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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

1824.

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

LONDON:

PRINTED BY W. C. DRAKE, RATCLIFF HIGHWAY.

SOLD BY W. BAYNES AND SON, PATERNOSTER ROW; J. MANN
COMME 3, DERBY;

PREFACE.



THE EDITORS cannot close this Volume without recording their humble gratitude to the God of Providence who has enabled them to complete it, and crowned this undertaking with a degree of acceptance and success that promises to render it permanently useful; and returning their sincere thanks to the kind Friends and Correspondents, to whose liberal patronage and support, under the Divine blessing, this success must be chiefly ascribed.

Yet, though they feel truly grateful for favours received, they are well assured that ability exists in the Connection, could it be called into exercise, to render this Miscellany much more edifying and interesting. It has often caused them deep regret, which has been shared by many of their best Friends, to observe, that important Queries have sometimes remained too long unanswered. They know well, that many cases stated by the Querists are real difficulties, in which they are actually involved, and respecting which they seriously seek the advice of their judicious brethren: and that the passages of scripture, proposed for explanation, are such as really perplex pious minds, who possess neither ability nor opportunity of investigating their true meaning. When persons, labouring under these doubts and perplexities, wait in vain from month to month, anxiously expecting the desired assistance, they feel the full meaning of the proverb, that "hope deferred maketh the heart sick." We trust that our intelligent Correspondents will prevent these disappointments in future; and be ready to direct the doubtful, and say to the conscientious enquirers after the path of duty, "This is the way, walk ye in it." Nor is it to be supposed that these solutions will interest only those who propose them. Persons placed in similar circumstances generally are subject to the same doubts. The advice therefore that directs the enquirer, will equally suit his brethren; and the illustration which enlightens one mind will remove the same cloud from others.

There is another object to which the Editors respectfully solicit the attention of their kind Friends. The churches that compose the New Connection are scattered in various parts of the kingdom, and have little opportunity of knowing the progress of religion in the various Districts. It is the design of this Miscellany, by furnishing early and correct information of the material events which occur in all the churches, to draw the bond of union closer—to interest them more warmly in each other's welfare—to enable them more effectually to strive together for the faith of the gospel—and to animate them with more zeal and knowledge when they intercede for their brethren at a throne of grace. Besides: the proceedings of the present age may be objects, not merely of curiosity, but of instruction, encouragement and caution to future generations, and ought to be recorded for their edification. Correspondents are therefore earnestly requested to be punctual in forwarding timely and correct intelligence for this valuable department.

Several other arrangements are in contemplation, with a view to render this Miscellany more instrumental in promoting the honour of God and the happiness of man. While these great objects are honestly pursued, the Editors look forward with cheerful confidence to the liberal and active assistance of every Friend of the Connection, in improving the contents and extending the circulation of a Work, the influence and profits of which are wholly devoted to its support. May their united efforts be crowned with the smile of Him who alone can establish the work of their hands upon them, and bring their purposes to pass!

Nov. 26, 1824.

INDEX TO VOL III.

GENERAL BAPTIST REPOSITORY.

Accommodation, Ancient	299
American General Baptists	62
— Indians. Religious	
Opinion of	178
— Provincial Police	60
— Summer	418
Angels and Departed Spirits.	
Queries on	257
ANNIVERSARIES of	
British and Foreign Bible	
Society	264
— School Society	264
Hibernian Society	264
Irish Evangelical Society	303
Missionary Society. The	
London	304
Missionary Society. The	
Wesleyan	264
Naval and Military Bible	
Society	304
Penitentiary. The London	263
Prayer Book and Homily	
Society	264
Religious Tract Society	304
Sunday School Union	304
Antinomian Reasoning	180
Baptizing such as do not join	
Baptist Churches	95
Bible Geography 121,161,201,321,361	
Bigotry. An Essay on	324
Bigotry and Ignorance	99
Brethren. Union of, recommended	250
British Ignorance	260
Cain. Reflections on the His-	
tory of	246
Calvin, John, the Reformer.	
Memoirs of	401, 449
Canine Affection	340
Catholic Benevolence. Purga-	
torian Society	214
Choice. The Judicious	378
Christian Fund. Anniversary of	203
Christian Morals	166, 207
Church Members. Hints to	178
Clergyman. The Disinterested	258

CONFERENCES.

<i>Lincolnshire, N.</i> at Killingholm	342
at Kirton	61
<i>Lincolnshire, S.</i> at Chatteris	162
at Lincoln	422
at Sutterton	302
at Whittlesea	61
<i>London</i> , at Commercial Road	162
at Seven Oaks	461
<i>Midland</i> , at Castle Donington	22
at Hugglescote	302
at Kegworth	141
at Wimeswold	302
<i>Warwickshire</i> , at Birmingham	423
at Coventry	422
at Wolvey	61
<i>Yorkshire</i> , at Queenshead	303
at Shore	303
Contrast. The	460
Conversion. A Singular	99
Crowle. Baptism at	22
Crowns. The Two	220
Culprit. The Honest	220
Dau. The Tribe of	124
Daniel's Four Beasts explained	173
Death. Hope in	219
Deliverance. A Providential	417
Destiny. Remarks on	54
Dilemma. An awkward	60
Discovery. An important	340
Ears. Want of	299
Earthly Objects. Instability of	91
Elizabeth, Queen. Anecdote of	300
Emigrants. Interesting	58
Evil overcome with Good	258
Evil Surmising. Remarks on	453
Families of Ministers. Hints to	60
Fasts of the Catholics in Spain	179
Females, &c. engaging in prayer	93
Female. Advice to a Young	412
Forgiveness of Offences. The	
Duty of	207
Fraud. A Pious	219
Frenchman's Religion	219

