo. In less than ten minutes, they desisted, and complained that their arms were almost broken by the labour. The indolence of the Corannas is thus described by a minister who has resided some time amongst them. "Most of them do not milk their cows in the morning, because their rest would be disturbed by early rising. After a long night's sleep, they will stretch their hands to the warm ashes of the fire, to light their pipes and smoke for a few minutes. When the heat of the sun increases, they crawl on all fours to the nearest shade, again to indulge in sleep. If this retreat be invaded by his powerful rays, they are roused from their second slumber, and will creep to some more shady part. About noon the cattle return from the field to drink; and, with great exertion, they then bestir themselves to rise and milk them, when they drink as much of the milk as they can. After this, they smoke and compose themselves for sleep, till the cool of the evening seems to rouse them a little. This is their ordinary mode of living, except when on journeys, for which they prepare by killing a sheep and eating as much of it as they are able to devour. They then set off, and are absent for five or six days, without tasting another morsel. Like most other savage tribes, if destitute of food, they tie a skin cord round them, which they draw tighter

and tighter as they feel the attacks of hunger."

In such a state as this, we naturally expect to find darkness of mind. And the ignorance of these tribes is truly deplorable, and almost incredible. They have scarcely any ideas more than the brutes that surround them. One of the most intelligent of the captains of the Bushmen, being asked whether his countrymen thought of going to another world when they died, said, "I do not know what other Bushmen think of it; but when I die, I shall be eaten up of a wolf, and there will be an end of me." He could state no difference between a man and a brute; and confessed that he did not know but a buffalo or wild ox could shoot with bows and arrows if it had them. The Coraunas are the most indifferent of any tribe in Africa to every kind of information. If a missionary visits a village they will attend to his address. If he chooses, he may remain; if he goes away, they manifest no wish to detain him. They are equally indifferent to his coming, remaining or departing; appearing indisposed to any effort of mind or body. Suppose you ask a Coranna how many children he has? He muses a while looking towards the ground; then raising his head, he appears to be calculating on his fingers, and in torpid perplexity, he requests others to assist him in solving the difficulty. After farther counting on his fingers, he will look you in the face, and tell you, he has three.

SPONTANEOUS FIRE.—The Persians were worshippers of Fire; an idolatry encouraged, if not produced, by the fact, that an inflammable vapour rises from the ground in several parts of their country; and in some places a natural fire is continually burning on the surface of the soil. Such places were held sacred in ancient times; and at present are objects of curiosity. A late writer who has visited these parts gives some curious particulars of one of these which still exists. The burning spot is enclosed with a stone wall, at least a hundred ells in circumference. Within the wall, which was built in ancient times by fire-worshippers, are apartments and likewise cells, in which the inhabitants of the adjacent village reside in winter. In the centre of each of these apartments or cells is a hole, in which a round earthen vessel without bottom, is set for the purpose of baking

bread or cooking victuals. To make a fire, the people scrape away a little of the surface of the earth, set light to it, and it is soon in a blaze. When the vessel is heated, they stick the dough in not too large lumps round about it, and in this manner the bread is soon done; or they set a pot on the aperture at the top of this hollow vessel, and thus dress their provisions. To extinguish the fire, a little common mould is thrown upon it. The spot on which the fire is constantly burning is not more than twenty-eight feet in circumference. The soil is white clay; the fire issues from it as if blown out by wind. It is merely to be seen on the surface of the soil, the appearance of which is not in the least changed by it. The whole space enclosed by the wall consists of soil susceptible of inflammation, which is kindled and extinguished in the manner already described. The surface, like that of all clayey soils, has many small cracks and clefts, whence an inflammable vapour is continually issuing.

SERPENT WORSHIP.—The serpent has, from the remotest times of which any memorial remains, been an object of worship among almost all idolatrous nations; and was adopted, throughout the whole pagan world, as the emblem of wisdom. These facts can be satisfactorily accounted for, only by supposing, that they arose from the tradition of the temptation of our first mother by the serpent; which promised wisdom as the reward of her compliance with his suggestions: "Your eyes shall be opened; and ye shall be as gods, knowing good and evil." It was not, however, formerly known that human sacrifices were offered to the serpent. But this shocking discovery has recently been made in Egypt, the nurse of idolatry. In the autumn of 1816, a magnificent subterranean building was penetrated, not far from the scite of Thebes, the ancient capital of Upper Egypt; which had probably lain hid for thirty centuries. The building comprises many spacious rooms, most of which are highly ornamented with hieroglyphics and paintings, representing the religious ceremonies practised by the ancient Egyptians. In the middle of November in the same year, this interesting scene was visited by a company of English travellers; one of whom has lately published an account of their journey. In one of the rooms, after describing several other representations, he adds;

"Here also we are presented with an exhibition, which it would be more agreeable to my feelings to hide from the light, and cover with the veil of oblivion; but truth must be told. Here a human sacrifice stares us in the face. Three human beings rest upon their knees, with their heads struck off: the attitude in which they implored for mercy, being that in which they met their doom. The serpent opposite erects his crest on a level with their throats, ready to drink the vital stream as it gurgles from their veins. The executioner brandishes the ensanguined knife, prepared to sever from the body the heads of three other unfortunate men, who are lying prostrate, and held by a string behind him. The christian's yoke is easy, and his burden light. See what paganism exacted from its votaries!"

Richardson's Travels.

FALSE ESTIMATE OF OTHERS.—Nothing is more common among too many professors of religion, than to form an estimate of the sentiments of others, especially such as differ from them, without taking proper means to know what those sentiments really are. They compose a system of doctrines, perhaps from misrepresentation, or perhaps from misconception, and describe this, with the greatest confidence, as the system held by certain parties, or by some eminent minister; while probably it comports, neither in whole nor in part, with the real opinions of those to whom it is ascribed.—"A minister, who was a stranger in the neighbourhood, being engaged, many years ago, to preach at an Association, took an opportunity of stating and defending some peculiar sentiments which he held, and which, he said, were by some supposed to be derogatory from the doctrines of grace. His hearers, who prided themselves on their peculiar "soundness in the faith," were eager to express their gratitude to the preacher for his sermon, and to wish that Mr. Fuller, who had recently published his "Gospel worthy of all acceptation," could have been present to have heard a complete refutation of his system. Judge, gentle reader, their surprise when informed, that the preacher himself was the very *Andrew Fuller*, of whose views they had formed so mistaken an idea."

Bap. Mag.

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

How inscrutable are the ways of God! He often sees fit to take early to himself those who give the fairest promise of being the greatest ornaments of our fallen nature renewed by grace: while incorrigible depravity and impiety have frequently a long and fearful reign, and an awful and tremendous doom; embittering the lives of those who gave them birth, and bringing their grey hairs with sorrow to the grave.

JAMES STANGER, the eldest son of the late Mr. William Stanger, of *Tydd, St. Mary*, near Fleet, Lincolnshire, was born Dec. 25, 1803, and finished his mortal course April 6, 1822. To be descended from a line of ancestry on both sides, and for several generations back, as conspicuous for their usefulness in our churches as they were distinguished for their piety, was no ordinary privilege; and might be said almost to insure a religious education; and, through the blessing of God attending the appointed means, almost equally insuring the most happy and beneficial results. "Train up a child in the way he should go, and when he is old he will not depart from it." But as example teaches more powerfully than precept, our young friend saw the precepts of his early instruction, enforced and illustrated in the holy lives and consistent characters of his parents. Their pious care was well rewarded, in the pleasure and satisfaction they had in witnessing the uniform amiableness of his dutiful disposition, and the undeviating correctness of his moral habits. When fixing upon the spot where his remains were shortly to be interred, the writer said to the since departed father, "I should think, Sir, from what I have seen of James, that he never gave you and Mrs. S. an hour's uneasiness from improper behaviour, in the whole course of his life." "No, nor an half hour's," was the instant reply of the happiest of parents. How few can thus speak of their grown sons and daughters! The reading of this, will probably make the hearts of some parents bleed afresh over their prodigals; and, if such an one should glance his eye over this anecdote, let it pierce his untoward and ungrateful heart, and let him try to assuage that anguish which he has occasioned by returning, with the penitent, to his father and his God.

It cannot now be ascertained, at what period religious impressions were first made upon the mind of the deceased; but

most probably very early; as is commonly the case with those who are favoured with a religious education. He gave early indications of a studious and reflecting mind, and was fond of reading and retirement. His parents afforded him a liberal education: and he was remarkable for quickness in the acquisition of school learning. Having no taste for agricultural pursuits, and manifesting a predilection for chymistry, his inclination was met by his fond parents; and, when his education was finished, a situation was obtained for him in London. There he became no less beloved for his fidelity and skill than for his engaging behaviour in the family of his pious employer, and the strict propriety of his general deportment in life.* It was impossible not to love him, who combined all the modesty of unassuming youth, with a more than ordinary portion of the wisdom of age and experience. There was a kind of natural reserve and taciturnity about him, which gave way to cheerfulness and freedom, on becoming more intimately acquainted. He was a youth of great promise in mental accomplishments: and if Providence had seen good to have spared his life, he would, there is every reason to conclude, have shone in his profession as a man of science; and in the church of Christ, as an eminent christian. It is believed, that he intended uniting with the Baptist Church in London, where he usually attended on the ministration of the word. But these pleasing anticipations were cut short by the progress of disease. His career was soon to terminate in the vale of mortality, and in the region of the shadow of death.

Previous to his apprenticeship, and during one of his school vacations, he caught the scarlet fever, which greatly reduced him for a time; and notwithstanding he was able again to pursue his studies, and enter upon his engagement in London, he never fully recovered from the effects of that disease. A complication of disorders had taken a deep root, and undermined a naturally robust constitution: and, after three years' gradual suffering, terminated a life so full of what rendered him lovely to his family, endearing to his friends and so promisingly useful to society. Three months before his dissolution, he returned

* The testimony of the gentleman with whom he was apprenticed, in his own words:—"The recollection of his quiet, unassuming, amiable manners, will ever dwell with me, and cause a mingled sensation of pleasure and regret. I may with truth declare, I never met with so faultless a character; and I consider it a dispensation of Providence for which I am bound to feel grateful, that he was permitted to be an inmate in my house so long."

home, all hope of relief from the ablest physicians in town having vanished. Had he not returned at the time he did, it would afterwards have been impracticable. During this time, the writer had several interviews with him; and generally found his mind comfortable and resigned to the will of God. He expressed a consciousness of his need of salvation, through the Lord Jesus Christ, and a conviction of the insufficiency of his own works to recommend him to the divine favour. He employed much of his time in reading the word of God and other religious books. During the whole course of his severe sufferings, not a murmur escaped his lips: he rather strove to conceal his pains, than to give vent to them, to the uneasiness of his friends around him. And, though he generally entertained hopes of recovery, he indulged no anxiety about it; but expressed a willingness to live or die, as it should seem best to his heavenly Father. Mr. Lilley saw him frequently; and to him he expressed himself freely. On one occasion, when Mr. L. intimated a wish that he might be favoured with another visit from him in his airing ride, he replied, "I should feel great pleasure in so doing; but I must say, 'not my will, but thine, O God, be done.'" At another time, being asked how he felt his mind in the prospect of death, he said, "Pretty comfortable;" and upon its being said, "Our comfort must spring from a dependance on Jesus Christ," he replied, "I hope I can say, 'I know whom I have believed, and am persuaded that he is able to keep that I have committed to him against that day.'" The last time Mr. Lilley conversed with him, in answer to an enquiry into the state of his mind, he said, "Not so comfortable as I could desire." On enquiring the cause, he expressed some fear lest his faith, love and patience were not such as his situation rendered requisite. On mentioning that passage, 1 Kings xiv. 13, he admired the condescension of Jehovah, in regarding *some good thing* in young Abijah; and observed, "I can truly say, one thing I know, whereas I was once blind, now I see." Another passage of holy writ afforded him peculiar consolation, and he found in it an antidote against his rising fear—"The bruised reed he will not break, the smoking flax he will not quench." In this happy frame of mind, he exchanged earth for heaven; leaving an example worthy of imitation, a pattern for youth—in the discharge of filial duties—in industrious and moral habits—in the cultivation of his mind in useful knowledge, especially of the scriptures, constantly carrying the New Testament in the original, with him

in his pocket, and in the testimony left behind of real piety and preparedness for heaven and glory. His remains were interred at Fleet, April 10, 1822, when Mr. Rogers attempted some improvement of the event, from Job i. 21. "The Lord gave, and he hath taken away: blessed be the name of the Lord." T. R.

Mr. WILLIAM STANGER, of *Tydd.*, *St. Mary*, a deacon of the G. B. church at Fleet, was the grandson of Mr. Stanger of Haringworth, truly eminent in the medical profession, and formerly a minister in the G. B. church at Morcot, and the father of the excellent youth, a short account of whom is given in the preceding article. At his funeral, about a fortnight before, he appeared in the enjoyment of perfect health; bearing his loss with the fortitude of a man and the resignation of a christian. Little did he, or any of us, then think that it was the last time we should see him occupying his place in the assembly of the saints on earth; and that the grave he had seen closed over his beloved son, would so soon be opened for his own reception. Such however was the will of Him who giveth not account of his matters.

It was rather late in life that our deceased friend became united to the church at Fleet, being baptized March 3, 1811; although for many years previous he had evinced a religious character. Whether the differences in religious sentiments, which had for several years agitated the church, or a remarkable diffidence and fearfulness of his disposition which characterised him in all the transactions of life, prevented his earlier application; or whether, as is commonly the case with persons religiously educated, the influence of religion had been so imperceptibly gradual, that reflection found it difficult to ascertain the evidence necessary to satisfy his mind of his fitness, cannot now be ascertained. The letter which he addressed to the church, stating the religious exercises of his mind, is unfortunately lost; but in the minute of the church book it is noted that, "Having received a letter from Mr. S. the son of our late respected James Stanger, the contents of which gave universal satisfaction and pleasure to the church, to whom the excellent character of these candidates, (Mrs. S. being received at the same time) is also well known, their request was immediately and most cordially complied with." Such was the estimation in which he was held by the church, that, in little more than two years, he was elected to serve the office of a deacon: and certainly few men possessed the qualifications laid down by the apostle, 1 Tim. iii. 8—12. more than Mr. S. But of himself he entertain-

ed the lowest opinion, and no persuasion could induce him to give his immediate consent; and it was not till after a period of four years that he was prevailed upon to act, with two others, one of whom only survives: he was separated to the office, April 4, 1817. In the concerns of the church, he took a lively interest: and always acted the part of a prudent counselor: discountenancing every thing that would produce embarrassment in its pecuniary matters; while, at the same time, he was anxious to promote, by every means in his power, the comfortable and respectable support of the pastor: in whose temporal comforts, during a long affliction, he took an interest, which was highly creditable to his feelings as a christian, and a faithful discharge of his official duty as a deacon. Perhaps he had not that public spiritedness, in his situation in life which some persons have most advantageously and honourably displayed; but he was so constitutionally diligent, that it formed an insurmountable barrier in the way of standing forward. Besides, he was systematically consistent and strict in pursuing what he judged to be the proper line of conduct; that of giving all the necessary support, in the first instance, to the church with which he stood united.

In the relative and social duties he was highly distinguished: as a husband, most affectionately kind and attentive; as a father, the most indulgent; as a son, for he left an aged mother behind him, filially dutiful; and as a brother, affectionate. Few persons were more universally esteemed by his acquaintance and valued by his friends. The influence of his character was great in the parish where he resided, in the concerns of which he took a most active part; and it was most laudably exerted as a check upon immorality and vice: so that none but profane characters could attempt to cast out his name as evil. He was one of the most domesticated men in his habits; always happy in the bosom of his family, and studying to make every body happy around him. Without affecting any display, there was an hospitality and friendship which always rendered a visit agreeable.

His indisposition came on very suddenly; and being inflammatory, with a full habit of body, soon terminated his useful and honourable life. His pastor bid him adieu at the funeral of his son, to supply several Lord's days at Lincoln; and was sent for home just in time to see him alive. He was then under the stupor of disease; and though aroused for the moment, soon sunk again into the lethargy which preceded death. He seemed much surprised when his minister's name was

announced, and said, "I never expected seeing you any more. You were not to have returned quite so soon. How I have dreaded your going this journey." Whether this arose from any presentiment or not, the writer cannot tell; but from an expression dropt to his dear companion, when chiding tenderly her sorrow for her son, "You will have something greater, perhaps, by and by to weep for;" it should seem as though he thought he should not be long continued: an apprehension however most probably founded upon a tendency in his constitution to paralytic affections. From the first of the attack, he seemed confident it would be fatal; nor did he once express any fearful apprehension of the issue. When it was intimated to him, that if he had any temporal concerns to settle, it would be better to do it immediately, and it was hoped that he would not be startled at the suggestion, he said, "O no, I am perfectly happy. I am perfectly resigned. I was just thinking about it." Mr. Lilley was several nights with him, and observed the pleasing and tranquil state of his mind. Repeating to him, at one time, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens"—he replied to the question of its applicability to his case, "O yes, I know whom I have believed, and am persuaded he is able to keep what I have committed to him." At another time, when Isa. xliii. 2. was recited to him, "When thou passest through the waters, they shall not overflow thee." &c. he answered, "This is all that can do me good now, my mind is fixed on Christ." The night previous to his departure when, Mr. L. repeated two verses of the hymn, "Jesus lover of my soul," &c. The expression of his eyes, the clasping of his hands, evidently bespoke the sentiments of his mind. But when those words were repeated: "Other refuge have I none;" he feelingly exclaimed, "No! no! no other refuge—this is all I want." His expression and feelings were equally significant on a recital of the well known hymn, "Guide me O thou great Jehovah," &c. On the 26th of April, 1822, our esteemed friend was dismissed from the body; and we trust is now present with the Lord, in the fifty-seventh year of his age: leaving a disconsolate widow, and five children to deplore the loss. His remains were interred on the 29th, at Fleet, when Mr. Rogers preached from 1 Cor. xv. 55, 56, "O death! where is thy sting, &c. to a very crowded auditory. It has been that minister's painful duty, within the space of the last six years, to inter three

eminently useful deacons. May God fill their places; and strengthen the hands which have been thus weakened; and console the heart of one who cannot but sensibly feel such repeated and unexpected strokes. The consolation, however, is abiding, from the hope that the church's loss has been the infinite gain of her departed friends.

T. R.

CONFERENCES.

Sept. 24, 1822, the MIDLAND CONFERENCE was held at *Derby*. Mr. Birt, the Particular Baptist minister, prayed; and Mr. W. Pickering preached from Gal. vi. 9. At the Meeting for business, the Report of the Home Mission for this district was read as follows:

Dear Friends,

In presenting our Quarterly Report to you, we are constrained to congratulate you on the present appearances in our connection. Providence seems to smile on our feeble attempt to promote the extension of his blessed cause. No sooner is a disposition manifested by us to enlarge our borders, than the Head of the church begins to open doors on every side; and the language, from various quarters, is, "Come over and help us."

At the conference at Barton, Heapsford and Butterson, were adopted as a missionary station, and Mr. Slack, under the direction of Mr. Barrow, was desired to supply those places until this meeting. Mr. Slack could not conveniently comply with this request, but the places have been supplied once a fortnight, by Mr. Barrow and his friends. The state of things in Staffordshire is nearly the same; there is a prospect of good being done, and a desire in the people for continued aid.

At the Association at Slack, the state of our cause in Manchester was taken into consideration; and Mr. S. Taylor, of Carlton, was desired to visit that place for a few weeks, in order to attempt to raise our drooping interest there. A report of proceedings was to be made to this meeting; and this meeting, with the advice of the Yorkshire friends, to determine what future steps shall be taken. With the above advice Mr. Taylor has complied. When he arrived he found the friends engaged in making a tent for him to preach in on the Lord's day. This tent he occupied while he remained at Manchester, and a considerable concourse was brought to hear the word. Mr. T.'s labours were very acceptable, and we

trust useful. Four persons were baptized, and the only wish of the people, when he left, was, that he should return to them again. This wish the friends have signified in a letter to this Conference; another letter has been received from Mr. J. Hodgson, who is of opinion that Mr. T.'s residence in Manchester, is almost essential to our interest there. The Committee therefore recommend to the conference, that Mr. T. be requested to return to Manchester: and as a more convenient place of worship, than their present one, appears absolutely needful, they would recommend the erection of a shell by 50*l.* shares, the money to be secured on the place, and that the whole of this business be left in the hands of a committee to be chosen by the conference.

At the Association, an opening was announced at Macclesfield, and a chapel to be disposed of. Messrs. Barrow, Pike, F. Deacon, Jarvis, Miller, White, and Hodgson, were commissioned to make proper enquiries, and to purchase the place if it should appear advisable. The place has since been purchased for 750*l.*; of which 300*l.* is to be paid immediately, and 450*l.* to remain on interest. Mr. Wigg of Leicester, has supplied the place two Lord's days, and last Lord's day, Messrs. Pike and Stevenson made a formal opening of the place. Good congregations have uniformly attended. Of the trustees in whom the property was to be invested, seven persons were to be chosen from the Midland District, and the rest from Yorkshire. The Committee recommend the following seven for this part: Messrs. F. Deacon, John Miller, T. Bennett, John Fox, J. Pike, J. Stevenson, J. Green. For raising the £300, the committee recommend that vigorous measures be adopted for begging it forthwith. For the supply of Macclesfield, they recommend that Messrs. Richardson, Preston and Hoe be requested to supply two Lord's days each, that Mr. Pike be requested to supply from the expiration of that time, until the next conference; his place to be supplied during his absence.