- Fretfulness. Observations on ...165
- General Baptist Religious Tract,
&c. Society458
- General Baptists. Old460
- God. On the Existence of ... 60
- Good Friday and Christmas Day 336
- Gossips. Indian259
- Gospel. On adorning the..... 338
- Gospel. The Power of.....419
- Grace. Growth in 7
- Grantham, Thomas. Extracts
from250, 294
- Hammond, Dr. Memoirs of 241, 281
- Hearers. Critical256
- Heaven. Four Ways to.....341
- Heaven in View. On keeping...410
- Hero. The True259
- Home Mission. On the Support of 335
- Home Mission, G. B. Report of 456
- Hope. The Christian's..... 53
- Howard, the Philanthropist. Me-
moirs of.....1, 41, 81
- Human Depravity. Essay on 287, 329
- Hurricane. Description of a ... 19
- Idiot. A judicious 59
- Ignorance. Deplorable139
- Imperial Modesty339
- Imposition of Hands 57
- Injuries. On resisting415
- Icelandic Volcanoes138
- Irish Superstitions139
- Jerusalem and its Environs201
- Joy. The Christian's366
- Judah. The Tribe of121
- Lamb. The Stolen.....377
- Levitical Cities... 161
- Maniacs. Interesting220
- Martyr. The disappointed 61
- Martyrs. Military171
- MEETING-HOUSES. NEW
at Ashbourn, Derbyshire ...102
at Carlton, Notts 60
at Dover Street, Leicester...142
at Tipton, Staffordshire.....101
at Ulceby, Lincolnshire183
at Wolverhampton.....142
- Ministers. Duties of...166
- Ministers. Injustice towards ...137
- Ministers. Hints to376
- Ministers. Advice to Young ...291
- Moon. The burning339
- Moorish Beauty181
- Mortifying Coincidence.. 19
- Negro. The Dying 13
- Oaths. The Lawfulness of375
- Omnipresence of God, improved 126
- OBITUARIES.
Akroyd, Mary.....220
- Allan, George301
- Barton, Joseph181
- Boss, Mrs. 20
- Buckley, Martha 20
- Gray, Thomas 21
- Gunton, Thomas260
- Hill, Edward261
- Johnson, Joseph100
- Johnson, William141
- Kirby, Sarah 101
- Pegg, Joseph421
- Rainey, James422
- Robinson, Joseph 22
- Smith, Sarah 20
- Spittlehouse, Thomas419
- Springfield, Mary 21
- Slanger, Sarah378
- Taylor, William342
- Thurman, Richard140
- Waters, Ann341
- West, Elizabeth.....181
- ORDINATIONS of
Brown, W. at Forncett303
- Burrows, Jos. at Sutton
Ashfield221
- Lilley, John, at Tyd St. Giles 101
- Scott, Thomas, at Cork.....381
- Paschal Candle, at Seville. 178
- Passion. The Ruling... 99
- Paupers. The Contented..... 59
- Persecutor subdued... 98
- Philanthropist. The intrepid ...299
- POETRY. Birth Day: to Miss
Ann —,384
- Communion of Saints 64
- Experience144
- Friendship renewed in Hea-
ven184
- Praise to the Saviour 64
- Retrospection104
- Spring224
- Thy Kingdom come144
- Political Theology339
- Polycarp. The Martyrdom of... 13
- Pope. The obliging300
- Popery in England, in 1823 18
- Popish Pictures, at Worms 19
- Popish Exposition of Acts x. 13.180
- Prayer answered376
- Prayer. Encouragement in219
- Prayer. Simple138
- Prejudice conquered377
- Pride. Essays on253, 371
- Prison Schools.....299
- Propagating Christianity. Mo-
tives for294
- Pulpit. Preparation for the.....300
- Punishment in Worship, improper 175
- Purgatorian Society, Dublin.....214
- Queries unanswered. List of ... 17

QUERIES, NEW. On

Angels and Spirits	258
Christians going to Law ...	137
Christmas Day and Good Friday	217
Answered.....	336
1 Cor. iv. 7.	258
Answered.....	297
Deacon's Office	98
Giving according to Ability. 56	
Grace. The Evidences of... 17	
Grantham's Works	417
Hearts of Stone and Flesh... 17	
Home Mission. Support of 299	
Answered.....	335
Itinerant Ministry	338
Jer. xv. 18.	417
Job. Who was he?	376
Mark xvi. 1, 2. and John xx. 1.	217
Answered.....	293
Matt. v. 22. and Luke xii. 20. 217	
Answered.....	297
Matt. xii. 40.....	178
Answered.. ..	215
Matt. xviii. 21, 22, &c.	137
Psa. lxxxiii. 10.	376
Answered.....	417
Punishing during Worship.. 98	
Answered.....	175
Removal of a Pastor	217
Rom. xiii. 8.	98
Selling on Lord's Day	417
Sunday Scholars, &c.	56
Answered.....	134
Widows. Fund for.....	338
Recent Events improved	92
Recipe. A curious	180
Recollection, The interesting... 18	
Reflection. The happy.....	180
Refuge. Cities of	163
Regeneration instantaneous	256
Religion, Personal. Important to a Minister	131
Reproof. The successful	179
Resolutions of Deputies.....	217
Resurrection of Christ on the Third Day	215
Retort Courteous... ..	339
Reverend. The Title of	373
REVIEW of	
An Address to Delsts	382
Bolland's Who are the Mur- derers?	63
Campbell's Teacher's Offer- ing	223

REVIEW of

Crawford's Dying Thoughts	464
Choice Pleasures for Youth. 63	
Cope's Plough Boy	381
Dissenting Registers of Births, &c.	142
Fletcher's Lectures on Po- pery	222
— on Sprituality of Mind	344
Freeston on Christian Fel- lowship	24
Jones's Biblical Cyclopædia	102
Layman's Sermon on Lord Byron	423
Lloyd's Scripture Catechisms	261
Marsh's Sabbaths at Home ..	343
Pike's Essay on Christianity 22	
— Guide to Young Dis- ciples	462
Providence and Grace	381
Ward's Memoirs of Krishno Pal	163
Wilson's Scripture Manual..	424
Rom. v. 13—21, illustrated	14
Royal Consideration	219
Royal Piety	419
Saints. Favourite	139
Saviour's last Prayer	407
Scripture. On remembering ...	130
Self-flagellation	260
Self-righteousness reproved	61
Sermon for a Crown	59
Servant, the good	369
Simeon. The Tribe of	125
Similitude. An unfortunate.....	218
Sin. Divine Abhorrence of	212
Spiritual Pride checked	100
Slavery in America	461
Sunday-schools. The proper Objects of	134
Sweeps. The Two Young	259
Temple of Solomon	321, 361
Time. The Value of.....	180
Travellers. Hints to	219
Turkish Justice	180
Veracity. The Reward of	140
Warwickshire Home Mission ...	413
Whittlesea. Baptism at	261
Word in Season	377
Words. Fity spoken.....	59
Worship. Thoughts on Divine. 11	

MISSIONARY OBSERVER.

- ◆
- | | |
|--|--|
| <p>Bampton, Mr. Letter of316
 Journal of...25, 105</p> <p>Birma. American Baptist Mission to265, 304, 348</p> <p>Ceylon. Pleasing Appearances in Schools.....478</p> <p>Carey, Dr. Letter 354</p> <p>Ceylon. Devil Worship in..... 70</p> <p>China. Accounts respecting... 73</p> <p>Death. Happy, of Converted Hindoos236
 of Mr. Knibb356
 of Mr. Rowe356</p> <p>Female Association to promote Female Education in India ...472</p> <p>General Baptist Missionary Society Annual Meeting of.....320
 Anniversaries of Associations160
 199, 280, 448, 475
 Appeal in behalf of190
 Report of425</p> <p>Hindoo Converts. Anecdotes of235</p> <p>Ireland. Societies for benefiting 237
 Singular Conversion in 153</p> <p>Judson's, Mrs. Account of Mission to Birna265, 304, 345</p> <p>Kidderpore. Account from118</p> <p>Lacey, Mrs. Letter of390
 Mr. Letters of150, 382</p> <p>Mary's Address to the Female Friends of India 38</p> | <p>Missionary Information from Speeches at Public Meetings ...313</p> <p>Missionary Anecdotes318</p> <p>Negroes, liberated. Addresses of358</p> <p>Orissa. Account of185</p> <p>Particular Baptist Missionary Society. Home Proceedings of...357</p> <p>Peggs, Mr. Journal of 25, 225, 393
 Letters of64, 79</p> <p>Persian Priest. Baptism of a ... 69</p> <p>POETRY.
 Lines by Mr. Montgomery...400
 — to Mr. Sutton360
 — to Mrs. Sutton480
 — on hearing a Letter read, from Mr. Bampton..480</p> <p>Queries320</p> <p>Scott, Mr. Letters from 35</p> <p>Smith, Mr. Persecution of, in Demerara145, 232</p> <p>Society Islands. Addresses of Speakers at277</p> <p>Sutton, Mr. Ordination of320
 Sailing for India...400
 Sermon by385
 Letter from443</p> <p>Ward, Mr. Extracts from Letters by, on the State of the Hindoos.....193
 Account of, by Mr. Peggs 64</p> <p>Widows. On the burning of ...155</p> <p>Widow. Account of one, burnt. 68</p> |
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THE
GENERAL BAPTIST REPOSITORY

AND

Missionary Observer.

No. 25.

JANUARY 1, 1824.

VOL. III.

A SUMMARY OF THE
LABOURS & CHARACTER
OF
JOHN HOWARD,
THE PHILANTHROPIST.

THIS celebrated friend to the wretched and eminent christian was born, September 2, 1726, at Hackney, near London. This, at least, is the statement on his monument in St. Paul's cathedral; but neither the date nor place of his birth have been decidedly ascertained. His father had retired from the bustle of London to enjoy a considerable fortune, the fruits of his integrity and industry in the prosecution of business. He was a conscientious dissenter of the independent persuasion; and the son received his education in schools conducted by ministers of that denomination. It was only designed to prepare him for the respectable discharge of the duties of a tradesman; and, at a proper age, he was bound apprentice to an eminent wholesale grocer in the city. But his father dying before the conclusion of his apprenticeship, he immediately bought out the remainder of his term; and relinquished a profession, to which he had submitted

VOL. III.

rather from filial obedience than inclination. He soon afterwards set out on a tour through France and Italy; where he cultivated that taste for the fine arts which enjoyed from nature.

After an absence of a year or two, young Mr. Howard returned to England, in a delicate state of health, and took lodgings at Stoke Newington; making occasional excursions to Bristol hot-wells and other parts of England. His complaint was consumptive; and, though he availed himself of the advantages of diet, exercise and change of air, yet it issued in a severe and protracted illness. At this time, he lodged in the house of a widow of small property; and the assiduous attention which she paid to her guest during his indisposition materially promoted his recovery. Her disinterested care excited his lively gratitude, and induced him to offer her marriage. The good woman, who was twice his age, sickly and far inferior to him in fortune, for some time strongly remonstrated against the unexpected proposal; but he was firm to his purpose, and they were married in 1752; when he settled all the little property that she possessed on her sister. Mrs. Howard was a worthy pious wo-

man; and they lived together in great harmony, till Nov. 10, 1755, when her death dissolved the union; an event which produced sincere grief to the survivor. To divert his mind, he determined to take another trip to the continent: and breaking up his household establishment at Stoke Newington, he generously divided his furniture among the poor housekeepers in the neighbourhood.

His intention was first to visit Lisbon, which was then smoking in ruins from the recent earthquake. The packet in which he sailed for that city was taken on her passage, by a French privateer. After being kept forty hours without food or water, he was carried into Brest; where he was confined for six days in a wretched dungeon, with no other furniture than straw spread on the floor. Mr. H. was afterwards suffered to go at large; and at length to visit England, upon his promise of returning, if his own government should decline exchanging him for a French naval officer. This was soon effected, and his liberty honourably secured. During his captivity, he had witnessed the sufferings of the British prisoners of war in France; and represented their case so effectually to the Admiralty on his return, that they took prompt measures to restore them to their country. This event probably first excited his attention to the distresses of prisoners.

For a few years he employed himself in improving his estates at Cardington, near Bedford, his favourite residence. Here also he enlarged his acquaintance with natural philosophy; the cultivation of which obtained him, in 1756, a place in the Royal Society. April 25, 1758, he entered again into the conjugal re-

lation with Miss H. Leeds; a lady of great accomplishments, piety and worth, to whom he was ardently attached. He spent a few years of high felicity with this amiable partner; but they were, alas! soon past. On May 27, 1765, she was safely delivered of a son, the only issue of their marriage. For several days she appeared to be doing well; but on the 31st, expired in his arms, just after he had helped her, at her own request, to a cup of chocolate. This affecting event plunged him into deep and lasting sorrow. He cherished the painful recollection of it, through every part of his future life. Wherever he was, or however occupied, he always observed the anniversary of her decease, as a kind of fast: shutting himself up in his apartment, and indulging his grief in solitude.

Several years after this affecting bereavement, Mr. H. spent at Cardington; superintending his domestic concerns and watching, with the most tender and anxious solicitude, over the darling pledge of an union so dear and so painfully broken. His son was nursed at home, under his own eye, till Michaelmas, 1769, when he was placed under the care of a lady who kept a boarding school at Cheshunt. The father now thought himself at liberty to pay more attention to his own health; and spent the ensuing year abroad, chiefly in Italy, Switzerland, or France.