For the last three months, Mr. Austin has been supplying Bradwell, the place has been well attended; and a letter has been received, requesting that Mr. A. or some other useful minister, be sent to them. The committee recommend that Bradwell be continued as a missionary station, and that Messrs. Pike, Smith and Stevenson, be deputed to confer with Mr. A. on the subject of his return to Bradwell.

On behalf of the Committee,

J. GREEN, Secretary.

The report having been received, it was agreed that Mr. Taylor should be request-

ed to return to Manchester. Messrs. Smith, Pike, Stevenson and Green were deputed as a Committee to talk with Mr. T. and to obtain a better place of worship. The persons recommended as trustees for the Macclesfield deed, were adopted.

Messrs. Pike, Smith, Barrow, Wilkins, Miller and White were appointed as a committee to obtain the £300 for Macclesfield. The supply for Macclesfield was solicited according to the advice of the committee. The case of Heapsford, &c. was left to Mr. Barrow to do the best he could for them, till next conference. Messrs. Pike, Smith and Stevenson were appointed to confer with Mr. Austin respecting Bradwell.

A case was received from Mansfield soliciting money and a minister. The Mansfield people were recommended to apply to those churches that have not yet rendered their assistance towards paying the debt on the chapel; that they exert themselves to bear the new expences that are coming on them; and that Mr. Pickering, Smith and Stevenson confer respecting a minister, and give their opinion at the next conference. Other cases were presented; but were obliged to be deferred for want of time.

The next conference to be at Pockington near Ashby, on Tuesday, Dec. 31, 1822. Preachers, Messrs. Stevenson and Pickering; Inn, the Holly-bush. The committee of the Home Mission to meet at Ashby the night before, at six o'clock.

ANNIVERSARY.

Oct. 23, 1822, the first Anniversary of the opening of the new G. B. meeting-house, *Commercial Road, London*, was held; when the Rev. Mr. Bradley of Manchester preached, in the morning, from I Cor. ix. 19—23; the Rev. William Newman, D. D. of Stepney, in the afternoon, from Psa. xxvi. 8; and the Rev. William Harris, L. L. D. of Hoxton, in the evening, from Psa. lxxxiv. 1. Though the congregations were not numerous; yet it was a time of special satisfaction to those who were present; and the collections, considering circumstances, were liberal. May the seasonable advice and animating motives, brought forwards by the worthy ministers who very kindly gave their assistance, on this occasion, be long remembered by those to whom they were, in a peculiarly friendly manner, addressed, and produce those valuable effects which they were so well adapted to produce! and may their ardent and affectionate prayers for the prosperity of the cause of the glorious Redeemer, in that important station, be crowned with answers of peace from Him who alone can send prosperity!

Missionary Observer.

GENERAL BAPTIST MISSIONARY SOCIETY.

SINCE the publication of our last number, a brief communication has been received from the Missionaries, most of which is sub-joined.—The hope they express towards the close of the letter reaching England before the Association, was so far from being realized, that it did not reach the Secretary till last month. The journals of our brethren, of which mention is made in the letter, have not yet been received.

Cuttack, Orissa, March 7, 1822.

Dear Brethren,

We do not recollect the date or contents of our last letter, but as our Journals were sent by the Abberton, we hope that before you receive this you will be pretty fully acquainted with our state till the time we left Serampore. We spent several days in Calcutta making preparation for our second voyage, and we trust this time turned to some good account for the Mission, as we obtained a donation from our Junior Baptist Brethren of nearly 500 Bengalee and Hindee Tracts, another from our Independent friends of 2000 in the same languages, and a third from the Bible Society of more than 70 copies of the Scriptures in whole or part in English, Hindee, Bengalee, and Persian, with an assurance that we might have more if we should want them. Besides these from Calcutta, we received from Seram-

pore 1094 separate Gospels and Epistles in the Ooriya language, and five large bundles of Tracts in the same. The Ooriya Scriptures were paid for by the £500 allowed by the Bible Society for every new language into which the Serampore Brethren furnish a translation; but the Tracts were paid for by the Mission Funds.

January 26, we went on board the Brig, Cyclops, having previously paid 200 rupees for our passage to Pattymoondy, a place within about 40 miles of Cuttack. Several circumstances which must be omitted for want of room kept us on board the Cyclops till Monday, February 11, when we began an overland journey to the place of our destination. One event has been omitted in its proper place, which must not, however, be passed over. On the Lord's day morning, Feb. 3, we anchored a few miles from the mouth of the river, up which we had to sail, ready to run in with the next tide. About four in the afternoon our anchor was weighed for that purpose, when after sailing pleasantly I suppose less than an hour, and being within 4 or 5 miles of the river's mouth, we distinctly felt our vessel strike the sand. The strokes were frequently repeated, and a piece of plank about five feet long was soon seen floating by our side, and intimating that our ves-

sel was already injured. As we could not just then do anything on deck, we went down to ask protection of Him who holds the waters in the hollow of his hand. Returning to the deck as two other vessels were in sight, we advised our Serang (i. e., the Native who commanded our vessel) to hoist a signal of distress, but he said it was of no use, as those men never answered such signals. Our ship kept thumping on the sand, and we had reason to think that water was increasing in the hold, but so slowly, as not to be alarming. Once we understood that we must leave the ship, and we prepared so far as to secure our money and a Bible, but an anchor and a long rope were carried out in the boat, and the anchor being dropt, we all began to pull, (i. e.) our sailors, ourselves, and our wives, when in a few minutes we had the pleasure of finding our vessel once more in deep water, for which we gave thanks, and spent the evening very comfortably. We were carried overland to Cuttack on doolies, these said doolies are a sort of rough bamboo bedstead suspended on a bamboo pole, and carried by four men, the travellers being shaded from the sun by coats, cloaks, blankets, &c.; you will not suppose they were very elegant, when we inform you that we bought them for about fifteen-pence apiece. A gentleman of some influence in Orissa, gave us a general order for assistance if we needed it, upon certain native officers called Darogas. This order and ourselves were much respected at Pattymoondy by very civil officers, but at the first stage we found officers of a different description, and were obliged to wait for the uncle of our friend who gave the order, as we understood he was on a journey and

would dine there. Here we were detained about eight hours, in which time Mr. Beecher arriving, helped us through our difficulties. We dined principally out of rice under a hedge, and our wives had no house to go into all our stay; however about eleven at night we were all off again, and travelled safely till morning. Then we waited four or five hours for our beds, which we were desirous of taking into Cuttack along with us. Here again in the gypsey-fashion we breakfasted, but had the pleasure of being able to remark, that we had spent days and nights much more uncomfortably. Passing over the rest, we reached Cuttack at about five in the afternoon of February 12, 1822. We put our beds and what else we had brought with us into a house we had leave to occupy, and all drank tea with Captain Griffin, to whom we had a letter of introduction from our worthy friend, Dr. Marshman. On the Saturday following all our luggage arrived in such order as to excite our gratitude. Since we have been here a considerable portion of time has been spent in the customary modes of getting some acquaintance with our countrymen, of whom there are 20 or 30 at the station, nearly all of them being the honourable Company's civil and military servants. We have been kindly treated by several of them, and four of their number have attended our English worship. Besides civil and military officers, there are here 10 or 12 persons employed as writers who speak the English language, though they are most of them Portuguese, several of these have attended our worship, and treated us in a very friendly manner. At this time we feel ourselves in considerable difficulty with respect to habitations, we

are not likely to remain where we are, and the Bungalows that are to be disposed of are rather inconveniently, and some say unhealthily situated: perhaps we shall be forced to build. This has lain a few days unfinished, since which time we have purchased two Bungalows, one for 400 rupees, the other for 300 rupees, i. e. £50, and £37:10s. We have also had our anxieties, and hopes, and fears awakened this very day, by a Native of Bengal, who seems to possess a respectable mind, and has had frequent conversations with us, saying that he wished to be a Christian: he is employed by several officers as a clerk. We hope this will reach you by the Association. Great Grace be with you, we are in good health, and yours in Christian affection,

WM. BAMPTON, J. PEGGS.

HOME PROCEEDINGS.

THE Anniversary Meetings of the Associations at Ashby-de-la-Zouch and Measham, were held On Wednesday September 18, and Thursday the 19th, Messrs. Orton, Green, and Jones having kindly engaged to attend them. It is understood that the collections were larger than last year, but particulars have not been forwarded to the Editors.

SPALDING.—On September 19, a Missionary Meeting was held at Spalding, which was well attended, and much Missionary zeal was displayed. Mr Taylor, of Boston, preached in the morning, from Psalm lxxvii. 1—3. A Missionary Meeting was held in the afternoon, when Messrs. Taylor, Rogers, Payne, Kingsford, Cameron, Bissill, Wright, Rogerson, and Others addressed the assembly. The amount of the collection was £12:12. Mr. Cameron, of Louth, preached in

the evening, from Philippians ii. 5—11.

DERBY.—The Anniversary Meeting of the Missionary Association in this Town was held on the evening of Tuesday, Sept. 24. The religious services connected with the Anniversary, took place on the preceding Sabbath, when Mr. Preston, of Melbourne, preached. The Missionary Meeting was appointed to take place on the evening of Tuesday; after the Conference, instead of preaching. Messrs. R. Smith, Orton, Green, Wigg, Jones, and Richardson moved or seconded the resolutions. Several able addresses were made, but a paucity of speakers made it necessary to omit some of the resolutions that had been prepared for the occasion, and no small degree of dissatisfaction and disappointment was felt in consequence of the silence or absence of some Ministers, that were fully expected to address the Meeting. The congregation was considerable. The whole collection £18:16.

American Board of Missions.

PALESTINE.

THE American Board of Missions not long since appointed Messrs. Parsons and Fisk as Missionaries to that interesting part of the world, where all the most stupendous events connected with human redemption took place, but which is now covered with deep and lamentable darkness. Mr. Parsons has already finished his short course, having died at Alexandria on the 10th of February in the present year. From his Communications or Journal, a variety of information has been published, some extracts

from which will probably interest our Readers.

Of Jerusalem, he states, that it contains 11 Mosques, 5 Synagogues, and 20 Monasteries belonging to different denominations of nominal Christians.

Miracle of the Holy Fire.

Mr. Parsons visited the Church of the Sepulchre during the week of the Passover; and on the Easter Eve, witnessed the supposed Miracle of the Holy Fire.

This supposed miracle is doubtless a trick of knavish priests, deluding a people as ignorant of real Christianity, as the Heathens that rove over the wilds of Africa. Of what he saw, Mr. Parsons states:—

Every apartment of the Church was crowded with Turks, Jews, Christians, and people from every nation under heaven: they were assembled to witness the supposed miraculous descent of the Holy Spirit, under the similitude of FIRE. It is estimated, that at least 5000 people were present. The Governor of the City, and the Turks of rank, were there. A very convenient place was allotted me, to observe distinctly every ceremony.

About twelve o'clock we witnessed scenes of a very extraordinary nature, and highly derogatory to the Christian Profession. A body of Arab Christians, Natives of Palestine, were admitted to perform their part in the duties of the Holy Week: they began by running round the Holy Sepulchre, with all the frantic airs of madmen, clapping their hands, throwing their caps into the air, cuffing one another's ears, walking half naked upon the shoulders of their companions, hallooing, or rather shrieking, to the utmost extent of their voices. This was the exhibition to five

thousand people, who were in expectation of soon witnessing the descent of the Holy Fire.

About one o'clock, the Turks entered the small apartment of the Holy Tomb, extinguished the lamps, closed the door, and set a watch. I was determined to enter myself the Holy Sepulchre with the Russian Consul, to see from what direction the fire proceeded: but they replied, "The Turks will not give permission to strangers to enter." Shortly after, the principal Greek Priest entered the Holy Sepulchre, attended by the Armenian Patriarch and also by the Syrian Patriarch. The Greek Priest, however, entered the SECOND apartment unattended. Every eye was fixed, as the time approached. As we stood waiting, suddenly there darted from the Sepulchre a flaming torch which was carried almost instantaneously to a distant part of the assembly. I stood among the first to receive the fire, and to prove that, as to its power of burning, it contained no extraordinary qualities. The zeal of the Pilgrims to get a part of the fire before the superior qualities departed, (as, they say, it burns like other fire in a few minutes,) endangered the lives of many: several were well nigh crushed to death. Some lighted candles, others tow, with a view to preserve a part of its influence. Some held their faces in the blaze, saying, "It does not burn." Others said, "Now, Lord, I believe! forgive my former unbelief." After this, the Pilgrims retired, abundantly satisfied with what they had seen and heard.

I have thought it rather strange, that the Greeks, when urging upon me the evidence of the superiority of their religion, have never mentioned the Miracle of the Holy Fire.

Another writer states, that

multitudes light candles from this supposed holy flame, to which is attributed wonderful efficacy. He observes—

In about twenty minutes, every one, both in the galleries and below, men, women, and children, had their candles lighted. Many of them put their lighted candles to their faces, imagining that the flame would not scorch them: I perceived, however, by their grimaces, that they speedily discovered their mistake. They did not permit these tapers to burn long; reserving them for occasions of need. The power which they attribute to those candles that have been touched with the fire from heaven, is almost unbounded: they suppose, for instance, that if, overtaken by a storm at sea, they throw one of these candles into the waves, the tempest will immediately subside. They are chiefly valued, however, in consequence of the superstitious notion, that if they are burned at the funeral of the individual, they will most assuredly save his soul from future punishment. To obtain these candles, and to undergo second baptism in the waters of the Jordan, are the chief objects of the visit of the Greek Pilgrims to Jerusalem.

Mr. Parsons adds—

The number of Pilgrims present at this Passover may be thus stated: 1200 Greeks, 1400 Armenians, 70 Copts, 20 Syrians, 15 Catholics, one Abyssinian: Total 2706.

I was often led to hope, that the Holy Church will soon be consecrated entirely to the promotion of true piety among all classes of Christians. What an opportunity it will afford, to those who have the spirit which Peter possessed on the Day of Pentecost; and who will boldly proceed to open and allege the

Scriptures, and to lead thousands by a blessing from above, to cry, *Men and Brethren, what shall we do? If I am not greatly deceived, I behold, even now, the dawning of that glorious day. May all, who love the gates of Zion, hold not their peace, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth!*

He relates numerous traditions respecting Jerusalem, many of which are evidently destitute of the probability of truth. Some other statements however respecting circumstances, more easy to be ascertained, are not undeserving of attention.

Passing the north-east corner of the city, we descended to the brook Kedron. The bed of the stream was perfectly dry, notwithstanding the great rains. On our left, saw the church erected over the grave of the Virgin Mary; on our right, the Garden of Gethsemane. St. John has marked the site of the Garden very particularly: *He went forth with his disciples over the brook Kedron.* There is but one spot over the brook Kedron convenient for a garden. This garden has been consecrated by the many prayers, and by the blood of our Divine Saviour: *For Jesus oftines resorted thither with his disciples.* It is still occupied as a garden, and contains several large olive trees.

In fifteen or twenty minutes, reached the summit of the Mount of Olives. Here we had a delightful view of the City, and also of the Dead Sea. Perhaps no place in the world commands a finer prospect, or is associated with events more sacred and sublime. *David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot.* On the east side of it, our Blessed Saviour raised Lazarus from the grave;

and, on the west, He endured the agony of Gethsemane. Here, He beheld the City, and wept over it. From this Mount, He was at one time conducted to Jerusalem with shoutings of *Hosanna to the Son of David*; and, at another, with the cry of *Crucify Him! crucify Him!* From this spot, He gave his last commission—*Go ye into all the world, and preach the Gospel*; and then ascended, and sat down on the right hand of the Majesty on high.

Descending the Mount of Olives, we passed into the valley of Jehoshaphat, to the Pool of Siloam. Here the blind man at the command of Jesus, washed and returned seeing. The pool is at the foot of Mount Moriah, on the south side: we descended a handsome flight of steps to the water. It is visited, every day, by Pilgrims of every denomination. I perceived nothing unusual in the taste of the water.

The *field of blood*, purchased with thirty pieces of silver, the price of Him that was valued, is a little south of Siloam, on the brook of Gihon. It contains many apartments for the dead; as it was originally appropriated to the burial of strangers.

We began to ascend Mount Zion. We passed through fields of grain, which reminded us, at every step, of the awful prediction—*Mount Zion shall be plowed like a field*. On the summit is a Mosque, erected over the tombs of David and of the Kings of Israel; and an Armenian Church, said to be the ruins of the house of Caiaphas, the High Priest. Mount Zion, on three sides, is strongly fortified by nature; this agrees precisely with the description given of it in Scripture: *Nevertheless, David took the strong hold of Zion, the same is the city of David*. At the foot of it, on the west, are the ruins

of the Pool of Beersheba; on the south, the Valley of the Son of Hinnom, called also Tophet, and the valley of slaughter, Jer. xix. 6: here, the children of Israel caused their sons and their daughters to pass through the fire to Moloch, 2 Kings xxiii. 10; and, in this place, Jeremiah denounced the dreadful curse—*Behold, I will bring evil upon this place, the which, whosoever heareth, his ears shall tingle*. On the south side of Mount Zion are the ruins of the old wall, supposed to be the one repaired by Nehemiah. Here may be seen, to the best advantage, the site of Solomon's Temple, the Mount of Olives, and the plains and mountains of Judea. This delightful prospect, in connexion with its spiritual privileges, led David to sing, *Beautiful for situation, the joy of the whole earth, is Mount Zion*.

Bethany.

Bethany is about two miles east of Jerusalem, at the foot of the Mount of Olives, on the east side: *Now Bethany was nigh unto Jerusalem, about fifteen furlongs off*. We came to the grave of Lazarus: *It was a cave*, saith St. John, and a stone lay upon it. A Turk, who seemed to have charge of the sepulchre, for a few "paras" gave us lighted tapers and permission to enter. We descended 28 stone steps, where we found a small room about eight feet square. On the east and west sides, are tombs cut in the solid rock. Probably Jesus our Lord stood here, and cried with a loud voice, *Lazarus, come forth!*

Bethlehem.

Rode two miles, through a beautiful plain, called the valley of Rephaim. Here David obtained a memorable victory over the Philistines, being encouraged

by the sound of a going in the tops of the mulberry trees. Passed the Convent of Elijah, where reside about twenty Greeks. Near it is shewn a rock, which, tradition says, Elijah slept, when fleeing from the wrath of Ahab. Here we had a distinct view, at the same moment, of the three most important places on the globe. Bethlehem, where the Saviour was born; Jerusalem, where he was crucified; and the Mount of Olives, whence he ascended to heaven. Bethlehem, at this distance, assumes an appearance of splendour far beyond that which it actually possesses.

Reflecting on the sacred places he had visited, Mr. P. observes—

After a residence of about three months in this Sacred City, I can say, that, in one respect, it differs from any other place that I ever visited—there is no such thing as being satiated by viewing objects everywhere presented to the eye. The sight of Smyrna, of Pergamos, of Patmos, awakened the tenderest sensibilities; but the feelings were in a measure momentary. It is not so with Jerusalem.

I now go to Mount Calvary—walk in the Garden of Gethsemane—stand upon the heights of Zion—ascend the Mount of Olives—drink of the waters of Siloam, with greater pleasure, than I did on the first day of my arrival. Indeed there are so many subjects presented to the mind—such as the devout anthems of David; the dedicatory prayer of Solomon, when he kneeled, and spread out his hands to God, and consecrated a Temple, which became the glory of the church, the wonder of the world; the exalted strains of Isaiah, when he saw the day of Christ and rejoiced; the zeal, patriotism, and piety of Ezra and Nehemiah, when they reared the tabernacle of David amid the

opposition of the world; and, what is infinitely more, the benevolence, sufferings, death, resurrection, and ascension of our Divine Redeemer—that the pleasure must be increased upon every examination.

Of Mr. Parsons's intercourse with the nominal Christians of different denominations, and Jews, the following statements may give some idea.

Conversed a long time with a Priest, respecting the nature of the New Birth. He said it was baptism. "When children are baptized, they are renewed, as it respects Adam's transgression; but if they afterward sin, they must be punished." This, so far as I can learn, is the prevailing sentiment among the Greeks. They can give no other account of the New Heart.

While reading the Holy Scriptures with a Priest, inquiries were made respecting the *many mansions* in heaven. He said they were all for Greeks, but one has a higher station than another. "Catholics, Armenians, Protestants, not one of them can enter heaven; for they are not baptized."

"The Greeks believe," said a Priest, "that neither the righteous, nor the wicked, immediately after death pass into glory, or are sent to punishment. Both rest like prisoners to the day of trial."

Persons come to my room to read the Scriptures. The Priests encourage me in this employment. If, then, a Missionary can reside here with no other employment than to read the Scriptures with Pilgrims, not uttering a word respecting Catholics, Greeks, or Turks, a great work might be accomplished—a work, which would impart infinite joy to the friends of this Mission, and guide many souls to eternal life. From the observations

which I have made, I am led to believe, that reading the Scriptures is one of the most effectual methods to diffuse the spirit of piety—a method to which God has often added a peculiar blessing.

One of the Pilgrims, with whom I read the Scriptures almost every day while on the passage, comes to my room, and reads with me. The progress which he has made in reading and in knowledge, is a rich compensation for all the trouble of teaching him. He often stops to tell me, in other words, the story which he has read; and remarks upon the importance of living according to the Scriptures. He is never weary; but at the close of the chapter, he says, with a smile, “Shall we read another? When he passes me in the street, he expresses the affection of a brother; and, at the same time, looks to me as his Instructor. The effect upon his life has been most salutary. He says, that he shall read the Testament every day as long as he lives. He is soon to return to his country, more than a thousand miles from Jerusalem, and my opportunities to visit and instruct him must cease. But he will carry with him the Holy Bible as his guide, and he will not soon forget the past interesting scenes. I do indulge the hope, not that he is already converted, but that impressions have been made, which, by the blessing of the Holy Spirit, will result in a saving acquaintance with the Word of God, and in final admittance into heaven. With regard to the future, we can make no certain calculations. For the past, I feel bound to give thanks to God.

Armenians.

An Armenian of distinction informed me, that, in Jerusalem, there are 60 families of Armeni-

ans; and that in Palestine are only four Armenian Monasteries—one in Jerusalem, one in Bethlehem, one in Rama, and one in Jaffa. There is also an Armenian Church on Mount Zion, without the City.

An Armenian from Smyrna invited me to visit the principal Armenian Church: it is situated near to the Jaffa Gate; is large, and elegantly furnished. From the Church, I was conducted to the apartment of the Patriarch. He was sitting in the corner of a large hall, with a writing table before him. He bade me take a seat. After coffee and sweetmeats, as is the fashion here, I presented to him a quarto edition of the Old Testament in Armenian, with the request that he would inform me if the edition be correct; he replied “I have examined it, and approve of it as an edition without errors.” I then mentioned, that I had a few copies, which I would offer, with his permission, to the Pilgrims, at a cheap rate: he gave his assent; and a Pilgrim present engaged to make inquiries, and to give me information.

To some Armenians, who made applications for Tracts, I said, “Perhaps some of my friends will pass through Armenia, with Bibles and Tracts for sale.” “We shall rejoice,” they said; “and ALL will rejoice, when they arrive.”

If a Missionary could return with the Pilgrims to Armenia, his trunks of books would pass without exciting any suspicion; and he would receive the greatest assistance from those who accompanied him. I earnestly hope, that, after the next Passover, some person will be prepared to undertake the interesting service of making known to the Churches the moral state of Armenia.

Mr. Fisk, in remarking on this suggestion, earnestly recommends it to the notice of the Board. He writes on the subject, from Smyrna, under date of Oct. 4, 1821—

If no other Missionary from other parts of the world come to settle near us, as I fear none will come at present, I think we ought to consider our field as embracing Syria, Armenia, Asia Minor, and the Islands of the Archipelago. If a Missionary goes to Armenia, according to the plan proposed, he may remain there perhaps a year, and then return to Smyrna (which may be considered his home,) to rest himself; to prepare and forward his communications to you; and to obtain a supply of books for another journey, in case Providence smiles on the undertaking.

Jews.

The Jewish Synagogues are situated a little west of the site of Solomon's Temple. There are four Synagogues in the same inclosure; and others in other parts. We made inquiries with regard to the number of Jews in Jerusalem: some replied three thousand: others said, "No, there are not three thousand. But why do you ask us this question?" "Because we wish to gain particular information with regard to Christians, Jews, and Turks in every place." We shewed them a Testament in Hebrew. They examined it; but dared not purchase it, without the consent of the Rabbins. We left a few Tracts, which they examined; but not without hesitation. They treated us with respect, and invited us to come again.

Attended a Jewish funeral. After the body was laid upon the bier, a Priest offered a short

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prayer, and the people responded "Amen." As they came near the gate which leads from the city, the Priest offered another prayer, and then returned. After passing the gate, they commenced singing; and continued this service till they arrived at the grave. It was on the east side of the Mount of Olives, where all the Jews consider it a privilege to be buried. It was a feast-day with the Jews, and not lawful for them to bury the dead: a Turk was hired to do it. A hole was dug in the earth, about three feet in depth; and the body literally crowded into it, without a coffin. A few stones were laid on the body, to prevent the dogs from devouring it. In all their ceremonies, there was nothing like solemnity or regularity.

In reference to the Scriptures, Mr. Parsons remarks—

The reading of the Scriptures is, perhaps, the most effectual method of doing good at Jerusalem. In this respect, the time from Christmas to the Passover is invaluable. Multitudes, and among them men of influence and literature, from almost every part of the world, are literally *assembled in one place*; and the information which they receive will be communicated to thousands of souls. This Station I view as one of the most important that can be selected; and one which cannot be relinquished without great criminality on the part of the Christian Community.

BIBLE SOCIETY.

Estimation of the Scriptures by an Esquimaux Indian, related by the Captain of the Vessel which conveyed the Testament, and extracted from the 11th Report of the Hull Auxiliary Society.

In May, 1820 being in South-East Bay, we were visited by several of the inhabitants, both

male and female, who staid on board a considerable time. Having been supplied with some Esquimaux Testaments previous to leaving Hull, I gave one to a leading character among them. He appeared to know what book it was, and pointed with his finger to the sky, saying, "Very good!" He then asked me, "What truck?" or what he must give me in exchange: I endeavoured to make him understand that I gave it him; and he put the book into his bosom. During the time that he remained on board, he wrote several Christian Names on a slate, which could be distinctly made out. After some time he pulled off his boots, and gave them into my hand. I asked him why he did that. He immediately took the book from his bosom, to shew it was for that he was ready to part with so essential an article of his dress. I intimated that I could not think of taking them; and endeavoured to make him understand, that I had brought out the books on purpose to give freely to such persons as himself: but he threw down the boots on the cabin floor, ran upon deck, and immediately got over the ship's side, along with his companions, who descended with him into their boats; when the whole company gave us three cheers, and returned on shore.

CONVERSION BY MEANS OF THE
SCRIPTURES ALONE.

The following remarkable narrative is extracted from the Report of a Bible Association, at Parramatta, in New South-Wales. It is written by the Rev. Samuel Marsden, the President of the Association.

Some time ago, I was called on to visit a Young Woman, about twenty years of age, in one of our districts, who was extremely

ill, and who wished very much to see me before she died. On my arrival at her Father's house, I found her heavily afflicted; and death appeared to be at no great distance. I sat by her bed-side, with the Bible in my hand; expecting to find her, as I have but too often found others in similar circumstances, ignorant of the first principles of religion.

I read a portion of this Sacred Book to her: and was most agreeably surprised to find, that she not only understood the letter, but the spirit of the Scriptures.

I asked her Father how she became so well acquainted with the Scriptures: he said he did not know—she was always reading her Bible at every opportunity, and sometimes sat up whole nights for that purpose. He observed, she was a very dutiful daughter: he had a large family, and she being the eldest and very industrious, was of great service to her Mother and the younger branches of the family: the only indulgence which she desired, was to be allowed to read the Bible when her work was done: but he could not account for her attachment to it; and it seemed very strange to him, that she should attend to it so much. I asked him if she was in the habit of going to Church, as I did not personally know her: he said she went sometimes; but was generally prevented, from the distance, and the large family which she had to attend to.

This Young Woman may be said to have obtained her religion wholly from the Bible. None of the family knew any thing of the Bible but herself. I visited her during the whole of her sickness, from the time she sent for me, until she fell asleep in Jesus. Her faith was simple, her views of the way of Salvation clear. She gave me many proofs of this, in the various

conversations which I had with her during her sickness. The Bible was more precious to her than gold: she had found it, under the influences of the Divine Spirit, her counsellor and her guide; and, by it, she had been brought to a knowledge of the only True God, and Jesus Christ whom He had sent; and hereby was she filled with a hope full of immortality. Previously to her last sickness, she had enjoyed good health: it was in the prime of youth and vigour that she had read her Bible, and loved it; so that she had not to seek God, for the first time, in this trying moment, but found him a present help in sickness and in the approach of death. The Bible had testified of Christ to her: she had found eternal life in the Bible; and the Divine Promises were both great and precious to her soul.

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Baptist Missionary Society.

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JAMAICA.

MR. COULTART states, that on the first Lord's-day in last March, he had baptized 72 persons, and administered the Lord's Supper to sixteen hundred or upwards. Mr. Godden went from Spanish Town to assist him in these pleasing labours. In a letter of later date he states the following interesting fact:—

“ Three night ago, a man of decent appearance came to me to relate what he thought of himself and of the Saviour; said he had been living for himself, and neither did know or think any thing about God. The greatest part of his time he had lived in Kingston, and changing masters frequently, he had, as is the custom in this colony, changed his old

name with his old master; the last of whom wished him to become a Christian. Poor things! they think that christening effects this great object. He asked a friend who belonged to the Baptists to stand for him; but he refused, and asked him to think what sort of a Christian man could make him: ‘ as for him, he no know man's Christian, him only know Christian God make.’ This puzzled the poor man, who thought something in *right Christian* him no know: ‘ him made a Christian, but him still go on in him old way—for him no know him doing wrong.’ Here I interrupted him to learn the force of conscience, in the way Paul states it with regard to the heathen. I said, ‘ James, you say you did not know God; you no hear any thing about him. When you do sin, you no know it sin? Conscience within you tell you dat bad: God angry for dat?’— He said, ‘ Yes, conscience tell me, and trouble me much; but nevertheless me no heed conscience much.’ William, the friend, the faithful friend, as he termed him, courted him to a little prayer-meeting conducted by themselves, and *dere God catch him poor run away!* He see Jesus love him, poor ting, an him want to love Jesus, and keep his commands.’ I asked him, who persuaded him to be baptized? ‘ William make him hear what Jesus say, Believe and be baptize: now him believe Jesus to be the Son of God, and only Saviour, an him wish to gie himself quite up to Jesus, an take Jesus for him tick (staff) to lean upon till him last day on earth.’ ”

Messrs. Tenison and Bourne were recently sent out by the Society. The former has reached Montego Bay, and the latter Honduras.

Northern Asia.

Over the immense tracts of Tartary and Northern Asia, it is well known that superstitions of various kinds exert their influence in upholding the kingdom of the god of this world. The journal of Messrs. Stallybrass and Swan, Missionaries at Selingisk, in Siberia, furnishes some affecting information respecting the state of the people around them.—They are professors of Lamaism, a system of heathenism less cruel than some other systems, but not less destructive to the immortal soul. A few remarks upon the system were made in our last number. Some extracts from their journals will present a further delineation of it.

Extracts from the Journals of Messrs. Stallybrass and Swan, Missionaries at Selingisk, containing some Account of the Buriat Festival of the White Month, and of Conversations of the Missionaries with the Chief Lamas, &c.

Feb. 2, N. S. 1821.—Understanding that the White Month was to commence on the next day, we left home this morning for the *Hamba's* (or *Chamba's*) temple, situated at the South end of the *Gusina* Lake. Upon our arrival we found the *Hamba* pleased with the approaching festival, which probably contributed to our being received by him with much good humour.

Feb. 6.—We were visited chiefly by Lamas, from morning to night, and had many opportunities of speaking to them concerning the *one thing needful*. They were surprised at our controverting their opinions, having been quite unaccustomed to it; and although their religion is different from that of others, yet they seemed never before to have heard that it was not good enough for them. In general, although we met with some exceptions, they were not inclined to enter into argument; with this we were as well pleased, in one point of view, as it gave us the better opportunity of making known unto them the simple doctrine of the cross—the atonement of our Lord Jesus, as the safe foundation upon which sinners can rest;

but on the other hand it was accompanied by great indifference of mind to all the subjects which we brought before them.

Feb. 7.—We were visited by one Lama, amongst many others, to whom we read part of one of the tracts. He had received one from us before, but, as we found was too generally the case, had not read it. We then asked him what he thought of this doctrine? He said it was very good. Will your soul ever die? “No.”—Whither will it go after death? “If I am a good man it will go to God’s place.”—What is necessary to constitute a good man? “To honour the Great Lamas, and to pray well to the gods,” (of whom he informed us there were from 1000 to 1200, and all were capable of affording some assistance.) We then endeavoured to point out to him his error, and as he professed to be afraid of death, we directed him to that period when “we must all appear before the judgment seat of Christ,” and read and endeavoured to explain to him Matt. xxv. 27, &c. wishing, at the same time, to impress upon his mind, that as we were all hastening to that important period—that as *one* God will then be judge of all the earth—that as our ideas of him and his worship were evidently different, and could not both be by his appointment, it was of the utmost importance to ascertain which was right, and would at that day stand the test. We also assured him, that if he would prove to us that they were right and we wrong, we regarded the matter in such an important light, that we should be induced to change our views.

Feb. 8.—On the same day I met with an old blind man; previously to losing his sight he was able to read. I sat down with him, read to him part of one of the tracts, and made some remarks upon it; but he seemed to pay more attention to his beads, which he continued all the time counting, than to any thing which I could say to him. Indeed, their plan of reading, and frequently till they are quite wearied, in an unknown language, is calculated to produce in them feelings of indifference, even when they read that which they might understand: this makes it highly desirable to mix conversation with reading. I gave him a tract, as he said he had a nephew at home who could read; I requested him to let his nephew read it to him, and that he would seriously consider what was written therein; this he promised to do. In the evening I had an opportunity of conversing with our landlord, a Lama, who lived in another part of the house. As I entered his room, he was at his evening devotions, which consisted of reading

a prayer, frequently ringing a small hand-bell, and burning tobacco as incense. When he had finished, I asked him whether that smell of tobacco was pleasing to his god? He said it was. I inquired what sort of a god he could be, who would be pleased with such a smell? He immediately pointed to an image upon the wall. I inquiring how that could possibly be God, since it was made by the hands of men, and could as easily be destroyed, were any one to throw it into the fire; whereas, the true God was he who created all things which exist, and that he could not possibly be affected by man? He then said, that, "the true God was in heaven, and that this was only a representation of him." I asked whether, if this were not indeed the true God, he was not afraid to worship it, lest the true God should be angry? and endeavoured to illustrate this idea by supposing that he, as tributary to the Emperor Alexander, should think proper to pay that tribute to the Emperor of China, or any other Emperor: he admitted that, in case he should do this, Alexander would be angry. I then endeavoured to apply it to the case before us, with respect to the worship of their gods; in giving them that which was due to Jehovah alone. He endeavoured to escape the argument by saying, "that different people had their different kings, and that different people might also have their different gods." I observed, that although this was the case among men, yet it could not apply to God, that the earth, with all that it contains, was (according to his own confession) created by Him, and consequently he had a greater right to the worship and service of his creatures, than any of the kings of the earth could have to the tribute of their subjects: that as the Emperor would be angry with a Buriat for giving the tribute which was due to him to any other, so was the most high God angry with those who worshipped false gods instead of himself: that, moreover that was not the worship which was pleasing to the only living and true God; that he required the heart; and turning to John iv. 24, I read those words of our Lord, "God is a spirit, and they that worship him must worship him in spirit and in truth." We left with him the last copy of the Gospels which we had, which he promised to read. Oh! that the Spirit of Truth may enable him to see and understand, and receive into his heart the truths which it contains.

The first temple to which we directed our course, after returning from our temporary residence at those in the vicinity of the Gusina lake, was the *Songol*. This temple is situated about eighty *versets* south

from Selinginsk. As we took a fortnight's provision with us, and had likewise a large quantity of tracts for distribution, our sledge was heavily laden; but part of the journey was upon the river, and the rest upon a well-beaten track, so that we accomplished it with ease, and without the smallest accident.

On the morning after our arrival, we learned that the festival at another temple, called the *Ashibigat*, about forty-five or fifty *versets* further to the eastward, was to conclude on the next day. We had intended to spend the following week at that temple, but since the assembly was on the point of breaking up, we determined that one of us should immediately proceed thither, and seize the opportunity of supplying the Lamas with books before they dispersed. I accordingly set off in the sledge, along with a Bratsky (or Buriat) servant. When I had proceeded about half way, I was told that the services at the *Ashibigat* temple had already closed, and that the Lamas were returning home. I however proceeded, and soon after met a company of them, with their *Shiretei* at their head. He was in a covered sledge, the rest were on horseback. After the usual salutations, I told them who I was, and whither I was going, and than producing some tracts, presented one to the *Shiretei*, and afterwards supplied all the rest of the company who could read Mongolian. I met with other companies in the same manner, and thus disposed of considerable number of books. Common people, as well as Lamas, received them, and in some cases with many expressions of gratitude. One man, who read well, received a tract, and said as he mounted his sledge, "what a fortunate man I am to-day, to have met you and received a book. Had I not been to Udinsk with corn I should not have seen you." He was on his return, with his empty sledges, and was as yet at a great distance from his own tent. Who that loves the Gospel, when he hears this, but will pray that *that* day may prove indeed to have been a fortunate one for this poor Buriat, by the tract he received so joyfully, directing him, under the effectual teaching of the Spirit, to the Lamb of God which taketh away the sin of the world! On reaching the temple, I found it shut up, and no houses being near it, as at most other temples, I drove to the tent of a Bratsky commander, where I was hospitably entertained till my departure on the following day. At this tent a young man took a copy of the tract, and in the presence of a number of persons read the whole of the first part of it. When he had finished, I

entered into conversation with him, upon the subjects treated of in the tract. It turned out that he had formerly received a copy of the Gospels, and having despatched a person for the book, it was soon produced. It bore evident marks of having been read. The black finger marks at the turning of the leaves, rendered it, in the eyes of a Missionary, a sight of no small interest. Another man, a stranger, who happened to come in while I was at the tent, seemed at first very reserved and suspicious, and for a time said nothing. Many of the Buriats, unable at first to comprehend what can induce us to come and reside amongst them, conclude that it must be some interested and improper motive; such was this man's idea, as appeared from the questions he addressed to me, as to our designs, circumstances, and the views we entertained of them. At length being fully satisfied, he said, "You must not go back to your own country,—there is great need for you here." On the second day after my departure, I returned in safety to the Songol temple. This was Saturday. On the Lord's Day, we enjoyed the opportunity, unmolested, of worshipping our God and Saviour, and addressing each other from his Holy Word. Mr. Stallybrass spoke from Matt. xviii. 20. and I from 1 Cor. iv. 20.

During our stay many came to us, received books, and conversed about the Gospel. We could not always avoid disputing with them about their ridiculous pictures or gods, but we found it always more calculated to impress their minds, as well as more agreeable to ourselves, by sound doctrine, both to exhort and convince the gainsayers; setting before them the great doctrines of the Gospel—repentance towards God, and faith towards our Lord Jesus Christ—the future happiness of the righteous and misery of the wicked. Some seriously attended to what was spoken, some were indifferent, and some were angry. We met with some very acute, shrewd men among them, but our imperfect knowledge of the language laid us under great disadvantages; and we found it very difficult to do any thing through our interpreter. It would be tedious to relate particular conversations. It may be stated in general, that we commonly introduced our grand subject by asking if they knew that the soul was immortal, and what would become of it after it left the body; if they were sinners—if they were afraid to die. To these last two questions they always replied in the affirmative; they trust for the pardon of sin to their making many prayers, but their fear of death still remains, and indeed is universal

among them. We took advantage of this to point out the insufficiency of their system to give them peace of conscience, in the prospect of death and eternity. When we had exposed the futility of their arguments for a multitude of gods, &c. they would say, "That is too much for our minds," (meaning such subjects were beyond their reach.) In fact, they are in general very ignorant, even of the tenets of their own superstition, nor is it requisite, according to their ideas, that they should know them, their duty consisting merely in reading prayers, in an unknown tongue, and performing other bodily exercises; so that they are saved completely the *trouble of thinking*; on this account their religion is more suited to the indolence of their minds, as well as the depravity of their nature, than one which addresses the understanding and the heart.

Conversing one day with the Lama in whose house we resided, upon the character of the true God, as omnipotent, omnipresent, invisible, &c. he began to say something, and to explain his meaning by signs in a way we could not at first understand. We at length, however, comprehended his meaning, and found it was an idea we had not before heard mentioned among them; viz. that a man's *shadow* is God, who goes with him every where, and is always present, but only visible when the sun shines. It is sometimes very difficult to disprove by argument a self-evident falsehood, and when such a notion as this gets possession of a man, with the help of superstition, it is no easy matter to explode it, or make him sensible of its absurdity. We of course contradicted this strange tenet, but suspect we did not succeed in shaking this poor heathen's faith in it.

We went several times to the afternoon *horal*, or great assembly in the temple, but it was so cold, there being no glass in the windows, that we could not remain long. The Lamas, however, sit bare-headed (and their hair is close shaved) for upwards of an hour together. One day, when Mr. Stallybrass was going into one of the smaller temples, he was met at the door by a Lama, who told him he could not then be admitted, as the great Lamas within were casting out an evil spirit. They were making a strange noise, beating their drums, &c. The restriction was not confined to Mr. S., for some Lamas, who came immediately after, were in like manner not permitted to enter. By pretensions to power over evil spirits, knowledge of future events, and such like mysterious accomplishments, the great Lamas command the wonder and reverence of the deluded people. The Lamas draw

up at the beginning of every year a kind of calendar, pointing out all the fortunate and unfortunate days that will occur in the course of it. Many of them come to us begging a sheet of paper, to write a copy of the calendar upon. They consult it when they are about to undertake a journey, make a bargain, begin any piece of work, or attend to any thing of importance.