He returned to England, Sept. 1770; but his spirits were low and his health delicate. With a view to invigorate both, he spent much of his time in taking short excursions for a change of air. Soon after his return, he was confined at Bristol to his room, for six months, by a severe fit of the

gout. During this indisposition, he formed a resolution, to which he strictly adhered through all his future life, that he would never again drink wine or spirituous liquors of any kind. He recovered his health very slowly; but at length regained his usual state. He turned his attention, on his arrival at Cardington, to the devising and executing plans for the instruction and encouragement of his tenants and poor neighbours. In this retired but useful manner, he lived till 1773, when he was nominated high sheriff for the county of Bedford. He displayed on this occasion, in an eminent degree the christian and the patriot. He was fully aware that the discharge of this office, without first partaking of the Lord's supper in the established church, exposed him to grievous penalties; but he nobly determined to risque every thing, rather than either wound his conscience by submitting to a test which it disapproved, or decline a situation in which he hoped to be useful to his country.

He entered on the duties of this station with his usual promptitude, zeal and assiduity. The prisons of the county were now placed under his official care; and he paid particular attention to the condition of their wretched inmates. One grievance especially appeared to him to demand a speedy remedy; and, as this led to a series of the most disinterested and philanthropic labours, which terminated only with his life, we shall give his own account of it. "The distress of prisoners," he observes, "of which there are but few who have not some imperfect idea, came more immediately under my notice when I was sheriff of the county of Bedford; and the cir-

cumstance which excited me to activity in their behalf was the seeing of some, who by the verdict of juries were declared not guilty; some, on whom the grand jury did not find such an appearance of guilt as subjected them to trial; and some, whose prosecutors did not appear against them; after having been confined for months, dragged back to jail, and locked up again till they should pay sundry fees to the jailor, clerk of assize, &c. In order to redress this hardship, I applied to the justices of the county for a salary to the jailor in lieu of his fees. The bench were properly affected with the grievance, and willing to grant the relief required; but they wanted a precedent for charging the county with the expense. I therefore rode into several neighbouring counties in search of a precedent; but I soon learned that the same injustice was practised in them; and looking into the prisons I beheld scenes of calamity which I grew daily more and more anxious to alleviate."

Thus was the attention of this extraordinary man attracted to the distress of prisoners; and he devoted his time, his property, and his labours, throughout the remainder of his earthly course, to the removal, or at least to the mitigation of it, with a perseverance and disinterestedness wholly unprecedented. To enable him to proceed on sure grounds, he determined to inspect personally every place of confinement in the United Kingdom; and lost no time in commencing his inquiries. In the months of November and December of the same year, he visited and examined the jails belonging to the counties of Cambridge, Huntingdon, Northampton, Leicester, Nottingham, Der-

by, Stafford, Warwick, Worcester, Gloucester, Oxford, Buckingham, Hertford, Wilts, Dorset, Hauts, and Sussex. He spent the Christmas at Cardington, with his son; but immediately on the close of the vacation, resumed his benevolent labours, and visited the prisons at Okeham, York, Lincoln, Ely, Colchester, Exeter, Launceston in Cornwall, Ilchester, Monmouth, and London. Many of these prisons he found in a very filthy, miserable and unhealthy state; and most wretchedly managed, with a thoughtless, if not cruel, inattention to the feelings or wants of those unhappy persons whom misfortune or crime had confined within their dreary walls. The result of his researches became the theme of public animadversion; and a bill was brought into parliament to remedy some of the abuses which he had dragged to light. He was examined at great length before a committee of the house, and gave such full and satisfactory information, that the committee directed its chairman to move the House, "that John Howard, Esq. be called in to the bar, and that the speaker do acquaint him, that the House are very sensible of the humanity and zeal which have led him, to visit the several jails in the kingdom, and to communicate to the House the interesting observations he has made upon that subject." This motion passed without opposition, and was carried into effect, March 4, 1774.

So distinguished an honour which had seldom been conferred on a private individual, confirmed Mr. H. in the pursuit of an object that had been thus recognised, by so high an authority, as both useful and interesting. He

accordingly proceeded with renewed ardor to finish his design, by inspecting the prisons in those parts of the kingdom to which his researches had not yet extended, and revisiting, as occasion offered itself, those jails which he had already examined. On this errand of mercy, he penetrated to the northern and western extremities of the kingdom, traversed the counties of north and south Wales, and surveyed a great part of the southern part of the island. The various places of confinement in London also occupied a large share of his humane attention. While pursuing this singular course of benevolence, he suffered nothing to divert him from his object; but despising ease, expense, convenience and even fame, and resisting the solicitations of curiosity and friendship, he prosecuted his own plan with pertinacity and ardor. Even in the short intervals which he passed at home he, continued his exertions. During six weeks, spent at Cardington, about Midsummer, 1774, he caused two bills, which had just passed, for the paying the fees of persons discharged from prison, and for the better preserving the health of prisoners, to be printed at his own expense; and sent a copy of them to every jailor in the kingdom.

Hitherto he had confined his attention chiefly to the county jails; but during one of these excursions, he observed several prisoners whose aspects were peculiarly deplorable. On inquiring into the cause, he was informed that "they had lately been brought from the *Bride-wells*." This suggested a fresh subject of investigation, which had hitherto been overlooked; and he instantly resolved to re-

peat his travels into every part of the nation, in order to examine the bridewells, houses of correction, and the city and town jails. He beheld in many of these a complication of distress; but his attention was principally arrested by the jail-fever and the small-pox, which prevailed to the destruction of multitudes both of felons and debtors, and often also of their keepers. His first excursion for this purpose occupied two months; and in that time, he traversed fifteen counties, and carefully inspected fifty prisons, all of them the abodes of wretchedness, and some the tainted walks of pestilence and death. Into the most contagious of these, he entered with a calm intrepidity, founded on a firm persuasion that he was in the path of duty and under the care of divine Providence, that astonished the medical men connected with the establishments, who often declined accompanying him.

On his return to his residence, he was warmly solicited to stand a candidate for a seat in parliament, as the representative for the borough of Bedford. He yielded to the wishes of his friends; but the contest was unsuccessful. As far as he was personally concerned, he rejoiced in this issue; because it left him at liberty to continue his attentions to the groanings of the prisoners. He set out immediately: and in less than a fortnight, completed his survey of the jails and bridewells of the counties of York, Lancaster and Warwick, besides visiting several others in his way. Soon after his return from this tour, he spent ten days in the same pursuit, in Essex, Suffolk, Norfolk, Cambridgeshire, and Hertfordshire. In sixteen days, he again left his home, Jan. 1,

1775, on a journey to Scotland and Ireland, where he was well received, presented with the freedom of the city of Glasgow, and had free access to all their places of confinement.