We saw Lamas here, as well as at other temples, who cut the wooden blocks for printing their prayers in the Tangut language. The board is usually about fifteen inches long and four broad. The letters are cut very neatly, and on both sides of the board. The lines are lengthways, six on each side; a man can finish such a block in five or six days. There was a similar board, but of larger dimensions, and used for a particular purpose, hung up in our room. It measured eighteen inches by thirteen, and was filled with repetitions of the words "*om-ma-ni-bad-me-hom*," which signify something like "Lord have mercy upon us." It is used for printing on pieces of particular sort of thin white cloth, called *hadak*, and a number of these pieces, so printed, are suspended upon ropes and poles around the graves of deceased Lamas, or other persons of consequence. We visited the grave of an old Lama who died here last summer. There were, perhaps, a hundred of such printed cloths waving in the wind upon the poles erected beside the grave, and as each cloth contains six hundred repetitions of the prayer, sixty thousand prayers were offered up for this Lama every moment!

March 21—Tabungut Temple.—To-day we reached this place, waited upon the chief Lama, who received us courteously, and after he had consulted with some other great Lamas, we were conducted to a house where we were to be accommodated during our stay. It contains an inner apartment, which is appropriated to us. Between twenty and thirty Lamas sleep on the floor, besides ourselves and Bratsky servant, and as the building altogether is only about twenty feet square, we are sufficiently crowded.

The new temple building here, is the largest we have seen. The work is already considerably advanced: but it will yet require a year or two to finish it. It will cost upwards of 20,000 *rubles* (£1000 sterling) independently of the pictures and other inside ornaments. There are fourteen or fifteen smaller temples surrounding it. During the former part of the day, the Lamas are divided into companies, and read prayers in these smaller temples. The great evening *haral*, or general assembly of all the Lamas, is held in the new

temple, although it is not yet roofed in. As soon as we were settled in our temporary residence, we opened our packet of tracts, and got several disposed of.

March 22.—We have been visited since our arrival by several Lamas. To-day one of the Chief Lamas called. He is one of the most acute and intelligent persons we have met with; in conversation with us he said there was but one Supreme God, who made all things, is all-powerful, &c. When pressed with the inconsistency of affirming this, and at the same time worshipping other gods, he seemed to feel no difficulty in reconciling the matter; thinking that to pray to all the inferior gods, while it honoured them, was no dishonour to the Supreme God. We asked what these gods were. He replied quickly—"Every person may be made a god—a good man dies and becomes a god; and so there are multitudes of them." And what becomes of bad men—are they made gods also? "No—they become brutes. Their souls go into a sheep, a goat, a bird, or some other animal. If a man has been very wicked, his soul perhaps goes into a cow, and when she has a calf it is taken away from her and killed, which makes him suffer. Another wicked man goes into a horse, and the horse is made a lazy one, that he may get the more beating, and so the punishment be the greater." After explaining their doctrine of the *Metempsychosis* in this way for some time, we said, now you have told us your doctrine, we will tell you ours; but the moment he had done speaking he rose to go away, and seemed unwilling to hear any thing we had to say.

24—During these two days we have given away a number of tracts, but have had comparatively few opportunities of engaging the people in serious conversation. The Lamas at this temple seem in general very much disinclined to hear any thing against their worship, and some of them have even refused to accept of tracts, saying, by way of excuse, that they cannot read. They are curious and inquisitive about every thing, except the one thing needful. They treat us with great ceremony and respect, as if we were great personages, but we would a thousand times rather be considered by them as nothing, and our *message* as of infinite importance.

March 25.—Sabbath.—To-day we have had fewer visitors, as they know it is our *sain edur*, (i. e. good day.)—We therefore enjoyed, in tolerable quietness, the opportunity of worshipping together our God and Saviour, and, according to our usual practice, exhorted one another from his Holy Word, and endeavoured to stir up each other's minds, by way of remem-

brance of the things most surely believed by us.

In the evening one of us upon going out, and walking towards the temple, perceived that something uncommon was performing. There was a double row of persons kneeling close behind each other extending from the inside of the temple, beyond the bottom of the great stairs. There might be nearly 200 of them. The Lamas meanwhile were engaged within, reading prayers, and there was placed in the middle of the temple a kind of low table, covered with cloth and silk, and ornamented with various little brass cups, pyramids of paste, &c. Upon this table stood an image of the god *Dogshur*. It was a figure about eighteen inches high. Its dress of a purpleish colour, and fitted pretty close to the body. The right hand was raised, and held a string or ribband; the other was hanging down. It had the head of an ox, with a gaping mouth, and red staring eyes. Altogether it was an ugly figure. Three Lamas were attending it, and each of them had a piece of black cloth tied over his mouth and nose, lest, on coming near the image, they should breathe upon it. After some time two of the Lamas turned it round with its face towards the door, where the people were kneeling, and then one on each side lifted up the table, on which the idol stood, and carried it along the row of prostrate worshippers, making the under part of the table gently touch the head of each person as they went along. The people were forbidden to look up, so that not one of them saw the mysterious thing that touched them. This service of *Dogshur* is considered a very important one, and is not repeated oftener than once in several years.

March 29.—Our Bratsky servant is a married man, and has had two children, both of whom died. He has been applying to one of the old Lamas here for something to prevent such afflictions in future. Accordingly to-day the Lama came, and tied round the man's neck a piece of the white cloth called *hadak*, which they use for various superstitious purposes. At certain parts of the public service, a Lama, with a number of these pieces of cloth in his hand, passes before the rows of Lamas, as they sit praying, and holds them towards their faces. Each of them as he passes breathes upon the pieces of cloth, whence they become possessed of the pretended virtues they ascribe to them.

The difficulty of making the people here listen to the Gospel has been already hinted at. They are righteous in their own eyes, and are unwilling to be dis-

turbed. A Missionary never gets a more humbling view of his own weakness and insignificance than when situated as we now are. He tries to make the objects of his concern listen with attention to the words of eternal life, and cannot succeed. He speaks, but is not heard. And what more can he do? He may pray for the people, but so may a Christian a thousand miles from them. Such a situation makes him feel that, unassisted by Divine Power, he could no more further the work of the Lord, than a plough can till the ground, or a sickle reap the harvest of itself. He finds that, not only for ultimate success, but that even for attention to the glad tidings of salvation, he is to look to Him whose prerogative it is to give the hearing ear as well as the understanding heart. This lets him into the very spirit of the reiterated request of the Apostle of the Gentiles—"Brethren, pray for us," 1 Thess. v. 25; and again, "Brethren, pray for us," 2 Thess. iii. 1; and again, "Pray for us," Heb. xiii. 18. See also Col. iv. 3; Eph. vi. 19. Adopting the Apostle's language, we would address it to all our friends in Christ who may read or hear this account, "Brethren pray for us, that the Word of the Lord may have free course, and be glorified."

South Africa.

From Great Namaqualand, Mr. Archbell, a Methodist Missionary, writes—

"TSAUMMAP, my head Chieftain, has more than once said, "Should any body take away my all, and I lie upon a dunghill, like that man in the Bible you tell us of, (JOB,) it would give me no such pain as that which would tear my heart should the Gospel be taken from me."

One day I asked an old woman what she thought of the Bible. "Think of the *Great Word!*" said she; "I think it the greatest Word in the world."

We were recently visited by a Namaqua Chief from the Coast, from whom I received various and useful information. He had never seen a waggon; and asked if ours would harm him if he came near it? In a conversation with him after evening service, I explained to him the doctrines of the Gospel. He seemed much interested in hearing that JESUS CHRIST had died for us, and that he rose again that we might receive the benefits of his death, by faith in him. "This news," he said, "we have lived ignorant of; but now we hear, and I and my people will take up our abode with you. These stories are far better than our stories."

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AMALEKITES — MIDIANITES —
ISHMAELITES OR ARABIANS.

AMONG the nations bordering on Canaan, the sacred writers frequently mention the *Amalekites*. When Chedorlaomer invaded Sodom and the neighbouring nations, among other exploits, he "smote all the country of the Amalekites." Gen. xiv. 7. They appear to have dwelt then in the vicinity of the Dead Sea; but, in after ages, they were scattered over a considerable tract which stretched across the north of Arabia, on the east of the Red Sea. 1 Sam. xv. 7. It has generally been supposed that these people were descended from Amalek, the grandson of Esau, one of the dukes of Edom. Gen. xxxvi. 12—16. But the first event, which we have just noticed, happened long before the birth of this Amalek. Besides the Amalekites were styled "the first of nations" by Balaam; and were then a warlike and numerous people. Num. xxiv. 20. Exod. xvii. 8—18: distinctions to which a nation so recently founded as this must have been, had it descended from Esau's grandson, could hard-

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ly have attained. Indeed, we never afterwards meet with them in alliance with the Edomites; nor are they, notwithstanding their inveterate hostility towards the descendants of Jacob, upbraided for their violence against their *brethren*; as the posterity of Esau and Lot often are. It is therefore probable, that the Amalekites sprang from one of the sons of Ham, who lived long before the birth of the son of Ephaz.

Whatever was the origin of this people, they early distinguished themselves by their enmity to the Israelites. No sooner had the latter escaped from the bondage of Egypt, and, worn out with fatigue and exhausted by travelling in the parched sands, had advanced a few days on their journey, than they were opposed by the Amalekites, who "met them by the way and smote the hindmost of them, even all that were feeble behind them, when they were faint and weary." Deut. xxv. 18. These enemies had doubtless heard of the promise made to Abraham, that his seed should possess the land of Canaan; and designed by this cruel attack, in such defenceless circumstances, to frustrate the Divine intentions. For Moses has recorded that "they feared not God."

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Their success however was transient. Joshua, under the direction of Moses and the blessing of heaven, repulsed the aggressors, and discomfited Amalek and his people with the edge of the sword. This cruel and impious conduct drew down the vengeance of the God of Israel, who declared, "I will have war with Amalek from generation to generation; and I will utterly put out the remembrance of Amalek from under heaven." Exod. xvii. 8—16.

The execution of this dreadful sentence was graciously delayed, and time given for repentance; yet no repentance ensued. Two hundred and forty years afterward we find these tribes accomplices in reducing the Israelites to the extremity of affliction. Jud. vi. 3. and it was not till upwards of four centuries after the threatening, that Saul was sent, by the command of the Lord to execute it. He invaded the country with an army of one hundred and ten thousand men; and utterly destroyed all the people with the edge of the sword. 1 Sam. xv. 1, 9. Yet, complete as this destruction was, it appears that some escaped from the arms of the invader; for, before the close of his reign, a troop of Amalekites attacked and burnt Ziklag, the retreat of David, and carried off his family. David pursued them; and cut off the whole band, except four hundred who escaped by the swiftness of their camels. 1 Sam. xxx. From this time, "the remembrance of Amalek seems to have been utterly put out from under heaven." For though some have thought that Haman the son of Hammedatha the Agagite, Esth. iii. 1. was a descendant of the kings of Amalek, who appear to have assumed the general name of Agag; yet this, owing to the various

readings of the ancient manuscripts, is very uncertain.

The *Midianites*, the neighbours and allies of the Amalekites, sprung from Midian, the son of Abraham by Keturah. Gen. xxv. 2. At first they settled east of the Moabites, where we find them in the days of Moses. They joined with the Moabites in obstructing the passage of the children of Israel to the promised land; and appear to have been the chief tempters of that unstable people to the sin of idolatry. For this they suffered a severe chastisement, by the arms of a detachment of the Israelites under Phineas the son of Aaron; who slew five of their kings or chiefs, with all their males, made the rest of the inhabitants captives, sacked and burnt their cities, and carried off all their property as the spoils of war. Num. xxii. xxv. xxxi. For two centuries after this utter discomfiture, we have no mention of the Midianites. They then were the leaders in a confederacy that brought the descendants of Jacob to the brink of destruction. "The hand of Midian prevailed against Israel; and because of the Midianites, the children of Israel made them the dens which are in the mountains, and the caves and the strong holds. When Israel had sown, the Midianites and Amalekites and the children of the east came up against them, and encamped against them, and destroyed the increase of the earth, and left no sustenance for Israel, neither sheep, nor ox, nor ass. They came up with their cattle and their tents, and they came up as grasshoppers for multitude, for both they and their camels were without number; and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites."

anites." In this distress, the afflicted inhabitants cried to the Lord; and he was graciously pleased to hear their cry. Gideon with a handful of men, under the divine direction and guidance, approached these countless troops; a panic seized them, and "all the host ran, and cried and fled; and the Lord set every man's sword against his fellow throughout the host." Gideon pursued the disheartened fugitives beyond the borders of Canaan, slew four of their princes, Oreb, Zeeb, Zebah and Zalmunna, and completely discomfited them. "Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more." Jud. vi. vii. viii.

This signal interposition of the Almighty was long remembered by the people who were so opportunely delivered from this cruel oppression; and, when they wished to describe some utter overthrow, they compared it to this interesting event. Thus, when the psalmist is praying for the defeat of his enemies, he exclaims, "Do unto them as unto the Midianites. Make their nobles like Oreb and Zeeb, yea, all their princes like Zebah and Zalmunna, the princes of Midian." (lxxxiii 9, 11.) And the prophet, describing the overthrow of the enemies of the church, says, "Thou hast broken the rod of his oppressor, as in the day of Midian." Isa. ix. 4. See also x. 26.

But the Midianites also occupied a tract of country on the eastern shore of the Red Sea, in the vicinity of Mount Sinai. Here Moses fled to avoid the vengeance of the Egyptian monarch; and here he married the daughter of Jethro, the priest of Midian. Exod. ii. 15—22. These Midianites appear to have retained,

in a good degree, the knowledge and worship of the true God, at a time when their brethren, adjacent to the Moabites, had sunk into the idolatry of their neighbours.

The whole nation very early cultivated commerce; and in the days of Jacob, had established a trade in spices and the other products of their country with the Egyptians; it being to the travelling merchants of this people, that the cruel sons of Jacob sold Joseph their brother. Gen. xxxvii. 23—28. To these travelling companies of traders, who usually were accompanied by numerous camels and dromedaries to carry their goods and provisions, Isaiah alludes, when, foretelling the future prosperity of the church, he says, "The multitude of camels shall cover thee, the dromedaries of Media and Ephah." (lx. 6.)

Another nation connected with the Israelites both by situation and descent, sprung from Ishmael, Abraham's son by Hagar. Driven from the abode of his father by the jealousy of Sarah, he retired with his mother into the desert country, which lies south of Canaan and separates it from Egypt. Here he grew up an expert hunter, and married, under his mother's direction, one of her countrywomen, a native of Egypt. The fruits of this marriage were twelve sons; and at least one daughter. His sons became the founders of distinct tribes, which rapidly increased in numbers and strength; and his daughter married her cousin Esau. Gen. xxi. 9—21. xxv. 12—18—xxviii. 9.

In process of time, his descendants extended their settlements and spread over a spacious region the east of the mountains of Gilead, and south of the Dead

Sea; and, at last, either by conquest, negotiation, or alliance, obtained possession of almost the whole of that vast territory, sixteen hundred miles in length, and thirteen hundred miles in breadth, which extends from Canaan to the Indian ocean, and from the Red Sea to the Gulph of Persia; and which has been famous, in all ages, under the appellation of ARABIA.

The inhabitants of this extensive region, which consisted of distinct, independent, and often hostile tribes, are referred to by the sacred writers under various names. At first they were called Ishmaelites from their founder. Gen. xxxvii. 27.—Jud. viii. 24. Sometimes they are styled Hagar-enes or Hagarites, from Hagar, the mother of Ishmael. Psal. lxxxiii. 6.—1 Chr. v. 10. Isaiah alludes to them under the denomination of Nebaioth, Ishmael's eldest son, whose posterity were famous among profane historians under the title of Nabathean Arabians. The descendants of Kedar his second son, are more frequently noticed in scripture. Both these tribes, as well as the Arabians in general, abounded in excellent cattle. Hence the prophet, to express the prosperity of the church in the latter days, says, "All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee." Isa. lx. 7. The Kedareneans, as they were called by heathen writers, were a roving people dwelling in tents without any settled place of abode. Hence David, when he was driven to shelter himself among them, complains, "Woe is me, that I dwell in the tents of Kedar." Psal. cxx. 5. Their tents were usually of a dark colour; but some of them splendid and e-

legant. In allusion to this, the royal poet makes the spouse say, "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon." Cant. i. 5. In the time of Isaiah, these wanderers had begun to collect and form small communities; for we then read of "the villages which Kedar doth inhabit." (xlii. 11.) They were noted for steadiness in their attachment to their false gods; and were threatened with ravage and plunder by the armies of Babylon. Jer. ii. 10—xlix. 8. The posterity of Dumah and Temah, two other sons of Ishmael, are also noticed by the prophets. Isa. xxi. 11—17, Jer. xxv. 23. In this country, likewise, the descendants of Abraham by Keturah settled; and were, for a long time, mixed with the Arabians. Hence it frequently happens that when the children of Ishmael are mentioned, it is frequently in company with Dedan, Sheba, Ephah, &c. the sons of Keturah. Gen. xxv. 1—4. Isa. xxi. 11—17, &c. Indeed this region appears to be "the East-Country," to which Abraham sent his sons by his concubines: and the inhabitants are repeatedly denominated the "Children of the East." Gen. xxv. 6. Jud. vi. 3—vii. 12. 1 Kings iv. 30.

Before the birth of Ishmael, his mother was told by the angel, "Behold thou shalt bear a son, and shalt call his name Ishmael; and he will be a wild man; his hand will be against every man and every man's hand against him; and he shall dwell in the presence of his brethren," "I will multiply thy seed abundantly, and it shall not be numbered for multitude." Gen. xvi. 10—12. When Ishmael was persecuted by Sarah, the promise that he should

be the father of a great nation was repeated to both his parents. (xxi. 13, 18.) The evident import of these oracles is, that his descendants should become a numerous, powerful, high spirited nation; and that, however they might be depressed by temporal calamities, they would preserve themselves free from any foreign yoke, and maintain a ferocious and jealous independence. And the whole history of this singular people furnishes a continued accomplishment of these ancient predictions.

Ishmael had ten sons, the founders of as many powerful tribes, settled among the descendants of Abraham, Lot and Nahor. He died in a good old age, surrounded by his descendants and in the presence of all his brethren. Gen. xxv. 17, 18. In process of time, his posterity obtained the ascendancy, and absorbed the other nations; all distinction being lost in that of Arabs. Their manner of living and the nature of their country rendered them formidable to their neighbours. Unconfined to towns, and intimately acquainted with the wells and the strong places of the desert, they could issue forth to the attack when least expected, and withdraw from their pursuers almost instantaneously. This facility naturally encouraged them to make predatory attacks on the unwary; and they have always been distinguished by deeds of rapine and plunder. Thus being a scourge and terror to the adjacent states, it became their interest to subdue and extirpate a people against whom there was no security. Almost all the great conquerors of the east meditated the conquest of this troublesome nation; but all their designs were frustrated. The Arabians repeatedly ra-

vaged the land of Israel, but none of its warriors, whether judges or kings, not even the magnanimous David, though they frequently defeated them, were ever able to bring them into subjection. Shishak, the Egyptian conqueror, was forced to defend his own frontiers from their inroads, but could never penetrate theirs. Sennacherib and Nebuchadnezzar gave them some severe checks, and reduced them to great distress; but they retired to their deserts and retained their liberty. Under Cyrus they remained free from tribute; and though Alexander the Great, being highly incensed at some gross insults which he had received, determined to extirpate them, and made great preparations for accomplishing his purpose, yet death put an end to all his designs. Several of his most potent successors employed numerous armies to carry his threatenings into effect; but after long and bloody contests, they were obliged to conclude a peace with the Arabians, on terms highly disadvantageous to themselves. Pompey, the famous Roman general, marched against them; but was recalled before he had made any lasting impression on the country. Several of the most skilful Roman generals, followed by warlike troops, made regular attacks upon them; but, in this instance, and almost this alone, the valour and discipline of the Romans were unsuccessful: the Arabians, though sometimes defeated, were never subdued.

At length, in the seventh century after Christ, Mahomet, a native of that province of Arabia where Ishmael and his sons first settled, declared himself a prophet; promulgated a new religion, and propagated it by the sword with such

Sea: and, at last, either by conquest, negotiation, or alliance, obtained possession of almost the whole of that vast territory, sixteen hundred miles in length, and thirteen hundred miles in breadth, which extends from Canaan to the Indian ocean, and from the Red Sea to the Gulf of Persia; and which has been famous, in all ages, under the appellation of ARABIA.

The inhabitants of this extensive region, which consisted of distinct, independent, and often hostile tribes, are referred to by the sacred writers under various names. At first they were called Ishmaelites from their founder. Gen. xxxvii. 27.—Jud. viii. 24. Sometimes they are styled Hagar- enes or Hagarites, from Hagar, the mother of Ishmael. Psal. lxxxiii. 6.—1 Chr. v. 10. Isaiah alludes to them under the denomination of Nebaioth, Ishmael's eldest son, whose posterity were famous among profane historians under the title of Nabathean Arabians. The descendants of Kedar his second son, are more frequently noticed in scripture. Both these tribes, as well as the Arabians in general, abounded in excellent cattle. Hence the prophet, to express the prosperity of the church in the latter days, says, "All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee." Isa. lx. 7. The Kedareneans, as they were called by heathen writers, were a roving people dwelling in tents without any settled place of abode. Hence David, when he was driven to shelter himself among them, complains, "Woe is me, that I dwell in the tents of Kedar." Psal. cxx. 5. Their tents were usually of a dark colour; but some of them splendid and e-

legant. In allusion to this, the royal poet makes the spouse say, "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon." Cant. i. 5. In the time of Isaiah, these wanderers had begun to collect and form small communities; for we then read of "the villages which Kedar doth inhabit." (xlii. 11.) They were noted for steadiness in their attachment to their false gods; and were threatened with ravage and plunder by the armies of Babylon. Jer. ii. 10—xlix. 8. The posterity of Dumah and Temah, two other sons of Ishmael, are also noticed by the prophets. Isa. xxi. 11—17, Jer. xxv. 23. In this country, likewise, the descendants of Abraham by Keturah settled; and were, for a long time, mixed with the Arabians. Hence it frequently happens that when the children of Ishmael are mentioned, it is frequently in company with Dedan, Sheba, Ephah, &c. the sons of Keturah. Gen. xxv. 1—4. Isa. xxi. 11—17, &c. Indeed this region appears to be "the East-Country," to which Abraham sent his sons by his concubines: and the inhabitants are repeatedly denominated the "Children of the East." Gen. xxv. 6. Jud. vi. 3—vii. 12. 1 Kings iv. 30,

Before the birth of Ishmael, his mother was told by the angel, "Behold thou shalt bear a son, and shalt call his name Ishmael; and he will be a wild man; his hand will be against every man and every man's hand against him; and he shall dwell in the presence of his brethren," "I will multiply thy seed abundantly, and it shall not be numbered for multitude." Gen. xvi. 10—12. When Ishmael was persecuted by Sarah, the promise that he should

be the father of a great nation was repeated to both his parents. (xxi. 13, 18.) The evident import of these oracles is, that his descendants should become a numerous, powerful, high spirited nation; and that, however they might be depressed by temporal calamities, they would preserve themselves free from any foreign yoke, and maintain a ferocious and jealous independence. And the whole history of this singular people furnishes a continued accomplishment of these ancient predictions.

Ishmael had ten sons, the founders of as many powerful tribes, settled among the descendants of Abraham, Lot and Nahor. He died in a good old age, surrounded by his descendants and in the presence of all his brethren. Gen. xxy. 17, 18. In process of time, his posterity obtained the ascendancy, and absorbed the other nations; all distinction being lost in that of Arabs. Their manner of living and the nature of their country rendered them formidable to their neighbours. Unconfined to towns, and intimately acquainted with the wells and the strong places of the desert, they could issue forth to the attack when least expected, and withdraw from their pursuers almost instantaneously. This facility naturally encouraged them to make predatory attacks on the unwary; and they have always been distinguished by deeds of rapine and plunder. Thus being a scourge and terror to the adjacent states, it became their interest to subdue and extirpate a people against whom there was no security. Almost all the great conquerors of the east meditated the conquest of this troublesome nation; but all their designs were frustrated. The Arabians repeatedly ra-

vaged the land of Israel, but none of its warriors, whether judges or kings, not even the magnanimous David, though they frequently defeated them, were ever able to bring them into subjection. Shishak, the Egyptian conqueror, was forced to defend his own frontiers from their inroads, but could never penetrate theirs. Sennacherib and Nebuchadnezzar gave them some severe checks, and reduced them to great distress; but they retired to their deserts and retained their liberty. Under Cyrus they remained free from tribute; and though Alexander the Great, being highly incensed at some gross insults which he had received, determined to extirpate them, and made great preparations for accomplishing his purpose, yet death put an end to all his designs. Several of his most potent successors employed numerous armies to carry his threatenings into effect; but after long and bloody contests, they were obliged to conclude a peace with the Arabians, on terms highly disadvantageous to themselves. Pompey, the famous Roman general, marched against them; but was recalled before he had made any lasting impression on the country. Several of the most skilful Roman generals, followed by warlike troops, made regular attacks upon them; but, in this instance, and almost this alone, the valour and discipline of the Romans were unsuccessful: the Arabians, though sometimes defeated, were never subdued.

At length, in the seventh century after Christ, Mahomet, a native of that province of Arabia where Ishmael and his sons first settled, declared himself a prophet; promulgated a new religion, and propagated it by the sword with such

success, that an empire was soon raised, which extended upwards of seven thousand miles, included the best provinces of Asia, Africa and Europe, and continued for four or five centuries. Various causes conspired to diminish and dissolve this mighty power, and the Arabs were again confined to their original territories. There, however, they have ever since continued independent; and the Grand Turk is, at present, under the necessity of paying them a large annual tribute to purchase permission for his subjects to visit their holy cities of Mecca and Medina. Should this tribute be delayed or refused, the Arabs soon remind the Turks of the omission, by pillaging the caravans and murdering the attendants. So late as 1759, about fifty thousand Arabs attacked a caravan on its return from Mecca; and killed sixty thousand pilgrims: and the most recent travellers furnish abundant proof, that they still continue to be "wild men; that their hand is against every man and every man's hand against them; and yet that they dwell in the presence of all their brethren."

THE PERFECTION
OF
SCRIPTURE

AS THE PURE MEDIUM OF SPIRITUAL KNOWLEDGE.

"The commandment of the Lord is pure, enlightening the eyes."—Psa. xix. 8.

PAUL assures us, that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all

good works." And through the pious instruction of his excellent mother, Eunice, young Timothy "from a child, had known the Holy Scriptures—which were able to make him wise unto salvation, through faith which is in Christ Jesus." 2 Tim. iii. 15, 16, 17—The Psalmist's view of scripture is very similar, when in this Psalm he pronounces it perfect, in comparison of every other means of acquiring knowledge—unrivalled in respect of its truth and certainty—commending itself to our reasonable nature by the fitness and propriety of all its enactments—and so clear, and pure, and brilliant, that, like the sun shining in unclouded day, it emits beams of sacred light to the eyes of the mind. It is by an attentive regard to its dictates, that the unbiassed mind will perceive, how glimmering is every other light, which the mere unassisted reason of mankind has, in its fruitless labour, attempted to set up and establish: and that all the boasted wisdom of philosophy was a darkness which some of the wisest of its professors felt. Cicero, the prince of orators and philosophers, in reference to the immortality of the soul, calls it "a surmise of future ages;" and Seneca, the heathen moralist, says, "It is that which our wise men do promise, but they do not prove." Socrates, who is held up as the wisest and best of them all, as a martyr to the truth of the doctrine of the divine Unity and the immortality of the soul, which he taught, even dies in the very arms of idolatry: as though his confidence in his system was unable to bear him up in the prospect of death. How feeble and dark the mind, that instead of triumphing in that obscure ray of light which shone upon his mind,

gave way to doubt, and spoke thus: "I hope to go hence to good men; but of that I am not confident: nor doth it become any wise man to be positive that so it will be."—"I must now die, and you shall live; but which of us is in the better state, the living or the dead, God only knows." What a contrast is here furnished to the language of him who was taught of God by the Scripture: "I know whom I have believed, and am persuaded that he is able to keep what I have committed to him against that day."

The Scripture or the commandment of the Lord is the *only pure medium* of that sacred knowledge, which can instruct an immortal mind in things that concern its present and future happiness. Every other medium is either uncertain tradition, or so intermixed with fable, as to render it not only uncertain but absurd. The word of God is pure, unmixed with error; which cannot be said of any composition merely human, whatever be the subject of disquisition. Man goes astray as soon as he is born, speaking lies, is as applicable to his intellectual frailty, as to his moral bias. His passions, prejudice, education, and a variety of circumstances, combine to warp the understanding, and lead him into unconscious errors: and, in the entire absence of the pure light of divine truth, he exhibits all that variety of superstitious idolatry and mental and moral degradation which characterises the Pagan world. In the sacred page, we have the simple and unadulterated word of truth; called "the sincere milk of the word," by the apostle, 1 Peter ii. 2. Uncorrupted and unfettered by human bias, the writers were holy men of God; and spake and wrote as they were moved by the

Holy Ghost. 2 Pet. i. 21. 2 Cor. ii. 17.

There is a purity in the Book of God in respect of the clear and bright discoveries it makes; like the sun in his course dispelling the awful gloom of midnight and ushering in the light of day. What horrid darkness covered the heathen world! It is the region of the shadow of death with those that sit in darkness. A christian traveller has recently told us, that there are individuals of our race, so low in mental degradation, that they are unconscious of possessing any thing superior to the brutes around them; and have not the slightest knowledge of the Deity and a future state; but, who after being instructed by the Bible, have proved themselves as intelligent and as capable of moral culture, as any of their fellow men. How interesting then must be the discovery which the Bible makes in revealing to us the possession of an immortal and imperishable nature, that will retain its consciousness when the tabernacle in which it dwells shall have mouldered away in the dust of death: a truth which most perfectly corresponds with the consciousness we feel of those powers of thought and reflection, that vast capacity for improvement and enlargement which man possesses; but which proper means of instruction alone can develope. But while the scripture thus teaches man's dignified nature in his intellectual faculties, it supplies those faculties with food, with vast stores of knowledge, suited to their capacity and to his destiny. The moral attributes and perfections of Jehovah are fully disclosed; and as beautifully harmonised in the dispensation of grace. The gospel salvation, into which all revealed truths verge

as a common centre, is the brightest mirror of the divine glory, in which "by beholding the glory of the Lord, we are changed into the same image from glory to glory, even as by the spirit of the Lord." One of the ancients said, "The Bible is the history of God" and truly it describes his nature, discloses his providence, records his justice, displays his mercy, sets forth his immaculate purity, and fully demonstrates his munificent goodness, in the most satisfactory manner.

The revelation of God not only gives us bright and clear discoveries of the most important and interesting nature, but there is a *brilliancy* in the sacred page; a sublimity in its style in perfect accordance with the importance of its doctrines; a grandeur which outshines, or rather throws into the shade all human speculations. There is such a high tone in the moral precepts which it inculcates, and such a pathos of overpowering motives, which carries the disciple of truth along with it, and raises the moral character of man into a faint resemblance of the Deity. Its promises, exceedingly great and precious, so every way suitable to the cases of our wants and weaknesses, cheer the gloom which hangs over the path of life, and comfort the weary pilgrim in his course through the wilderness.

The Bible, as containing the whole of God's will concerning us, opens to us the only true source of present enjoyment; and throws such beams of light into our future hopes and prospects, that there must be darkness in the mind thicker than the felt Egyptian gloom, not to see the finger of God, and the pen of an inspiring divinity inscribing its luminous page.

How many witnesses of this pure medium of sacred knowledge have been produced in the several past ages of the world, which have testified that "the commandment of the Lord is pure, enlightening the eyes." It was the distinguishing privilege of the ancient Israel—"that to them was committed the oracles of God:" and every one must observe how they were raised above the neighbouring nations; not so much in arts and sciences, but what is of infinitely greater importance, in the knowledge of the true God and divine things. Compare the writings of Moses, Job, David and the prophets, with their contemporaries, if such can be found, among the philosophers of the heathen world, and see the influence of truth in enlightening the eyes. What a flood of light was poured upon the gentile world by the preaching of the Word in the apostolic age! The eyes of men were opened, to see the vanity of idolatry, and led indignantly to throw their idols to the moles and to the bats. The deep rooted superstitions, and the most inveterate prejudices wrought, by the cunning and craft of interested men, into pillars of the temple of idolatry—tottered on their bases, and fell as Dagon before the ark of truth. And our own age has furnished instances of nations destroying their idols, under the enlightening influence of the word of God. This is but a wave-sheaf, before the Lord: the first fruit, in these latter ages, of an abundant harvest, to be reaped by the translation of the scriptures into every language; bringing forwards that glorious day when "the knowledge of the Lord shall cover the earth as the waters do the sea." Through the aid of missionaries, the children

of idolatry shall say, "we do hear them speak in our tongues the wonderful works of God."

Again, if we revert to the superstition of the long and gloomy night of popery, when the light of the sacred page was hidden from the nations, we find the minds of men enveloped in darkness nearly as great as that which pervaded the Pagan world; clearly illustrating our Lord's words.—"If the light in thee become darkness, how great is that darkness." But when the light of truth arose out of this gloom, and began to shed his cheering beams, in the morning of the Reformation—superstition and error fled before his presence, scales of ignorance fell from the eyes of the mind, and a new world of interesting objects presented themselves to the view of the intellectual observer.

From these historical references, we turn to the state of the mind under the influence of its native and inherent depravity, ignorant of God, estranged from him, and at enmity with him: an aversion of the heart, which renders the darkness of the mind impenetrable to any thing short of the supernatural light of revelation, and the gracious and quickening influences of the divine spirit. But this mysterious agent, through the scriptures of truth, chaces away the thick darkness of the understanding, enlightens the conscience, impresses it with a sense of guilt and danger, directs the humble enquirer to Jesus, the Lamb of God, inspires the soul with confidence in him as the alone Saviour, fills the mind with the light of joy and peace, enlivens his hopes of blessings beyond the confines of time, and beautifies his final prospects of everlasting life and glory.

VOL. 1.

The scripture being the only pure medium of spiritual and saving knowledge, has the highest claims to the notice and admiration of mankind. Our best interests in this world, and that which is to come, are interwoven with the truths therein revealed. But if a regard to the Bible is a matter only of interest; and left us as a mere concern of indifference, to be regarded or not as the imbecility of the human mind may dictate, we take a false and dangerous view of the question. It is an act of obedience to God to regard what he has revealed, and disobedience the most criminal to reject it: hence, the Psalmist denominates it, *The commandment*. The scriptures claim the highest authority, having God for their author, whose sovereignty is indisputable; and the will of such a superior made known to us, ought to be considered as given in charge, or as the commandment of the Lord. The Holy Scriptures are given in charge to be *read by us*, in order to our becoming familiar with the interesting facts, important doctrines, and holy precepts contained in them. Thus God commanded the Jews—Deut. xi. 18, 19, 20. "Therefore, shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets before your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up," &c.—Timothy was instructed early in the scriptures, according to the method here laid down.

The scriptures are given us in charge as containing the richest and most valuable treasure of

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wisdom and knowledge that can be put into our hands. They contain the most ancient history, tracing every thing to its origin in creation; discover the plans of Providence, and their execution in the affairs of mankind and the destinies of nations and kingdoms: give us correct ideas of the natural and moral perfections of God, his government of the world, and especially reveal his gracious purposes and designs in relation to the salvation of man. They unveil the invisible world, the glories of heaven, the torments of hell, the resurrection of the body, and everlasting life and glory.—What a treasure!!

The scriptures thus given in charge and enforced by so high an authority as the blessed God, cannot be slighted and trifled with, but at our peril. His power will punish every act of disobedience and contempt to his authority, or disregard to his councils, and the wilful persevering neglect or violation of his holy precepts and commands. The Holy Scriptures will be the rule of the final judgment to all who are favoured with them.—Rom. ii. 11—16. Disobedience to the divine authority in respect to the truths of his word, and especially to the proclamation of his mercy through a precious Saviour, therein revealed, will subject the sinner to everlasting ruin and woe. Let the reader, therefore, remember that the Bible is put into his hands and charged upon him from the Lord, to read, to meditate upon, and to obey.—*This is the commandment of the Lord.*

PHILOS.

THE

WITNESS OF THE SPIRIT.

(Concluded from page 406.)

In the former paper it was at-

tempted to be shewn that the text, Rom. viii. 16. does not refer to what some denominate the *direct** witness of the Spirit; and that this is a sentiment not recognized in the sacred scriptures. At the same time, it is easy to perceive that, were the truth of it admitted, the evidence thus afforded would be inadequate to satisfy the inquirer of his adoption; and that the doctrine, as generally taught, is attended with injurious consequences.

1. Admitting the direct witness of the Spirit, the evidence thus afforded would be insufficient to satisfy the inquirer of his adoption. A person may suppose he has it when he is under a delusion; and is unsanctified, and obnoxious to condemnation. This, the most strenuous advocates for the direct witness are obliged to admit. Instances, indeed, are not uncommon of individuals, through a heated imagination, imbibing the persuasion that they are the children of God and have this direct witness of it, who yet, either at the time, or very soon after, make it evident by their conduct that they are unconverted. And as one person may suppose he has this evidence when he has not, so may another; and therefore, none can safely depend on it. I must have some other evidence of my adoption, sincerity, arising from my faith in Christ, the conformity of my heart and life to the requirements of scripture, &c. or how can I be certain I am not mistaken? He who trusts his own heart, the wise man tells us, is a fool. Whatever inward impressions any one may feel that he is a child of God, if

* By the testimony of the Spirit, I mean an inward impression of the soul whereby the Spirit of God immediately and directly witnesses to my spirit, that I am a child of God, that Jesus Christ has loved me, and given himself for me, that all my sins are blotted out, and I, even I, am reconciled to God." Wesley.

his heart and life do not correspond with that impression, it is evident he is under a delusion. The direct witness is therefore what no one can safely rely on; he must have recourse to other evidence before he can satisfy himself that he is a child of God; evidence which is certain and infallible, and in the possession of which none can be mistaken as to his state.

2. The doctrine of the direct witness, as usually taught, is attended with injurious consequences. I refer more particularly to the two following; a serious mistake respecting the means of regeneration; and much confusion and uncertainty in judging of our Christian character.

(1.) A serious mistake respecting the means of regeneration. As the witness of the Spirit to our adoption is supposed to be direct and immediate, so the Spirit's agency in renewing the soul is supposed to be immediate; that he works directly upon it, and not through the medium of the word. Hence, instead of coming to the word, meditating upon it, mixing faith with it, and expecting in this way to be renewed and sanctified, they who maintain the direct witness of the Spirit, for the most part are expecting, that, by an immediate operation on the soul, he will change them; and that faith in Christ, instead of being the means of regeneration, is the effect of it. This, it is apprehended, is a very hurtful mistake. It tends to keep the enquiring sinner in a state of darkness and bondage; and in many instances leads him to pursue a conduct the most indecorous and extravagant, viz. to pray to God to convert him by the direct agency of his spirit; and too frequently to determine not to cease praying,

not to leave the place, not to eat or drink, &c. till in this way his prayer is answered. Certainly such a view of the agency of the holy Spirit in conversion is not according to scripture, and the conduct to which it leads, is in the highest degree objectionable. The Spirit is indeed the efficient agent in the new birth, yet he does not effect the change by a direct operation, but by the medium of the word. The word is the instrument; the Spirit the hand that uses it. Hence, we read, "the sword of the Spirit, which is the word of God." "Of his own will begat he us with the word of truth;" "having purified your souls in obeying the truth through the Spirit;" "being born again of the incorruptible seed of the word." With scriptural views respecting the means of conversion, the inquiring penitent will expect the agency of the Spirit in his conversion; but he will expect it through the medium of the word, discovering its meaning to him, impressing it on his mind, rendering it effectual to his salvation, &c. and, therefore, with prayer, he will unite reading, and meditation and labour to understand and receive the truth. In this manner the scriptures direct him to proceed: "Believe on the Lord Jesus Christ, and thou shalt be saved:" "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved." "Faith comes by hearing, and hearing by the word of God."

2. The doctrine of the direct witness of the Spirit leads to confusion and uncertainty in judging of our spiritual state; it diverts our attention from evidence which might be clear and decisive, to that which is dubious and unsa-

tisfactory. Every true believer in Christ is born of God and in a state of salvation. John i. 12, 13. Acts xiii. 38, 39. Gal. iii. 26, &c. consequently that which proves we are believers proves our adoption; and the most certain and scriptural way to judge of our state is to examine whether we truly believe in the Saviour. 2 Cor. xiii. 3, 5. In doing this, we must examine ourselves as to our sincerity in our religious profession; our knowledge of ourselves as sinners; of Christ as the Saviour; our reliance on him; the influence of our faith in purifying the heart, enabling us to overcome the world, to love God, his ways, worship, and people, to follow Christ in his ordinances and commands, &c. If a man have these genuine marks of a christian, he may satisfy himself of his adoption. But the direct witness leads him away from this kind of evidence as incomplete, or as having nothing to do in determining his state, to look for a powerful inward impression that he is a child of God, that his sins are forgiven. Accordingly when this is felt he is happy: when he feels no such impression, he is bereft of his peace; sometimes wretched and in despair. And as the mind is susceptible of such a variety of influence that the impressions made upon it are variable and uncertain as the wind. And hence it is, that they who judge of their state from impressions, are so variable in their experience, alternately hoping they are the children of God, and fearing they are not; frequently, indeed several times in the course of a single day. This method of judging of our state completely subverts the order of obtaining peace taught in scripture, of confiding in Christ

and venturing our all into his hands, that joy and peace may be the consequence. It is looking for joy and peace in the soul, produced by the direct agency of the Spirit, that a reliance upon Christ as our Saviour may be the consequence. Instead of living by faith, it is living by impressions; instead of regulating our feelings by our faith, it is regulating our faith by our feelings. No wonder such persons are so changeable in their experience and subject to so much uncertainty and doubt.