This indefatigable philanthropist having now collected a mass of information on his favourite subject, wished to lay it before the public. But it occurred to him, while deliberating on this measure, that some materials, useful to his purpose, might probably be collected in foreign countries; and he determined at once to lay aside his papers and visit France, Flanders, Holland and Germany. Leaving England in April, 1775, he proceeded direct to Paris. There his extreme, though ineffectual, desire to explore the recesses of the Bastille, had nearly caused him to be immured in it. He procured admission to the other large prisons in Paris, by pleading an old law, by which jailors were required to permit all persons desirous of bestowing alms on the prisoners, to distribute them to the objects with their own hands. He liberally availed himself of this humane regulation: and examined most of the prisoners in the French metropolis. Their condition in general gained his approbation. Proceeding thence to Flanders and Holland, he was much pleased with many of the regulations adopted in those countries, respecting the confinement, punishment and reformation of delinquents. This was in a good degree, the case in Germany, through which he returned, and landed at Dover, in July, 1775; having travelled upwards of fourteen hundred miles, in three months. Steady, however, to his object, he hastened on shore to visit the jail at Dover, which he

had the mortification to find far inferior to many continental prisons.

Mr. H. now spent three months on his own estate, superintending the schemes for improving the character and condition of the surrounding poor; which he never suffered to be interrupted by his journeys either at home or abroad. The succeeding winter he devoted to a general re-inspection of all the prisons in England, with a view to correct any errors into which he might have fallen on his former visits. So anxious indeed was he that his statements, when submitted to the press, should be accurate, that during a very inclement season, he traversed the kingdom in every direction, from one extremity to the other. In this excursion, he witnessed much that grieved his benevolent heart; but had also the satisfaction to observe that a great improvement had been made, in many instances, in consequence of his former animadversions; and that alterations were proposed, in other cases, which gained his warm approbation. May 25, 1776, he sailed again to the continent, that he might verify or correct the observations of the preceding summer. He went from Paris to Switzerland, the prisons of which he had not previously examined. These exhibited a wisdom and humanity in their management which highly gratified his best feelings; but often caused him to blush for his native country. He returned to Cardington, in August, and soon after set out to complete his re-inspection of the English prisons. Towards the close of September he finished this design; and determined to prepare for publication the result of three years assiduous labour; in which he had

travelled upwards of ten thousand miles in Great Britain and Ireland, and above three thousand in foreign countries, with the singular but benevolent purposes of exploring the cells of confinement, and promoting the comforts, or alleviating the distresses of the wretched prisoners; whom he constantly regarded as his suffering, though often guilty, fellow-creatures.

He therefore repaired to London; and with the assistance of a friend, reduced his loose papers into some order. The last two months of the year 1776, were closely occupied with this revision; except when he was informed of some prison or house of correction which had escaped his notice. When this occurred, he never suffered either distance of situation, inclemencies of weather, or literary engagements to prevent him from immediately visiting it. Having arranged his papers, he submitted them to the perusal of Dr. Price and other learned friends; by whose corrections, the language and method received great improvement. He then retired to Warrington, where it was printed under his own eye. So intent indeed was he was on the progress of the work, that he took lodgings near the printing office, constantly attended the press, and though the weather was very severe, was regularly called up at two o'clock in the morning, because he thought he could, at that still hour, more accurately correct the proof-sheets. The work was finished, March, 1777; and dedicated to the House of Commons, under the modest title of, "The State of the Prisons in England and Wales; with Preliminary Observations, and an Account of some Foreign Prisons." It made a handsom-

quarto volume, containing more than five hundred pages, with four large and well executed plates; yet, so eager was the author to diffuse information, and so jealous lest it should be suspected that he meant to repay his expenses in travelling, &c. by the sale of his book, he fixed the price so low, that had every copy been sold, he would still have presented the public with all the engravings. No sooner, however, was the book completed, than he hastened to London, and presented one to most of the considerable persons in the kingdom and to all his personal friends.

Mr. Howard performed all these journeys solely at his own expense; and besides the charges of travelling, spent large sums in paying the fees of prisoners who were detained for them, and generously relieving those whom he could not set at liberty. In his early tours in his own country, he was attended by a faithful domestic. They travelled on horseback, about forty miles a day. When he came to the town at which he was to sleep, he bespoke a supper with wine and beer, like other travellers; but made his man attend and take it away, while he prepared his bread and milk. He always paid waiters, &c. liberally; observing that, in a journey which might cost three or four hundred pounds, the addition of twenty pounds was not worth disputing about, or suffering any agitation of spirits. Sometimes, he would indulge himself in the depth of winter, with a post chaise. If the driver did not attend to his directions respecting the speed of travelling, when he arrived at the end of a stage, he would desire the landlord to send for some

poor widow, and to introduce her and the driver together. He then paid the latter his fare, and told him that, as he had not thought fit to attend to his requests, he should not make him any present; but would present the poor person with double the sum usually given to a postillion. This mode of procedure had its desired effect, and he had seldom to complain of want of attention, on the roads where he was known.

(To be continued.)

ON GROWTH IN GRACE.

REFLECTIONS FOR NEW-YEAR'S DAY.

How rapid is the progress of time! How fast eternity approaches! How soon will the period arrive when our opportunities for religious improvement in this state will be for ever gone! Another year has been added to our lives, has witnessed our conduct, and has fled to make its report to that Being by whom actions are weighed. What report has it made? How have we improved the spiritual privileges which we have enjoyed? What progress have we made in the divine life? Have we advanced in the graces and dispositions that adorn the character of a believer on earth; and prepare him for the enjoyments of heaven?

The merchant, at this season, calculates the profits he has made by the transactions of the past year; examines what improvements his concerns have experienced; reviews the losses he has sustained, and inquires into the causes from whence they have arisen. Thus he draws instruction from past events to guide his future operations, and engages in the business of the

new year with increased advantage. And may not the christian learn a useful lesson from this conduct of the children of the world, who are often wiser in their generation than the children of light? Ought not the child of God, who is engaged in the most important pursuits, to seize every favourable opportunity of examining the state of his soul, and ascertaining what advances he has made in real religion; Spiritual improvement is what Peter denominates "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ." To attain this, in an eminent degree, appears to have been the principal object of the exertions of the holy and active apostle, Paul. "Brethren," he says, "I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forwards to those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." This ought to be the chief concern of every believer. Not satisfied with present attainments, he should be continually aspiring after higher degrees of grace. Though now, perhaps, only a child in divine things, he must grow till he become a young man, and even a father in Christ. As this growth in grace is therefore so important in itself, so well adapted to remove all doubts and anxieties respecting our real state in the sight of God, and so full of satisfaction and comfort, let us, at this season of recollection, inquire what opportunities for religious improvement we have enjoyed? and what effects have been produced by them in our souls?