The writer of this has known individuals who when enquiring the way to Zion, with their faces thitherward, have been kept for weeks, and even months, in doubt about their condition through this mistake of judging of it. They have been expecting some extraordinary impression on their minds, assuring them of their acceptance, instead of endeavouring simply to trust in the Saviour. Should any one, in a similar situation, cast his eye on these lines, he is earnestly requested, instead of looking so much for inward impressions, to turn his eye more to Christ, as suffering and dying, to consider the invitations and promises, to oppose rising doubts and fears, and resolutely to rely on Christ. By this means, as the mind is informed, and faith strengthened, he will be encouraged more stedfastly to trust in Christ, and more and more satisfied as to the safety of his state.

To conclude: while the doctrine of the direct witness is opposed, it is not intended to deny the influences of the Spirit to comfort, enlighten, strengthen, sanctify, establish, &c. the hearts of real christians. The christian dispensation is emphatically denominated the dispensation of the Spirit; and the kingdom of God

is not meats and drinks, forms and opinions, but righteousness, peace, and joy in the Holy Ghost.

J. W.

CORRESPONDENCE.

THE
BIBLE AND THE KORAN.

Gentlemen,

THE following is esteemed one of the most beautiful passages in the Koran of Mahomet, even by the Mahometans themselves; who generally repeat it in their prayers, and have it engraven on their ornaments. As some of the readers of your Miscellany may have never seen it, I transcribe it for their gratification. It runs thus: "God! There is no God but he, the living, the self-subsisting. Neither slumber nor sleep seizeth him. To him belongeth whatsoever is in heaven or on earth. Who is he that can intercede with him, but through his good pleasure? He knoweth that which is past and that which is to come. His throne is extended over heaven and earth: and the preservation of both is to him no burden. He is the High, the Mighty One." (*Salé's Koran, chap. 2.*)

No one can deny the magnificence of this passage; and there are others in that work of sublimity nearly equal. It would, however, be easy to quote many portions of sacred writ, which surpass, in simplicity and grandeur, that quoted above. I shall recite two; leaving it to your readers to add to their number from their daily perusal of that volume which alone is worthy of the Deity.—"I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundations of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure: Yea, all of them shall wax old like a garment; as a vesture shalt thou change them and they shall be changed: but thou art the same, and thy years shall have no end." Psalm cii. 24—27.—"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance? Who hath directed the Spirit of the Lord, or, being his Counsellor, hath taught him? Behold, the nations are

as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. All nations before him are as nothing, and they are counted to him as less than nothing and vanity. To whom then will ye liken God? or what likeness will ye compare unto him?" Isa. xl. 12, 13, 15, 17, 18.

It is very probable that the writer of the Koran had learnt his ideas of the Almighty from the scriptures, of which he makes a liberal use in many parts of his composition. But who taught the Hebrew poet and prophet? They had no previous models to imitate; and yet their conceptions of the Deity exceed, far exceed those of the Arabian impostor. The fact is, they could not have derived their noble sentiments from any other source than inspiration. One strong evidence of the Divine origin of the Bible is the just and elevated ideas which it gives of the Great First Cause: ideas, which though beyond the power of the most cultivated reason to discover, yet are, when revealed, approved by every rational and enlightened mind.

JOSEPH.

QUERIES.

Gentlemen,

The insertion of the following query in your valuable Miscellany, and the best thoughts of your judicious correspondents in reply to it, will highly oblige not a few of your

CONSTANT READERS.

Is it right to postpone the Lord's Supper because some of the members are under church censure? For instance: if any member should fall into some immorality, or be at variance with another member, ought the Lord's supper to be deferred till these things are restored to order?

Gentlemen,

From several queries in your Miscellany, many of which I regret remain unanswered, and from similar queries in other religious periodicals, it appears that considerable attention is at present excited amongst professors, respecting the proper officers in a christian church, and the nature and extent of the duties that appertain to each. Would not a few essays on this subject, founded on New Testament precepts and examples, form an useful

and interesting portion of your future numbers? A WELL-WISHER.

We thank our friendly monitor for the above hint, and shall be happy to be furnished with a course of papers of this description. But, should we be disappointed, it is probable that, if our correspondent, *Jacobus*, continue his communications, he will, in the course of the ensuing volume, be led to consider these subjects, which we agree with our *Well-wisher* in esteeming highly important. EDITORS.

VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c. &c.

AWFUL DEATHS.—The following instances of sudden deaths, in circumstances peculiarly awful, have occurred within the last few months, in the neighbourhood of the writer. On Lord's day evening, October 20, 1822, Mrs. D. complained to her husband, of being indisposed; and asked him for something to eat, for which she said she had a fancy. He replied, "You are always longing for something. I wish you were stiff in your grave." Soon after this harsh speech, though before in perfect health, he was seized with a shivering fit; and before midnight was himself a corpse. Mrs. D. sboked at the circumstance, threw herself on the bed, and in less than six hours expired. Within a few days of this solemn event, the son of a widow, at little more than half a mile distance, a boy about eight years of age, returned from school later than his mother expected. When he entered the house, she gave way to furious anger, and beat him severely. Not contented with the first chastisement, she prepared to repeat her blows: exclaiming, in a great rage, "I will be the death of you." Just as she uttered this horrid threat, the violence of her passion burst a blood-vessel in her head, which overflowed the brain and occasioned instant death. What a striking illustration of the assertion of Eliphaz, "Wrath slayeth the foolish man." Job v. 2. "Cease from anger and forsake wrath: fret not thyself in any wise to do evil."

BIBLE CONVERTS.—Dr. Marshman, of Serampore, in a letter addressed to the president of the Bible Society, relates the following interesting instan-

ces of the happy effects of only reading the scriptures without the assistance of living instructors.

"About three years ago, a number of persons were found inhabiting certain villages near Daica, in the East Indies, who had forsaken idolatry, and refused to pay the usual honours to the bramins. They were also remarkable for the correctness of their conduct and strict adherence to truth. These were occasionally visited by several of our brethren both native and European. They were scattered through ten or twelve villages; but though they had renounced the religion of their countrymen, they were followers of no particular leader; but, from their professing to be in search of a true teacher, were denominated *Saty-a-Goorroos*, or Seekers of a teacher. Some of our native friends being desirous of knowing from whence they had derived all their ideas, were at length told they had imbibed them from a book which was carefully preserved in one of their villages. On arriving at this village, they were shewn a book much worn, kept in a case, I think of brass, which had been made for the sake of preserving it; and which, as our friends were told, had been there many years, though no one present could say from whence it came. On examination, this book was found to be a copy of the first edition of the Bengalee New Testament, printed at Serampore, in 1800. After this, numbers of them came to Dacca to our missionary, and after due investigation, three of them were baptized on a credible profession of faith in Christ: and in a few months returned to their respective villages. Kishnoo, a native missionary, went among them last August; and at the village where he was constrained to remain on account of the rains, he found a copy of the second edition of the Bengalee New Testament; which they prized very highly, although they had not as yet made an open profession of christianity."

"About sixteen years ago, Mr. Ward, going through a village opposite Calcutta, left, at a native shop, a Bengalee New Testament, to be read by any who might desire to peruse it. About a year afterwards, three or four of the most intelligent of the inhabitants came to Serampore, to inquire further respecting the contents of the book left at their village. This ended in six or eight making a public profession of christianity. One was an old man

named Juggernath; who had long been a devotee of the idol bearing the same name, had made many pilgrimages to its temple in Orissa, and acquired a great reputation for sanctity. On his becoming acquainted with the New Testament, he hung the image of this God, which he had before worshipped, in a tree, and afterwards cut it up to boil his rice. He remained steadfast to christianity till his death, eight years afterwards. Two others, being men of superior talents, became laborious and intrepid preachers of the gospel: one died five years ago, rejoicing in Jesus; the other remains at his sacred work, esteemed by all that know him."

JEWISH PROPHET.—June 16, 1821, observe Drs. Paterson and Henderson, two respectable agents of the Bible Society, we arrived at Khotim, which we found inhabited chiefly by Jews. In the course of the next day, the whole Jewish population, men, women and children, were to proceed to the banks of the Dneister, in order to welcome a new rabbi from Poland; who is reputed to be as holy and to possess the power of performing as great wonders as any of the ancient prophets in the land of promise. Before leaving the place, we presented our landlord, who is a Jew, with a copy of the Hebrew New Testament, which he accepted with every mark of gratitude. We left him and another intelligent Jew busily engaged in reading the history of Him to whom all the prophets gave witness, that through his name whosoever believeth in him shall receive remission of sins.

MODERN LIBERALITY. A tradesman, in the midland counties, who employs a great number of hands, has adopted an effectual method of securing uniformity of religion in his manufactory. When he pays his men, on the Saturday, he gives to each a ticket; which he is expected to deliver, on the following day, as he enters for worship the church at which his employer attends. Should any man's ticket not have been thus delivered, it is concluded that he has not attended divine service with his master; and, on the Monday morning, he is dismissed from his employment.

A MONARCH'S DYING ADVICE.—When Alfred the Great perceived his end approaching, he ordered his son to be called to him; and addressed him in these impressive words.

"Thus worldly wealth at last cometh to the worms, and all the glory of it to the dust, and our life is soon gone. And though one had the rule of all this middle world and of the wealth in it, yet should he keep his life but a short while. All thy happiness would but work thy misery, unless thou couldst purchase thee Christ. Therefore when we lead our lives as God hath taught us, we then best serve ourselves. For then be assured that he will support us: for so said Solomon, that wise man, 'Well is he that doth good in this world, for at last he cometh where he findeth it.' Thus, my dear son, sit thee now beside me; and I will deliver thee true instructions. My son, I feel that my hour is coming; my countenance is wan. My days are almost done. We must now part. I shall go to another world; and thou shalt be left alone in all my wealth. I pray thee, for thou art my dear child, strive to be a father and a lord to thy people: be thou the children's father and the widow's friend: comfort thou the poor, and shelter the weak: and with all thy might right that which is wrong. And, son, govern thyself by law, then shall the Lord love thee, and God above all things shall be thy reward. Call thou upon him to advise thee in all thy need; and so he shall help thee the better to compass that which thou wouldst."

OXALIC ACID.—The many awful and distressing mistakes which have recently occurred by taking Oxalic Acid, a deadly poison, instead of Epsom Salts, an useful medicine, induces us cheerfully to comply with the request of a correspondent, in publishing the following information. There is a very simple way of satisfying one's self that the dose about to be taken is not Oxalic Acid. Taste one drop of the solution, or a particle of the suspected crystals; and if it be Oxalic Acid it will be found extremely sour, like good vinegar. The taste of Epsom Salt is well known to be quite different.

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

Aug. 6, 1822, died, at Redburn, near Kirtou, Mr. CHRISTOPHER HUNTER, father of Mr. E. Hunter, of Killingholm, in the ninety-fourth year of his age. Till his

ninetieth year, he lived a stranger to vital godliness. About that time, Mr. R. Stocks, of Kirton, having occasion weekly to pass through Redburn, became acquainted with the old man; and improved the opportunities that frequently recurred of addressing him and several other aged people on the great importance of religion, their exposedness to eternal misery and the gospel way of salvation; and to read to them suitable portions of scripture. By the blessing of God on these means, Mr. H. was led to enquire, What shall I do to be saved? After some time, he was brought to enjoy peace in believing, offered himself as a candidate for church fellowship, and was baptized by Mr. Stocks, on Easter Tuesday, 1820, when he had almost completed his ninety-first year. After his baptism, his conversation gave satisfactory proof of the sincerity of his profession. He hungered and thirsted after righteousness; and was humble and teachable. He retained all his natural faculties in full vigour; and seemed to devote them all to the great things of God.

On July 19, 1822, he attended public worship for the last time; and heard a discourse from the important admonition, "Prepare to meet thy God." A few days afterwards, he was attacked by his final indisposition. Having never in the long course of his life, as far as he recollected, had occasion to call in the assistance of a medical man, he had to learn, to suffer, and was at first ready to murmur. Soon however he was enabled calmly to resign himself to the will of God. During his illness, he frequently expressed his confidence in the mercy of God through Christ Jesus; and observed to his son, "Though my sins were as scarlet, yet the Lord will make me white as snow." The night before he died, he called his children and grandchildren round his bed, blessed them, prayed for them, and affectionately bade them "Farewell." After this he said little; and next morning tranquilly expired. His funeral sermon was preached from Heb. vii. 25. "He is able to save them to the uttermost that come unto God by him." &c. R. S.

June 6, 1822, Mrs. SARAH MANTLE, of Hose, in Leicestershire, departed this life, in the twenty-third year of her age. She was the daughter of Mr. Matt. Hourd, farmer of that place; and had been only ten months the wife of Mr. H. Mantle, junior, an occasional preacher, amongst the General Baptists of that neighbourhood. From a child she was of a grave and steady deportment, and early the subject of serious impressions. These were probably deepened by a constant state of

weak health and frequent protracted indispositions. When young, she was sent to Melton Mowbray, to complete her education, and there attended the worship of the Methodists as often as she could unnoticed by her guardians. Feebleness of body caused her return home; and for a season she had no opportunity of enjoying the means of grace. About this time, she was persuaded by her friends to undertake a journey, for the purpose of being confirmed by the bishop. In this journey, she caught a cold, which brought on an indisposition that continued nine months. During this trial, her mind was permanently impressed with the necessity of being prepared for eternity; and after suffering much under a sense of guilt, she was enabled to trust in Christ for pardon. She often said afterwards, with peculiar feeling, "I have cause to be thankful for affliction." On her recovery, she frequented the public worship of the General Baptists at Hose, and gained much advantage and support from an acquaintance with a young female member of their body. In the following spring, she was received into fellowship with the church at Broughton, and thenceforwards adorned the doctrine of God her Saviour by a consistent conversation.

In less than two years, she was attacked during divine worship, with a violent return of her former complaints. She was carried to her bed, to which she was confined six months under great pain; and, for two years was unable to go to the house of God. Through this long affliction her patience and resignation were exemplary: often saying, in the most violent agonies, "My sufferings are nothing compared with what Jesus suffered for me." It pleased the Almighty at length to restore her to a comfortable degree of health; and in the summer of 1821, she entered into the marriage state. This union had long been anticipated by all parties as promising much happiness; but, alas! mortal pleasure is very uncertain. Towards the end of the year, she received a fright; which caused an indisposition, that in six months carried her to the grave, leaving her firstborn only a few weeks old.

Her frequent and protracted affliction had a natural tendency to depress her spirits; but when she perceived this frame of mind gaining an ascendancy, she had recourse to the precious promises of the gospel which were familiar to her recollection, and always restored her confidence and yielded her comfort. Often prevented by weakness from enjoying the public means of grace, she greatly delighted in family worship, and was constant in the duties of

the closet. Yet she highly regarded the sabbath; and took great care to arrange her domestic concerns so as not to encroach on its sacred time, nor to prevent any belonging to her from attending the house of God. Her conversation was edifying; her soul delighted to hear and talk of Jesus. She was anxious for the salvation of her acquaintance, especially her relatives; and improved every opportunity of conversing with them on the great things of God. In the near prospect of her dissolution, she observed to her christian friends, "I can give up all my interests in this world; I can give up my dear husband. But there are two things I feel much to desire, and like wrestling Jacob, I cannot give them up: the prosperity of Zion, and the salvation of my near relatives." These two objects evidently lay much on her heart during her last illness; and she took every opportunity of pressing them on her attendants. May her dying admonitions be remembered, and her expiring prayers be answered!

A few days previous to her departure, she appeared overwhelmed with a sense of the divine presence. She desired her friends and neighbours to be called in; and requested them to join her in singing that well known hymn of Dr. Watts. "There is a land of pure delight," &c. but they were too much affected to sing. Her conversation, however, and her parting advice, made an impression on their minds which will never be obliterated. One of her admiring attendants observing to her, "You will be with Jesus soon;" she instantly replied with eagerness, "I am with him now," and continued to converse on death and eternity in the most cheerful manner. After this, she uttered little, except pious ejaculations, expressive of her willingness to depart. At length, she sweetly fell asleep in Jesus; and her remains were interred in the G. B. burying ground at Hose: when brother Hoe, of Wimeswold, addressed the mourning crowd from Heb. ix. 27, 28. "As it is appointed to men once to die," &c. W. H.

On Sept. 11, 1822, died in the eighty-fourth year of her age, DIANA SMITH, of Leicester. In the former part of her days, she lived a strictly moral life till nearly the seventieth year of her age, when she removed her residence to Leicester. It was here, that he, whose ways are not as our ways, disposed this aged woman to listen to the pious conversation of her grand-daughter, who was happily made the instrument in the hands of God of producing those serious impressions which

ended in her conversion. She was much benefited under the ministry of the late Mr. John Deacon; was baptized Feb. 5, 1815, and became a worthy member of the church at Friar Lane. From that period, to the day of her death, she lived the life of a Christian, truly devoted to her Lord and Master. She was regular and punctual in her attendance at the house of God, and at the hours appointed for prayer, so long as health would permit. Of a truth, she loved the gates of the Lord's house, and the place where his honour dwelt. Her death was preceded by a gradual decay of nature; but, while her earthly house of this tabernacle was dissolving, her heart was not troubled, knowing that a mansion was prepared for her in her Father's kingdom. She enjoyed a pleasing share of the divine presence; and, in her the promise was amply verified, "As thy day is, so shall thy strength be." Her conversation, in her last moments, displayed a combination of christian graces. She spoke with a countenance illuminated with joy, with an air and manner solemn and impressive, which strongly reminded her admiring friends of that fine image of the christian poet:

"When one that holds communion with the skies
Has filled his urn where these pure waters rise,
And once more mingles with us meaner things,
'Tis ev'n as if an angel shook his wings;
Immortal fragrance fills the circuit wide,
That tells us whence his treasures are supply'd.
Cowper.

Her funeral discourse was preached by Mr. Wigg, to a crowded and attentive congregation, on Lord's day evening, Sep. 30, from Psalm lxxxvi. 11, 12, 13. a passage chosen by herself. May this visitation of the Divine Providence be sanctified to all her surviving friends! S.W.

Aug. 30, 1822, died at Chatham, Mrs. LOVE, in the twenty-fifth year of her age. She was formerly a member of the small G. B. church at Chatham; and, on the dissolution of that society, united herself with the G. B. church at Seven Oaks, under the pastoral care of Mr. I. Henham. She was highly esteemed by all that knew her, as an ornament to her profession: affording satisfactory evidence, that she had tasted of the grace of God that bringeth salvation, by denying ungodliness and worldly lust, and living soberly, righteously and godly in this present world. She was seized with a severe indisposition about a month before her departure, attended with a violent inflammation, which caused the most agonizing pain. In a few days the complaint seemed to abate, and it was hoped that the crisis was past. The interesting sufferer employed this

interval of comparative ease in earnestly praying, that her God would be graciously pleased to take away from her the love of life and remove the fear of death. A relapse soon took place, and though additional medical assistance was procured, all efforts to relieve her were ineffectual. Happy for her! when all hope vanished she could rejoice in the God of her salvation. "Jesus Christ," she often observed, "came into the world to save sinners;" and immediately, with singular fervour, would pray, "Precious Jesus! precious Jesus! save me." At another time, she said, "I am going to sleep; and when I awake I will praise the Lord."

Her remains were carried to the house appointed for all living, Sept. 3: and the solemn event was improved by Mr. W. Giles, of Chatham, and by Mr. I. Henham, to a crowded, attentive and affected auditory. May this affecting bereavement teach all who were connected with the deceased, to prepare to meet their God! And may her disconsolate husband, thus prematurely deprived of a most excellent and tenderly beloved partner, be supported by the consolations of the gospel which are neither few nor small; and enabled by divine grace to follow her in the path of virtue, and at length to join her in that happy state where parting shall be no more!

CONFERENCES.

The LINCOLNSHIRE CONFERENCE was held at *Gosberton*, September, 18, 1822. Messrs. Binns, Payne and Cameron engaged in the prayer meeting in the forenoon; and Mr. Rogers delivered a short address, on the duty and importance of ministers diligently attending these conferences. In the afternoon, Mr. Jarrom was called to the chair: when a letter was read from the Committee of the G. B. Missionary Society, addressed by their Secretary to this conference, the contents of which were discussed; and an answer was prepared, read and approved by the meeting, and ordered to be signed and sent by the secretary through the same medium.—Cases from *Holbeach*, *Chatteris*, *Whitthelsea* and *March* were received, relative to ministerial supplies, which were arranged.—Mr. Bissill was requested to go to *Lincoln* to administer the ordinances at the end of the present quarter, and brother *Taylor* at the end of the Christmas quarter.—It was ordered, in respect to *Lincoln*, that the account of monies received and paid at the Association, should be sent to the secretary of the Midland

Conference, that some effectual steps might be taken to collect the several quotas from the churches in arrears, as several of the brethren remain unpaid for expences incurred the past years: and to press the subscriptions for the current one.—The brethren appointed by the Association to attend to these collections, in the several districts, are requested to pay timely attention to them; otherwise individuals will be greatly embarrassed, or the supplies stopped. The public service in the evening, was opened by Mr. Lilley with prayer; and Mr. Cameron preached from *Rom. vi. 22*. The next conference to be held at *Wisbeach*, on Thursday, Dec. 19, 1822.