During the past year, it has

pleased the Sovereign Disposer of all events, to continue to us the outward means of grace. We have had the word of God in our hands, the regular and occasional seasons of hearing it preached, and the public ordinances of the gospel. We have frequently been called to join with our brethren in the social exercises of devotion; and have had many opportunities of religious conversation. In our own families, we have been permitted daily to unite round the domestic altar, and to supplicate divine illumination and support. And surely, if real christians, we have frequently sought instruction from the oracles of truth, and assistance from their Divine Author in our closets, when his all-seeing eye alone has witnessed our devotions. The dispensations of Providence towards ourselves, our connections, the world and the church, have been suited to awaken us to serious consideration and afford us much valuable information and salutary admonition. And, to give effect to all the rest, the Holy Spirit has continued his gracious operations to enlighten our minds, renew our wills and conform us to the image of our glorious Redeemer.

These are a few of the spiritual advantages which we have enjoyed during the year that has lately closed. What are the effects which such advantages should have produced? Let us mention a few of the most interesting.

An increase of knowledge in divine things ought certainly to be expected. We cannot, unless we have been culpably negligent, have read the word of God for so long a period and heard it so often, and not have obtained more clear and extended views of the truths which it con-

tains. We cannot have enjoyed the conversation of christians, nor observed the course of Providence, without gaining some greater insight into the nature of christian experience and the dealings of God with man. Nor can we have been faithful to the influences of that holy Guide whose office it is to lead men into all truth, without being enabled to perceive more of the length and breadth and height and depth of the love of God, which passeth knowledge. Our acquaintance with the evil and bitterness of sin, the ability and willingness of the Saviour to deliver us from the power and curse of it, the nature of faith and repentance, and the precepts and doctrines of the gospel, ought doubtless to increase in proportion to the advantages we have enjoyed.

These advantages, if rightly improved, under the influence of the Holy Spirit, will also produce an increasing and more steady reliance on the Lord Jesus Christ. In the language of the inspired apostle, "faith will grow exceedingly." At first, it resembled a grain of mustard-seed, and was scarcely perceptible; but, by the use of the proper means, it becomes strong, vigorous and very conspicuous. The young christian mourned the weakness of his confidence; was distressed under a consciousness of his own unworthiness, and overwhelmed with dismay at the gloomy dispensations of divine Providence. But the advanced believer trusts in the merits of his Saviour, believes the promises of God, and knows that all things will work together for his good. Thus staying himself upon his God, his mind is kept in perfect peace.

Increase of faith will be attended with an increase of love to

God, delight in his laws, weariness from the world, and pleasure in divine ordinances. These are sacred fruits of the Spirit which will always mark its progress. They mutually support each other, and flourish or decline together. No one can read the experience of David, of Paul, or of Peter, without observing how luxuriantly the latter parts of their earthly pilgrimage were adorned by these heavenly graces. They produced an aversion to sin, unfeigned humility, ardent zeal for God and a predominant desire to promote his glory, which augmented as they approached the confines of eternity. These gracious dispositions exist in the young christian; but as he advances in the divine life, they become more conspicuous, fixed and habitual: "he is filled with the fruits of righteousness, which are by Jesus Christ to the praise and glory of God."

Increasing benevolence towards men will also mark that spiritual growth which ought to result from the improvement of the means of grace. When love to God becomes more influential in our dispositions, and delight in him harmonizes our souls to peace, we are induced to think and hope more charitably of our fellow-creatures, to assist in promoting their happiness with more promptness and liberality, and to be more cordially ready to every good work. Especially, being deeply sensible what great things the Lord hath done for our souls, we shall feel more eager that all the human race may partake of the same great blessings; and be more earnest, decided and unremitting in our exertions to accelerate the happy time when the gospel shall be made known in all the earth. We shall, at

the same time, be enabled to support slander, calumny and even injustice itself with greater fortitude and less resentment towards the authors of them. The natural disposition of fallen nature to return railing for railing, and evil for evil, will be gradually subdued; and we shall be inclined to overcome evil with good; to love our enemies, do good to them who hate us, bless them that curse us, and to pray for them who spitefully use us.

Again. We have to contend with the prince of darkness. Many are his devices; he walketh about seeking whom he may devour. He employs the deepest craft instigated by the greatest malice to destroy our souls, or at least interrupt our happiness. And he is powerfully assisted in his infernal designs by our natural depravity, that law in our members which wars against the Spirit, that flesh which lusteth against the Spirit; so that too often we cannot do the things that we would. These enemies are at all times formidable to the sincere humble christian; but if we have profited aright by the means of grace which we have enjoyed, we shall feel that by the help of the Lord, we are enabled with greater success to resist the devil, and to mortify the deeds of the flesh. The promises of divine assistance become increasingly precious to our souls, and we can depend on them with firmer confidence. Hence we acquire more stability in our resolutions, exhibit a conversation of greater purity, and maintain a holy consistency in our conduct.

In short. The believer who has duly improved the opportunities for edification that have been granted to him, will feel his heart drawn out to approve with greater cordiality and obey, with

more promptitude and zeal, all the precepts of his God. He will delight in the law of God after the inner man; and have respect to all his commandments. His most easily besetting sin will gradually lose its power; and his sincere wish and endeavour will be to walk in all the commandments and ordinances of the Lord blameless. His obedience will be more sincere and universal; and though numerous imperfections will still attend his best performances; yet it will be evident to every candid and intelligent observer, that he is desiring and labouring, in godly sincerity, to show his love to his Saviour by keeping all his commandments.