The NORTH LINCOLNSHIRE CONFERENCE was held at *Butterwick*, Oct. 9th. 1822: when the distressed case of our few friends at *Killingholm* occupied much attention; and advice was given.—It was reported, that an opening presented itself for introducing the G. B. cause at *Gainsborough*; and Mr. R. Stocks was requested to pay a visit to that town, and act as circumstances might render prudent.—Mr. S. Watson was chosen District Treasurer for the Home Mission connected with this conference: and it was agreed to expend part of the funds in remunerating their own itinerating ministers.—The churches were strongly recommended to collect for the *Lincoln* case, according to the plan proposed at the Association.—Begging cases from *Queenshead* and *Linholm* were read and postponed, on account of the present low circumstances of the churches.

In the afternoon, Mr. Stooks preached, from *Dan. xii. 3*: and in the evening, Mr. Foster, of *Retford*, from *Matt. xxv. 1—13*; Messrs. *Hunter* and *G. Smedley* engaged in prayer.—The next conference to be at *Retford*, on the Wednesday in *Whitsun-week*, 1823.

The YORKSHIRE CONFERENCE was held at *Queenshead*, May 27, 1822. Mr. R. Ingham preached, from *1 Cor. xv. 10*. Enquiries were made of the representatives what their respective churches had done for the Home and Foreign Missions. Received a letter from *Manchester*, desiring pecuniary assistance; and as Mr. T. Hilton was leaving *Manchester* for the benefit of his health, they desired advice as to ministerial supplies. A collection was made in the conference for Mr. T. Hilton, who had done so very much in preaching and other services for the cause in *Manchester*; and it was recommended to that church, to lay a case before the ensuing Association, desiring an itinerant in their

town with good popular qualifications for preaching.—The church at Halifax applied again for ministerial assistance, and supplies were arranged. They also desired the conference to take into consideration the propriety of soliciting the next Association, to favour the Yorkshire district with a zealous, lively young man, who should supply Halifax every other Lord's day, and be supported from the funds of the Home Mission. The friends at Halifax were desired to lay this case before the next Association. The churches in this district adopted the plan of begging suggested by Mr. James Taylor.

This Conference again met at *Staley Bridge*, Aug. 19, 1822. Mr. James Hodgson reported, that the people in Manchester, enjoying the labours of Mr. Stephen Taylor, had made a tent, in which they met. It would hold more than three hundred hearers, and was well attended. Messrs. S. Taylor and James Hodgson were desired to make known the proceedings of the people in Manchester, and their success, to the Derby Conference.—On a case from Halifax, stating the declining condition of Mr. Ellis, and their need of a minister, they were directed to Mr. Jonathan Ingham. They were also advised to subscribe amongst themselves to pay the expence of a new Trust Deed for their chapel. Supplies were arranged for them.—The few friends in Stockport, in conformity to advice given them, had engaged a room, offered them, for some time, free of rent. Mr. S. Taylor was appointed to open it for them. A supply of ministers was then arranged, that they might have preaching every Lord's day afternoon.—In reference to the Home Mission, the Conference concluded to act on the plan laid down by the Association of 1821. A District Secretary and Committee were therefore chosen; and the Conference recommended it to all the churches in the Yorkshire district to make an annual collection for the funds of this important institution. Mr. William Hurley was appointed district Secretary for the Foreign Mission. Mr. Richard Ingham preached in the evening, from *Eccles. ix. 10.*—Next Conference to be at Shore; Mr. R. Abbott, the preacher: the Inn, Cebcoat.

ORDINATION.

August 8, 1822, Mr. JOHN MIDGLEY was ordained to the pastoral office over the G. B. church at Shore. Mr. Henry Asten, of Burnley, read suitable portions

of scripture. Mr. Henry Hollinrake, of Birchcliff, delivered the introductory discourse: Mr. James Hodgson offered up the general prayer, put the questions to the people and minister, and received their answers. Mr. R. Ingham delivered the charge from *Luke xii. 42, 43.* Several brethren also were set apart to the office of deacons. Mr. G. Dean addressed the church and deacons, from *Luke iii. 10.* Order and solemnity ran through the whole of the services of the day. A large and respectable audience were very serious and attentive, and the whole assembly expressed a high degree of satisfaction. May the great Head of the church overrule this new relation, into which the minister and people are entered, for much benefit to themselves and the neighbourhood; and may his blessing attend their labours to extend the interest of our Redeemer, and bless the souls of men!

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REVIEW.

FOUR SERMONS ON THE NATURE, EVIDENCE AND AUTHORITY of the CHRISTIAN SYSTEM. *By* GEO. CUBITT, pp. 98. 8vo. Price, stitched, 2s. Noble, Boston. Baldwin, London.

THE subject of these discourses is common; and has often been ably discussed. Of this, the Author seems well aware, and assigns these reasons for publishing another work on so trite a theme. "He is fully convinced that the present are times in which christians should think on the evidences of the holy religion of which they make profession: and it is a well known fact, that there are many who will purchase and read a new book, especially when put forth by some one with whom they are acquainted, who would never have thought of purchasing or reading an old one on the same subject, though far superior." These reasons, we think, fully justified the Author in yielding to "the particular request" of his friends, and publishing these Sermons, which had been preached at the Wesleyan Chapel, in Boston.

Heb. ii. 1—4, is selected as a motto: and after a few preliminary observations on the context, Mr. C. states the question at issue to be, "Whether Christianity be an insulting imposture, or a system of divinely revealed truth,

friendly indeed to individuals and society in this state, but mainly referring to God and eternity; to which all to whom it is proposed, are bound, on pain of incurring the divine displeasure, to submit themselves."

In pursuing this inquiry, it certainly is desirable to have proper and distinct ideas of christianity: and this forms the first topic of consideration. Our author examines the manner in which the evangelical message is communicated, and then considers it as a remedial system for the recovery of man from a state of moral disorder, and a system of moral government. On each of these heads, he makes many important observations; and then sums up the whole of his statements in five propositions; thus:—"The gospel declares, 1. That God is willing to save sinners. 2. That this salvation consists in the restoration of man to the favour and image of God, and finally in his perfect and everlasting bliss, both of body and soul, in the kingdom of heaven. 3. That this salvation, originating in the mercy of God, is imparted through the mediation of Jesus Christ, the Son of God, who once died as a proper sacrifice for sin, and is now our Advocate with the Father; and as to its individual application, is effected in the soul by the power of the Holy Spirit. 4. That those only are thus restored to the favour and image of God, who exercise repentance towards God and faith in our Lord Jesus Christ. 5. That the only way to eternal happiness is by a patient continuance in well-doing, proceeding from the united and powerful influences of christian faith and hope and charity on the mind."—Such is the Author's epitome of christianity. It is certainly both comprehensive and concise; but we dare not promise him that it will satisfy all his readers.

In the second Sermon, after declining any controversy with Atheists, and some pertinent remarks to prove that "the evidence by which the gospel is supported is unexceptionable in kind, being of the same species as that upon which men are obliged to act in the every-day concerns of human life," the preacher proceeds to state the evidence itself. He first introduces a few arguments to prove "the previously existing necessity for the establishing of just such a system as is actually afforded us in the scriptures." Here he shews, in a very able and satisfactory manner, the insufficiency of human reason, however cultivated, if

unassisted by revelation, to discover with certainty the immortality of the soul, a future state of rewards and punishments, or the way by which a sinner can be reconciled to an offended God; but that all these important points are clearly revealed in the gospel. This part of the subject, the author has evidently well studied, and we felt much pleasure in perusing his reasonings and illustrations. We would earnestly recommend them to the careful perusal of every candid infidel, if such characters are to be found.

On the subject of historical evidence, Mr. C. gives an Analysis of Paley's statement of that part of the argument. He next considers the character of the original promulgators of christianity; and after stating the character and pretensions of the Founder, he proceeds to shew that the Apostles were neither deceived themselves, nor wished to deceive others, nor were enthusiastic or visionary; but faithful and credible witnesses of what they knew to be true. He next examines the evidences of miracles and the fulfilment of prophecy; and after "viewing the gospel as being professedly a system of divine influence, and considering the truth of the fact and the excellency of the effects which it is calculated to produce," he concludes the third Sermon with this forcible summary of the preceding discussions. "What then is the result of the remarks we have been making? We have seen, that for several most important purposes a direct revelation from God is necessary, and that the Christian System contains the very instruction both in kind and degree which is requisite. We have seen that this system, when first it was promulgated, was confirmed by the evidence of men who could not be deceived, who were not impostors, not enthusiasts; and that the Divine Being himself bore testimony to the truth of their declarations by the miracles he enabled them to perform. We have seen that it is not only calculated to produce the most beneficial effects, but that when its operation is not controlled, not counteracted, these effects are produced; whilst a rejection of the gospel directly leads to the most deplorable consequences. When we add to this, that if Christianity be false, man is left destitute of any system of religion and morals; that no principle of infidelity can account for the establishment of the gospel; and

that infidels discover that they do not believe themselves, by their refusal to apply their own principles to the various concerns of life. When we thus view the true state of the case, is it possible for a candid enquirer to avoid the conclusion, that the Scriptures are of God, and the Christian System divine? And Oh, if it be 'a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners,' 'how shall we escape if we neglect so great salvation?'"

The fourth sermon is devoted to the consideration of the authority of the christian system, which "immediately follows from the proof of its divine origin; and if it exist at all, must be supreme; and obedience to the Gospel must be obligatory on all to whom it is proposed." An opportunity is here taken to reply to the objections raised against christianity, drawn from the mode of salvation proposed by it—its mysteriousness—its want of universality—the progressive manner in which it was revealed to the world, and the lateness of its completion—the obscurity and contradiction of scripture, &c. The whole subject is closed by energetic, appropriate, and awakening applications to the consciences of the different characters who may peruse these discourses.

Such are the contents of this pamphlet, which we sincerely esteem to be well adapted for usefulness. The arrangement is judicious and comprehensive; including most of the principal topics connected with the important subject. The arguments are generally clearly stated, and very conclusive: and the illustrations often interesting and edifying. The language is respectable, though not uniformly clear and correct. In the commencement of the work, we noticed several instances of intricate construction and obscurity of diction, which further exercise in composition will, we doubt not, enable the writer to avoid. There seems also a deficiency in the fourth discourse on the *authority* of the christian system, which we believe the author will perceive on a careful perusal, and supply, should a second edition be published. On the whole, the work is highly creditable to the author's talents and information; and we cordially recommend it to such of our readers as wish to possess, at a small expence, a large quantity of useful instruction on a very interesting subject.

The Appendix contains twenty pages

of notes; many of which are valuable and appropriate. There is one however which we were sorry to find in such good company. It was certainly below Mr. C. to republish the silly strictures of "the Penny Politician." We have long been persuaded, that the injury sustained from the contemptible and imbecile publications of modern infidels has been much increased by the importance, which those who have written against them have given to productions, which would otherwise have soon sunk into oblivion. Let the evidences of Revelation be stated with all possible clearness; let all objections that deserve consideration, be fairly answered; but let us cautiously avoid giving currency to the flippant and virulent effusions of men, who are restrained neither by principle, good manners, nor correct taste. Their rhapsodies are too well suited to the weak heads and depraved hearts of many of the young and uninformed to be circulated with impunity.

We had marked several passages for extract; but our limits forbid their insertion. We copy the following as a favourable specimen of the author's manner; and a happy, and in our opinion, accurate exposition of the mode of cavilling, adopted by many enemies of Revelation.—"We are strongly, and as justly as strongly, attached as Englishmen to what is emphatically denominated among us, Magna Charta—the Great Charter of our liberties. Now what is this Magna Charta? Why an instrument, purporting to have been signed by King John in the year 1215; now more than six hundred years ago; an instrument, by which he departed from what were certainly his tyrannical acquirements, and in which there are at least the seeds of that tree of genuine liberty, which now so completely overshadows our country, at once its ornament and its delight. Now who doubts the truth of all this? And yet who amongst all who implicitly believe in these statements, saw King John on the plain of Runnymede, affixing his signature to this important paper? A few Barons were with him in the tent, and they published what had transpired, and their word has been taken, and their veracity is still fully admitted. But now for a few objections. I might in the first place object—the Barons who are the witnesses in the case, were very powerful; the monks were all on their side, and the generality of the people

agreed with them. Now it is *perfectly possible* that there might be a collusion among them, and that they might agree to forge this instrument: or they might present a paper to John, and not inform him of the actual contents of it, and thus, in plain language, cheat him out of his signature. I might object, in the second place, that from the year 1649 to the year 1660, the regal government in this country was overthrown, and the Republican party had the custody of all the records of the land; and it was *possible*, that in their eagerness for liberty they might forge a paper, pretend to have found it among the ancient records, and dignify it by the name of Magna Charta, and thus impose it on the whole realm. Or thirdly, I might take up the instrument itself, and fastening on the use of words which have since changed their meaning, or on allusions to customs which now no longer exist, I might triumphantly exclaim, it is absolutely impossible that such a writing can be true. Or fourthly, I might ascend the chair of the scorner, boldly laugh at the whole, and exclaim, no man in his senses believes any thing of the matter. Thus I might object, but who would hearken to me? I might indeed, by fair speeches, delude the ignorant and unwary, who knew no better than to be the retailers of my scepticism; and thus I might raise a party of unbelievers on the subject of the genuineness of Magna Charta, who would echo my objections without understanding them, and hear them refuted without being convinced; and who, after every discussion on the subject, might go away, using the language of the Poet,

'In reasoning too the Parsons own our skill,
For ev'n though vanquish'd we can argue still.'

This I might do, and thus might do a great deal of mischief. But yet, after all my objections, the important paper would still remain, the Magna Charta of our land, believed and venerated by all who know how to examine, and how to argue, and who know too, that a pert flippancy is generally the covering of an extreme ignorance."

The impossibility of learning from the unaided exertion of reason, whether sin can be pardoned or not, and the satisfactory assurances of revelation on that all important subject, are thus well illustrated, in the close of the second discourse. "God cannot be regarded as indifferent to the conduct of his creatures. He must view sin

with displeasure, and that displeasure must be manifested. The principles of human reason, if we may judge of them by their actual and uniform influence on our opinions and conduct, would lead us to condemn with the keenest severity, in an earthly governor, the practical avowal of the maxim, that the obedient and disobedient are to be treated exactly alike; would lead us to censure as weak, and most imperfect, the character of that man who, in his choice of acquaintance, made no distinction between the good and bad. The constitution of nature is sometimes appealed to, as if this discovered the willingness of God to pardon sin; but let it be distinctly noted, that the constitution of nature shows no such thing. It discovers indeed the goodness of its Author, but it is his goodness to the obedient. The principles of the natural government of God most directly lead to the conclusion, that even repentance will not avert from the sinner, the punishment which he has deserved. Repentance will not give back again to the spendthrift the estate which his extravagance has wasted, nor restore the health which intemperance has ruined. But even were these things otherwise, were the probabilities that God would pardon sin, much greater than the probabilities that he would not pardon it; yet such a subject requires to be supported, not by what after all must be uncertain arguments, but by direct assurances. The trembling conscience wants firmer ground to stand upon than the *perhaps God will pardon sin*; for the added reflection is most natural, *perhaps he will not*. We want to be told, that if we seek him, we certainly shall find him; and there must be an accurate description of the way in which he is to be sought. And who is to tell us all this? However vocal nature may be on other subjects, here she is silent. Her oracles utter no response. And yet this is precisely that subject which of all others is the most interesting. We can have no satisfaction here, but by a direct revelation from Him, whose voluntary, unconstrained act, the bestowment of salvation is."

"And as it is here that the grand deficiency of natural religion is to be perceived, so it is here that the triumphs of the gospel are most evident. It professes to discover to us the glory of God; and Oh, how cheering to the trembling penitent to discover what that glory is; that it is

the glory resulting from the full union of justice and mercy in the character of God, and harmonizing in the salvation of the sinner. Nature never was the organ through which the delightful declaration was made,—*‘ Assemble yourselves and come, draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a God that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I, the Lord? and there is no God beside me; a JUST GOD AND A SAVIOUR, there is none beside me. LOOK UNTO ME AND BE YE SAVED, ALL THE ENDS OF THE EARTH; FOR I AM GOD AND THERE IS NONE ELSE.’** Nature never could have told us how mercy and truth should meet together, and righteousness and peace kiss each other! From what beaming sun, from what bursting volcano, from what blooming flower, from what devastating tempest, could we gather that character of God, which yet, according to the scriptures, is his character, and the only one by which we can be encouraged to approach to him? *‘ The LORD, the LORD GOD, merciful and gracious, longsuffering, and abundant in goodness and truth!’* When did any disciple of natural religion ever exclaim—*‘ Come and hear all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue.’—‘ I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; AND THOU FORGAVEST THE INIQUITY OF MY SIN.’†*

“ Whether the system be from God, or a mere imposture, these are the things which it teaches, and which we can learn no where else; and if it be true, it is just what it ought to be; not an account of what nature conjectures may or may not be the conduct of the Governor of the world; but an authenticated publication, a proclamation of mercy issuing from supreme authority, and by which is declared the full willingness of God to pardon and absolve all those that truly repent, and unfeignedly believe his holy gospel.”

“ Take a man who does think, and think seriously on his state here below, and who feels as well as thinks. He denies not the existence of a Divine Be-

ing, nor his superintendency and government. He wants to know by what means he may conciliate the favour of this tremendous, because unknown, Being; and what is to happen after he has entered the grave, the house appointed for all living. While he is trembling in all the agonies of suspense, hoping that light will rise on him, but perceiving his darkness broken by none of its dawns, and sick at heart through hope deferred, while he is thus agitated, put the Bible into his hands, and will he not, from the fullness of his overjoyed heart, exclaim—*‘ I have found it—the book which is able to make me wise unto salvation, through faith, which is in Christ Jesus. Life and immortality are brought to light by the Gospel. Oh, it is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. My enquiries are satisfied. My doubts are removed. Oh how I love thy law, Oh God! Thy testimony is sure, making wise the simple: thy statutes are right, rejoicing the heart.’*”

OPENING A NEW PLACE OF WORSHIP.

Nov. 20, 1822, a comfortable room, neatly fitted up, which will accommodate about one hundred hearers, was opened for worship by the G. Baptists at Atherstone, in Warwickshire. Mr. J. Hall preached in the morning and evening; and Mr. J. Earnes in the afternoon. The hearers were in high spirits, and appearances very encouraging. The collections amounted to two pounds fourteen shillings. May the Lord bless this attempt; and make it highly beneficial to the town and its neighbourhood!

MISCELLANEOUS INFORMATION.

We are requested to state, that owing to the MIDLAND CONFERENCE being fixed for Dec. 31, 1822, the WARWICKSHIRE CONFERENCE, is postponed. The friends at Austrey wish it to be noticed that the Ordination of Mr. J. Barnes, will take place on Jan. 1, 1823; and the Warwickshire Conference on the following day; when they hope to have the company and assistance of as many of their neighbouring brethren as can make it convenient to attend.

* Isa. xlv. 20, 21, 23 † Psal. lxxvi. 1, 2, & xxxii. 5.

P O E T R Y.

LINES

ON VIEWING THE MORTAL REMAINS OF A YOUNG CHRISTIAN.

My soul! behold the lifeless clay,
 How unconcern'd it lies;
 The happy saint hath wing'd his way
 Beyond the starry skies.

No more expos'd to sinful snares,
 Disturb'd no more with pain;
 Jesus hath wip'd away his tears,
 And death is endless gain.

Ye weeping friends, forbear to mourn,
 Forbid your tears to flow;
 Nor wish the spirit to return
 To this dark vale of woe.

Bright as the sun, in realms of bliss,
 He shall for ever shine;

Array'd in robes of righteousness,
 And fill'd with love divine.

Thrice happy spirit! heav'nly flame!
 My humble pray'r shall be,
 That through the merits of the Lamb
 I too may rest with thee.

O that thy parents and thy friends,
 May walk the narrow way,
 And share the bliss that never ends
 In the decisive day.

All hail! adieu, we now consign
 Thy flesh to earth and worms;
 Till all the saints by power divine,
 Shall wear seraphic forms.

JUNIOR.

GOOD NEWS FROM AFAR.

(See Missionary Observer, page 362.)

Hail! welcome tidings! news from far,
 Descriptive of a bloodless war
 In Oheteroa's isle;
 Won by the blood of God's dear Son,
 Triumphant o'er that wicked one,
 The prince of hellish guile.

He'd firmly bound the mental ray,
 With superstition's iron sway,
 And kept the soul in night;
 Till Jesus, beaming o'er the sea,
 Dispell'd the darksome gloom away,
 By his all cheering light.

Behold the people now with joy
 Their cursed Morais soon destroy,
 And its foundations raze:

Or to the pile the torch apply,
 And midst the flame which rises high,
 Rurutu's idols blaze.

O sound it loud from shore so shore,
 Rurutu's idols are no more,
 The mighty Saviour reigns;
 No more shall war with swelling flood,
 E'er steep again with human blood,
 Rurutu's fertile plains.

The rugged war-mat, game and dance,
 The massive club, the spear or lance,
 They now have laid aside;
 O may they quickly feel and know
 The blessings which abundant flow,
 Through Jesus crucified. E. B.

ISRAEL'S WATCHMAN.

Oft' thy works, thou God of wonder,
 Fill the earth with sore amaze;
 Hail and rain with rolling thunder,
 And the light'ning's vivid blaze.

Though the whirlwinds dire are sweeping,
 And the knotted oak be torn;

Jacob's God the watch is keeping,
 He conducts the driving storm.

Way-worn pilgrims, heavy laden,
 Look to Jesus thron'd on high:
 Lo! he beckons to the haven,
 Haven of eternal joy. E. B.

Leicestershire,
 Aug. 9, 1822.

Missionary Observer.

GENERAL BAPTIST MISSIONARY SOCIETY.

It was proposed on this occasion to furnish our friends with a variety of extracts from the journals of our Missionaries. Though the substance of some of the more important parts of the information thus to be communicated may have already appeared in our pages, yet to trace our Brethren in their progress from England to India, and to survey with them the new scenes to which they have been introduced, will doubtless afford satisfaction to their friends. It is however apprehended, that the extracts from our Brethren's journals would occupy more room than would be afforded by the few pages allotted for Missionary information in this number, the last of the present volume; as it may be observed that in consequence of having to allow space for index, preface, &c. but half the number of pages usually devoted to Missionary subjects are devoted to them this month. It is therefore thought better to defer publishing extracts from the journals of our Missionaries, to the first number of the next volume.

On the present occasion, some letters of a date more recent than the journals, and containing information respecting our Brethren, or the state and superstitions of India, may probably be read with interest.

Cuttack, Orissa, March 3d, 1822.

Beloved Brother in Christ.

Having through the good hand of our God, arrived at the place of our destination, it is natural that we should feel desirous of informing our dear friends in England, of the way in which the Lord our God hath led us. I feel much interest in the increase of knowledge, concerning the state of the Heathen world; and when I read or hear any thing which I think would be interesting to my Brethren at home, in their quarterly papers, or monthly miscellany, I am much inclined to transmit it, and in conformity with this design, permit me to send you an anecdote which I have read in "The Friend of India," for June 1820.—It is frequently repeated among the Hindoos, and exhibits an example of the superiority with which the Hindoos regarded their own religion, even when under the yoke of the Mussulmans, who destroyed many of their temples, and made their gods steps by which they ascended their own mosques.

"Bheerbhur, a Hindoo, a man of very powerful intellect, was minister of state to the Emperor Akbur, by whom he was greatly beloved. Entering one day into familiar conversation with him, the Emperor inquired which religion was the most honourable, the Hindoo or the Mussulman.

The minister replied, that it was indecorous in him to decide a question which involved the honour of his Prince; that if his Majesty would proclaim a large reward through the streets of Delhi, to any Hindoo who would embrace the religion of Mahomed, he would quickly be able to decide the question. The Emperor is said to have followed his minister's advice, and to have offered an immense reward for any Hindoo who would turn Mussulman; but his offers were universally rejected. It is added, that the Emperor even ordered some of the lowest cast into his presence, and made them the most magnificent offers if they would comply with his wishes; but they invariably rejected every proposal. Soon after Akbur, meeting his minister, acknowledged to him the result of his efforts, confessed that the Hindoo religion must be the most honourable, since the prospect of royal favour could not induce one of its least members to forsake his religious connections; and requested to be made a Hindoo himself. The minister promised to make arrangements to comply honourably with his request; but solicited a delay of several days. The next morning the king looking out of the palace window, beheld a man employed in washing an ass in one of the royal ponds. He was immediately sent for, and proved to be the minister himself. The Emperor astonished, asked the reason of this strange action. Bheerbhur replied, that he intended to turn the ass into a horse by continually washing it; Akbur said that was impossible. "How then," said the sagacious minister, "can I transform you from a Mussulman into a Hindoo?"

This relation, while it shews the tenacity with which the Hin-

doos adheres to his superstitions, may afford us encouragement when we reflect, how many with the loss of each and all that is dear, have embraced Christianity. "The gospel is the power of God to salvation to every one that believeth; to the Jew first, and also to the Greek." How much also the watchmen of Israel, and they who make mention of the Lord are concerned to give him no rest until he make Jerusalem a praise in the earth. The Hindoo presumes that a man must become another creature in embracing his religion, but it is in the gospel of Christ alone, that such efficacy dwells as to make men "new creatures."

His doctrine is almighty love,
There's virtue in his name; ...
To turn the raven to a dove,
The lion to a lamb.

But you will wish to know what has transpired since I last wrote to you on my first arrival at Serampore. The jealousy of the Asamese government, not permitting us to enter their country, appeared an insuperable bar to our going thither, and various circumstances directing us to Orissa, we determined to obey the apparent leading of Divine Providence, and to direct our course to that part of India. Having obtained permission from Government, we embarked at Calcutta for Cuttack, January 26, and arrived here February 12th, in the enjoyment of good health, except our Christian servant from Calcutta, who was taken ill before we left the ship, and being generally wearied with a journey of forty or fifty miles by land. We had a letter of introduction to a Captain Griffin, who has shewn us some (attention) whom with another gentleman we have

* most of the Europeans at the station. Those who speak the English language, including

*Torn out where sealed.

Civil and Military Officers, and Portuguese, I understand, are about a hundred, among whom we trust the Lord will raise up some who will be "helpers to the truth, and a comfort to us." We have commenced worship in our own bungalow morning and evening, on Lord's days, and likewise on Wednesday evenings. The Portuguese appear more disposed to attend than the Europeans, and remind us of what is written—"To the poor the gospel is preached;" and again, "the common people heard him gladly." The native town appears populous, some stating the inhabitants at thirty thousand. Previous to leaving Calcutta, we were furnished with about five thousand tracts, Gospels, New and Old Testaments, in English, Bengalee, Orea, Hindoostanee, and Persian, which we began to distribute on our voyage, both in Bengal and the province of Orissá. A native who can read English has presented us with a written request for some books, and we have given him a Testament. Yesterday I lent an English Bible to a Bengalee, who is to read it in a month, and then to return it; he will converse about Christianity, but appears far from the kingdom of heaven. We expect very soon to begin some native schools under the care of Oreas, at about four rupees a month each teacher. Next Lord's day we commence a Sunday school for those who speak English, which we hope will bring some interesting youths under our care. A Portuguese, named Baptist, a sensible prudent man, has a large family, who in time may be *Baptists* indeed. Our vicinity to Juggernaut, and the recent unsettled state of the country, requires some prudence in reference to public labour among the natives, but we trust

the heaven will get among them, and though silently, will work effectually. We are daily studying the language, which we find, excepting the terminations of nouns, pronouns, and verbs, almost the same as the Bengalee; our attention to which on the voyage now turns to a good account. I seem to wish I could converse with you a few hours, that I might inform you of a thousand things that would interest you. Cuttack is considered a healthy place, being refreshed by sea breezes. It stands in an island formed by the junction of two rivers, and the hills or mountains in its vicinity sometimes remind me of Leicestershire. The whole province, I apprehend, contains eight or ten hundred thousand souls, and excepting ourselves, there is no christian minister either Popish or Protestant. Here then is a people "robbed and spoiled, and no one saith, restore." I have just been partaking of the Lord's Supper—present ourselves and our servant, a native of Madras, baptized at Calcutta, who from his knowledge of Bengalee and Hindoostanee, is very serviceable to us. We expect another member shortly. A Mrs. Rennel, wife to the son of the person who published a map of India. When we shall see the ordinance of believers baptism I know not; but God is able of stones to raise up children to Abraham. The European gentlemen and their wives have manifested much respect, and we hope to see a gradual increase of them at our public worship. Neither I nor my dear Betsy have received any letters from England, which sometimes depresses us; but we hope soon to hear good news from our country, to refresh our thirsty souls. And now what more shall I say? Brother, pray for us, labour with us, be partakers of our sorrows

and of our joys; let your bowels yearn over India. A man last week roundly asserted he was God, and made the world—what darkness—Oh! for more helpers,—what are we among so many! the Lord send forth his light and truth.

I remain yours
in Christ Jesus,

J. Peggs.

P. S. I cannot forbear informing you of our perilous situation on the voyage from Calcutta, and of our deliverance from it. On Sunday February 3d, after being sorely tossed in the bay about five or six miles from the mouth of the river which we were to enter, our vessel struck upon a shoal. For nearly half an hour we had repeated strokes of the keel, and our distress can be better conceived than expressed. In the midst of it we went down into our cabin, and commended ourselves to God. An anchor was carried out in a boat with a cable attached, and even our dear wives laid hold of it to extricate the vessel. I understand the sailors were once meditating an escape, and we ourselves supposed that the Serang or Captain wished us to go; and having taken our money we were about to do so, but were advised to continue on board. A plank of the vessel was broken off, which we saw floating, and to the close of the voyage the pump was occasionally used. In the evening we anchored in the river, and I trust felt grateful, that God had heard our cry. I suppose you might be in your general prayer in the morning worship when we were in distress, and your cry might be ascending with ours. Still pray for us, that God may honour us with happiness and usefulness. *Surely God will say of our Mission, "Destroy it not, for a blessing is in it."*

Cuttack, March 24th, 1822.

Dear Brother,

For some time I have designed to rank you among my correspondents, and having to-day a little leisure, I take up my pen to address you. By a letter received from my dear wife's sister a short time since, I find Mr. Wigg, of Norwich, is with you, and that you are appointed Secretary of the Home Missionary Society, (the Itinerant Fund having received that appropriate appellation) which information was very gratifying. I feel very desirous that a church and congregation so large as yours at Leicester, having also a sister church of some considerable size, should be warmly engaged in the diffusion of the gospel both at home and abroad. Yes, let Leicester, that has sent forth a Carey to India, still cultivate in all her churches an increasing zeal for the Lord of hosts, that his name may be great among the heathen. Through the kind hand of our God we safely arrived at the place of our destination, February 12th, and as soon as convenient commenced public worship in English; which upon the whole, has been encouragingly attended. Our efforts among the natives of course, at present are feeble, but our hope is, though our beginning is small, our latter end will greatly increase. We purpose to begin a native school, under an Orea teacher as soon as possible, and this morning, with much pleasure, I heard a Portuguese offer a piece of land for the erection of a school-room. The public sentiment is favourable to the communication of Christian knowledge by education, and we hope much preparatory good will be done in this way. We doubt not that our brethren in England will aid us in this and every

good work for enlightening India. I was much interested yesterday, in the review of a native work, on Hindoo Polytheism, written by a person, who though he rejects idolatry, still disbelieves Christianity. In the close of the work he gives a condensed, and very affecting view of the miseries of idol worshippers, which I will transcribe for the information of my friends in Europe: "Should you ask, why we are at such variance with the worshippers of images; we reply, that we cannot cordially unite with those from whom we differ both with regard to the concerns of this world and the next; as widely as the distance between the rising and the setting sun. Him whom we regard as the immaculate, omnipresent, indestructable God, you dishonour by subjecting him to the disgrace of birth and death, by representing him sometimes as given to adultery, sometimes to robbery, to war, to evil desires and anger, how then can any friendship exist between us. On this subject a chief sage has said, that in the Kulee yooga hypocrites, will ascribe to the immaculate spirit, birth, injury, falsehood, passions, theft, rage, adultery, death, and discomfiture. We certainly pity you when we see your various miseries; thus, when you have food you refrain from eating it, under the idea that the Deity will be pleased in your starving yourselves. When you enjoy time, you deceive yourselves by various devices, and refrain from work, and pass through life without advantage. The virtuous poor who are the real objects of charity you pass by, and give to the proud and wealthy deceiver. Instead of offering sweet smelling flowers to those who can smell them, you give them either to a brass plate, to an inanimate image, or to a

river. In the cold weather you voluntarily suffer from the cold water of the river, in the summer from the heat of fire;* night and day you are filled with imaginary terrors from spirits and the like. Deceived by the idea that God is in one place and not in another; you wander through various countries, suffering divers miseries, and sometimes even death itself. Though you have sweet water, you prefer drinking and bathing in the muddy and brackish waters of the Ganges. Some of you by marrying many wives, entail misery and disgrace on them, and on yourselves grief and sorrow. With twenty or thirty rupees, which is not even the value of a horse, you buy an image of stone or wood, and call it your god. You take for your spiritual guides, men filled with falsehood, hypocrisy, and pride; the greatest of all mortal enemies. The Loorya Liddhauta, and their astronomical works say, that the earth is round, suspended in space, that its shadow occasions the eclipses of the moon, that the heat of the sun draws up water and occasions rain; disregarding † you teach the children the Pooranas, which the form of the world, merely with the view of ceremonies. These things you teach your children, and like parrots, telling them that the world is three cornered, and rests on the head of a snake, that Rahoo, the enemy of the sun and moon, attempts to seize them; that the male and female clouds produce rain:—and when by the friction of two clouds thunder is produced, that the gods are making a noise, and that sneezing or the sound of the lizard, renders it

*Hindooes are commanded in summer to sit near a fire, that the inconvenience they feel may be grateful to the Deity.

† Torn by the seal.

auspicious to perform any work. These and a thousand other follies we see you constantly practise and teach to others. When we see men thus acting like irrational beings, we naturally feel sorrow. We cannot agree in opinion with you, since that which you esteem holiness, and those actions which you introduce into worship, we esteem unholy. Thus you regard earth, stone, trees, beasts, birds, &c. as God—we do not—you deem notions of the hands and feet and dancing—and diversion, and the wearing of a necklace, and marks on the forehead, deeds of holiness—we do not—you drink the water of a peculiar spot, and anoint your body with dirt and mud, brought from particular places, and esteem these acts as holy—we do not—some of you consider the drinking of wine, and the extinction of life, and the shedding of blood, as conducive to salvation—we do not—to burn defenceless women, to murder an aged father or mother, by immersing them in water, you esteem holy, we esteem these deeds unholy. To call a large assembly and give away money, you esteem holy—we do not—you esteem it holy to sound shells, bells, and unmusical instruments, and dance—we do not—you refrain from food at particular seasons, and oblige others to do the same, and esteem this an act of holiness—we do not—you esteem *adultery, committed in the act of worship, a holy act*—we do not. We therefore again entreat you to believe in God, as omnipresent, and as the witness of all our thoughts, words, and actions, and by following his commands, which are advantageous, both to yourselves and to others, to obtain the fulfilment of all your wishes. If instead of receiving benefit from our instructions, you despise and villify us, we shall treat you with contempt.

Since those who have the misfortune to consider earth, wood, stone, and metals, as God, and worship monkies, bears, kites and jackalls, can neither benefit nor injure us, they are rather objects of pity than of abuse. We therefore again intreat you to forsake the worship of idols, and to give yourselves to the worship of the Supreme Being!"

From this extract, you will see how much the light of Christianity is silently, and yet effectually spreading through the thick clouds of ignorance, superstition, and immorality, which have enveloped India and the East for ages. The author of the pamphlet, from which I have given you an extract, shews no disposition to embrace Christianity, he merely appears to see the absurdity and wickedness of idolatry, and labours to turn his countrymen from dumb idols. By such men, the barriers of idolatry are undermined, and when attacked by the powerful weapons of divine truth, they must fall, and the idols be given to the moles and to the bats. Dear Brother, let our hands be strong, for "he is strong that accomplisheth his word." Oh that the blessing of God might rest upon our Missionary Society, that we might be the instrument of great good to Orissa—this land of idols, and the Moloch of India—Juggernaut.—"Brethren, pray for us." O send helpers, for what are we among so many! May we see peace and truth prevail in our day, is the prayer of

Yours in the Lord,
James Peggs.

P. S. LORD'S DAY EVENING.—I have been preaching this evening from Luke xv. 3. 10. and experienced much animation. Oh, could you have peeped into the bungalow, and seen about forty

or fifty respectable natives of Great Britain and Portuguese, and then looked around it to see the palquies, natives, and carriages, your heart would have rejoiced. We would not be too sanguine, but we hope God will give us some who will be helpers to the truth, and soon raise up a people for his praise. We wish greatly to be able to speak to the natives, both in Orea, and Hindoostanee, and our constant prayer is, that God would open to us a door of utterance, to make known the mystery of Christ.

Give my warmest Christian love to Mr. and Mrs. Wigg, and tell them, if I am not to see their faces here, I shall not be satisfied without their hand administering to our comfort. Give our kind regards to Mr. S. Deacon and wife, Mr. Hull and wife, and friends in general. Do write to refresh us in this weary land."

The extract contained in the last of these letters, strikingly displays the effect of the diffusion of divine light, even where the gospel is not actually embraced. There is nothing in it which may lead us to suppose, that the adorable Jesus had become the hope, and trust, and Saviour, of the writer; but his mind was so far enlightened, as to behold aright the follies and abominations of idolatry, and to reject them utterly. When the influence of such rejection is considered, this is of much importance, even if the Gospel of Jesus should still be foolishness to a proud Indian Philosopher. For it may be observed, that the doctrine of One exalted and divine Being, is not, like the doctrines of the Cross, opposed to the pride and depravity of the human heart. This seems so agreeable to the better dictates of reason, that those who scorn the Gospel may acknowledge this. Who is the writer of

the extract Mr. Peggs does not mention, but it is conjectured to be Ram Mohun Roy, a rich Brahmin, who has renounced idolatry, but who has not been brought to bow at the feet of the Lord Jesus.

HOME PROCEEDINGS.

At the last meeting of the Committee, a respectable young man was admitted on probation for three months, as a candidate for Missionary service. Offers of service from persons of real piety and true devotion, to the cause of Christ, will meet with proper attention, if forwarded to the Secretary for the Committee.

MISSIONARY ANNIVERSARIES.

Several Missionary Anniversaries have been held, of which accounts have not been forwarded to the editors. It is understood that such meetings have been held at Hinckley, Quorndon, Thurlaston, Coningsby, Rothley, &c.

BOSTON. On October the 30th and 31st was held the Anniversary Meeting of the Boston Baptist Missionary Association. A full and interesting account of the proceedings afterwards appeared in the Boston Gazette, from which a few particulars are extracted. Our limits forbid the insertion of a diffuse account.

The service commenced on the evening of Wednesday, October the 30th, when Mr. Rogers delivered an appropriate discourse on Christian zeal. The next morning Mr. Jarrom preached, and Mr. Pike in the evening. Of the Missionary Meeting the editor of the Boston Gazette observes—

The Public Meeting, of the proceedings of which we have presented our readers with an outline, was held in the afternoon; it was one of the most interesting description, and was rendered

peculiarly so, from circumstances detailed in the Report, from which we have subjoined an extract. Indeed throughout the whole of the services connected with this anniversary, the interest excited in the minds of the numerous and respectable congregations who were assembled cannot well be described. The attendance was at all the services large, but on Thursday evening the chapel was literally crammed. The collections amounted to £25. 2s. 7½d.

At the Meeting the chair was occupied by Mr. Rogers. The Report was read by Mr. Noble, from which we insert part of the extract alluded to above.

“Another circumstance, to which your Committee advert with peculiar pleasure, is the pleasing fact, that one of the Missionaries sent to the Heathen by this Society, first received the Gospel of Jesus as the power of God to his salvation—made a public profession of his faith and love to Christ—and first united with his people in commemorating his dying love, in this place of divine worship:—was first called to exercise his ministerial talents by this church, to whom, and in the neighbouring villages, he, for a considerable period, broke the bread of life before he was called out to more extended fields of labour. And here your Committee trust they may be allowed to congratulate their aged Pastor, in being honoured with such a seal to his ministry. To be the means of turning any sinner from the error of his ways is a circumstance calculated to enkindle feelings of sincere gratitude to God:—to be a means of awakening to a sense of his danger and of his need of salvation, one who afterwards becomes a useful minister of the New Testament, is matter for still more abundant thankfulness: but

to be the spiritual father of one, who devotes himself to the proclamation of the glad tidings of salvation to the perishing Heathen, is surely the highest honour which can be conferred upon a minister of the Gospel. Your Committee earnestly pray, that their venerable Pastor may, in connection with the foregoing statement, be enabled to say at the great day of accounts, of a goodly number who they hope may be called to the knowledge of the truth through the labours of their brother BAMP-
TON, “Here am I, Lord, and the children which thou hast given me.” While however they would rejoice in this and all other instances of the success of their beloved minister’s labours, they would recollect that the treasure of the Gospel is committed to earthen vessels, that the excellency of the power may be of God, and not of men.”

The resolutions were moved or seconded in the following order, by Messrs. Jarrom, Pike, Lilley, Yeats, Haynes, (Independent Minister) Welbourne, (Wesleyan Minister) Hinners, (Particular Baptist) Hinson, (Wesleyan Minister) Bissill, and Kingsford.

The latter speaker having been a number of years in the East Indies, bore a strong and decided testimony to the extreme depravity of the inhabitants of India.

DUFFIELD. The annual Missionary services in this populous village, took place on Monday November 4th. Mr. Preston preached in the afternoon. In the evening Mr. Barrow presided, and the meeting was addressed by Messrs. Preston, Richardson, Smedley, and Pike. The meeting was of a pleasing description. The collection, including some subsequent donations, exceeded six pounds.

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