If we have really been enabled to improve the religious advantages with which we have been favoured during the past year, these happy effects will have certainly been produced in a greater or less degree, and afford to ourselves and observers satisfactory evidence of our growth in grace. Let every one then look up to the Father of lights for assistance in examining his own character, and searching whether these effects are discernible in him. Let him look back to the beginning of the past year, and compare his knowledge of divine things, his faith and holiness, his love to God and his ordinances, his benevolence towards man, his power against temptation and his general obedience to the law of God, at that season, with those graces and dispositions as they now exist in his experience and conversation. Should he be compelled, after an honest comparison, to conclude that there has been no increase, let him take the alarm, repent of his past negligence, seek for pardon through the blood of the Redeemer; and, be

determined, by the assistance of the Holy Spirit, to be more diligent in the use of the means during the present year, more earnest in prayer for their success, and more watchful against every thing that can prevent it; lest the unimproved talent be taken from him, and the unprofitable servant be cast into outer darkness. On the contrary, if he finds reason to believe, after an impartial examination, that these graces have increased, though in a small degree, let him thank God and take courage. Let him, with humble reliance on divine aid, resolve to use all the means, with renewed diligence, through the year on which he is now entered; and then look forward with pleasing expectation to still greater improvement, if it should please God to spare him to the close of it. Or, should he be called from this imperfect world before that period, let him hope, through faith in his Saviour, for an abundant entrance into that happy state, where all sin and imperfection shall be unknown, and every grace shall flourish in full perfection, world without end. REFLECTOR.

HINTS

ON

DIVINE WORSHIP.

The worship of God is the most delightful and honourable employment in which a rational creature can be engaged. It enlarges, warms and elevates the mind of man; and yields to the highest archangel his most exalted pleasures. How thankful then ought we to be, that, while millions of our fellow men are debasing their natures, by bowing down to the work of their own hands, we are made acquainted, by the sacred

scriptures, with the proper object and the acceptable manner of Divine worship.

The only object of worship, as held forth in the oracles of truth, is the Lord Jehovah, the Creator of all things; the God in whom we live and move and have our being; who has heaven for his throne and earth for his footstool; who is glorious in holiness, fearful in praises, doing wonders. It is the glory of the christian, that his God is a holy God. Among the myriads of heathenish deities, there was not one holy god; but "holy, holy, holy is the Lord God of hosts: the whole earth is full of his glory." Nor is it less our hope and our joy, that to the Lord our God belongeth mercy. Not all the pagan mythology could furnish a merciful deity; but our "God is love." Surely such a Being is worthy of the worship, the adoration and the praise of every intelligent creature.

When we reflect on the greatness, the power, the holiness and the majesty of the Creator, the sublimest sentiments of wonder, admiration and esteem ought to fill our minds, and excite us to the most profound adoration of Him in whom all these attributes unite in infinite perfection. This is the noblest act of worship; the homage of the heart to inconceivable excellence. But, when we look to this exalted Being as our Creator, Preserver and Redeemer, and recollect the numberless mercies both of a temporal and spiritual nature that we are every moment receiving from his bounty, we should feel the highest gratitude and love mix with the holiest acts of adoration. The language of our inmost souls then will be "Bless the Lord, O my soul; and all that is within me bless his holy name." "What can I render to the Lord

for all his benefits towards me?" Gratitude is the most exalted feeling of the human mind. "He that offereth praise, glorifies God."

As we have derived every past and every present good from the Lord of all, so we depend on him for every future blessing throughout time and eternity; and while we praise him for mercies already received, we ought to supplicate him for those mercies we still need. Prayer, therefore, is an essential part of the worship of every dependent creature. It is our bounden duty and, at the same time, our highest privilege. Prayer opens the doors of heaven. It is the means appointed by God to convey his favours down to his children. "Let us, therefore, come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need:" and may he grant us his holy Spirit to help our infirmities.

But let us be careful that we approach the Majesty of heaven with proper feelings; and not offer him the sacrifice of fools. When we reflect on the greatness of the Being whom we address; before whom the loftiest seraph hides his face with sacred reverence; surely we, the children of the dust and creatures of a day, ought to feel superior awe in his presence, and come before him with trembling. But, when, in addition to this, we recollect that we have sinned against the best of Beings, broken the best of laws, misimproved ten thousand mercies, and prostituted the powers which he has bestowed upon us to the vilest purposes; and that we never could have worshipped him at all, had he not sent his Son to die for our sins, and his Spirit to quicken us, certainly the deepest humility and lowest self-abasement become us, when we venture to ap-

proach that God who "looks upon the heavens, and they are not clean in his sight and charges his angels with folly." What astonishing love! what amazing condescension! that a new and living way is opened for such guilty and depraved creatures to enjoy happy communion with God! O that we may never neglect so great a salvation!

This way is through the adorable Saviour. He is the way, the truth and the life; and no man can come to the Father but by him. Faith in Christ then is necessary to acceptable worship. We cannot approach a holy God as innocent, for we are guilty; nor plead personal merit, for we deserve nothing but to be punished with everlasting destruction, from the presence of the Lord and from the glory of his power. We must be accepted in the Beloved, or for ever rejected.

That God who is the only object of religious worship, searches the heart and tries the reins. He cannot be deceived by outward appearances, and he will not be mocked. He is a Spirit, and requires to be worshipped in spirit and in truth. He desires truth in the inward parts; and all things are naked and open unto the eyes of him with whom we have to do. Whatever other imperfections attend our services, sincerity is requisite when we approach an omniscient God; lest he appoint us our portion with the hypocrites, where there shall be weeping and gnashing of teeth.

As our God is every where present, in whatever place and on whatever occasion we attempt to worship him, we are certain that he hears and sees us. When we enter into our closets, shut the door, and pray; our Father who seeth in secret hears our petiti-

tions and will reward us openly. When we call our families together, and worship the God of all the families of Israel, he is present to hear and answer our prayers. And when christians assemble for solemn public adoration, there the condescending Saviour has declared that he is in the midst of them.

“ His mercy visits every house,
That pay their morn and ev'ning vows ;
But makes a more delightful stay,
Where churches meet to praise and pray.”

Let us all then most earnestly pray that “ we may have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire.” CORNELIUS.

CORRESPONDENCE.

THE DYING NEGRO.

GENTLEMEN,

In one of your late numbers, you inserted a variety of extracts from Lieutenant Francis Hall's Travels in Canada and the United States, relative to the treatment of negro slaves, which could not fail to produce a great sympathy for those poor, miserable victims, and a strong abhorrence of that system which unjustly deprives them of their liberty and rights. The following extract, taken from the same author, presents to our view the execution of a poor christian negro for an offence which he never committed. It exhibits him also as meeting his death with a composure and magnanimity of soul, which eclipse the long boasted account of the death of Socrates, and have hardly even been surpassed by any of the christian martyrs. The insertion of it will much oblige, yours, respectfully,

A. ZOUCH.

“ Some time ago, a person died on board a merchant ship, apparently in consequence of poison mixed with the dinner served up to the ship's company. The cabin boy and cook were suspected, because they were, from their occupations, the only persons on board, who did not partake of the mess, the effects of which began

to appear as soon as it was tasted. As the offence was committed on the high seas, the cook, though a negro, became entitled to the benefit of a jury, and, with the cabin boy was put upon his trial. The boy was readily acquitted. The negro's turn came next; the proofs exhibited against him were, first, that he was the cook, so who else could have poisoned the mess? (although two of the crew absconded the vessel as soon as the ship came into port!) Secondly, he had been heard to utter expressions of ill humour before he went on board; that part of the evidence indeed was suppressed which went to explain these expressions. The real proof, however, was written in his skin, and in the uncouth lines of his countenance. He was found guilty.

Mr. Crafts, jun. a gentleman of the Charleston bar, who, from motives of humanity, had undertaken his defence, did not think a man ought to die for his colour, albeit it was the custom of the country; and moved in consequence for a new trial, on the ground of partial and insufficient evidence: but the judge who had urged his condemnation with vindictive earnestness, entrenched himself in forms, and found the law gave him no power in favour of mercy. He then forwarded a representation of the case to the president, through one of the senators of the state. But the senator ridiculed the idea of interesting himself for the life of a negro, who was therefore left to the dungeon and the hangman. In this situation, he did not, however, forsake himself; and it was, now, when prejudice and persecution had spent their last arrows on him, that he seemed to put on his proper nature, to vindicate not only his innocence, but the moral equity of his race, and those mental energies which the white man's pride would deny to the shape of his head and the woolliness of his hair. Maintaining the most undeviating tranquility, he conversed with ease and cheerfulness whenever his benevolent counsel, who continued his kind attentions to the last, visited his cell. I was present on one of these occasions, and observed his tone and manner, neither sullen nor desperate, but quiet and resigned; suggesting whatever occurred to him on the circumstances of his own case, with as much calmness as if he had been uninterested in the event, yet as if he deemed it a duty to omit none of those means placed within his reach for vin-

dicating his innocence. He constantly attended the exhortations of a Methodist preacher, who, for conscience' sake, visited those who were in prison: and having thus strengthened his spirit with the consolations of religion, on the morning of his execution, breakfasted as usual heartily; but before he was led out, he requested permission to address a few words of advice to the companions of his captivity. 'I have observed much in them,' he added, 'which requires to be amended, and the advice of a man in my situation may be respected.' A circle was accordingly formed in his cell, in the midst of which he seated himself, and addressed them at some length, with a sober and collected earnestness of manner, on the profligacy which he had noted in their behaviour, while they had been fellow prisoners; recommending to them the rules of conduct prescribed by that religion in which he now found his support and consolation. Certainly, if we regard the quality and condition of the actors only, there is an infinite distance betwixt this scene and the parting of Socrates with his disciples. Should we, however, put away from our thoughts such differences as are merely accidental, and seize that point of coincidence which is most interesting and important; namely, the triumph of mental energy over the most clinging weakness of our nature, the Negro will not appear wholly unworthy of a comparison with the Athenian sage. The latter occupied an exalted station in the public eye. Though persecuted even unto death and ignominy by a band of triumphant despots, he was surrounded in his last moments by his faithful friends and disciples, to whose talents and affection he might safely trust the vindication of his fame, and the unsullied whiteness of his memory. He knew that the hour of glory must come, and that it would not pass away. The Negro had none of these aids. He was a man friendless and despised; the sympathies of society were locked up against him; he was to atone for an odious crime by an ignominious death; the consciousness of his innocence was confined to his own bosom, there probably to sleep for ever: to the rest of mankind he was a wretched criminal, an object, perhaps, of contempt and detestation, even to the guilty companions of his prison house. He had no philosophy with which to reason down those natural misgivings, which may be supposed to precede the vio-

lent dissolution of life and body; he could make no appeal to posterity to reverse an unjust judgment. To have borne all this patiently would have been much: he bore it heroically.

Having ended his discourse, he was conducted to the scaffold, where having calmly surveyed the crowds collected to witness his fate, he requested leave to address them. Having obtained permission, he stepped firmly to the edge of the scaffold, and having commanded silence by his gestures, 'You are come,' said he, 'to be spectators of my sufferings? you are mistaken, there is not a person in the crowd but suffers more than I do. I am cheerful and contented, for I am innocent.' He then observed that he truly forgave all those who had taken any part in his condemnation, and believed that they had acted conscientiously from the evidence before them; and disclaimed all idea of imputing guilt to any one. He then turned to his counsel, who, with feelings which honoured humanity, attended him to the scaffold: 'To you, sir,' said he, 'I am indeed most grateful: had you been my son, you could not have acted by me more kindly:' and observing his tears, he continued, 'This, sir, distresses me beyond any thing I have yet felt; I entreat you will feel no distress on my account. I am happy.' Then praying to heaven to reward his benevolence, he took leave of him, and signified his readiness to die; but requested he might be excused from having his hands and eyes bandaged: wishing, with excusable pride, to give final proof of his unshaken firmness! He, however, submitted on this point to the representations of the sheriff, and died without the quivering of a muscle.

The spectators, who had been drawn together, partly by idle curiosity, and partly by a detestation of his supposed crime, retired with tears for his fate, and execrations on his murderers."

We might fairly challenge the writers of romance to rival this recital in depth of interest. We should only weaken its effect by adding comments of our own.

ILLUSTRATION
OF
Rom. v. 13—21.

Gentlemen,

In No. 19. of your excellent Miscellany, a correspondent, L. M. requests a

plain illustration of Rom. v. 13, 14, and of Exodus xx. 5. The latter of these passages has been well illustrated, in No. 21. page 335. In reference to the former, with the verses connected in the context, the following thoughts are, at your discretion, submitted to the attention of your readers.

The object of the apostle is to show that the advantages which believers derive from the Saviour's mediation are much greater than the disadvantages sustained from Adam's apostacy; and that consequently they have abundant reason to cultivate a principle of love to God, and even to joy in the excellence of his character. Writing under the inspiration of the Holy Spirit, he has so managed the argument as to answer certain temporary purposes connected with the state of the Church at Rome, and, at the same time, to throw light on several momentous truths on which many other doctrines of revealed religion are founded.

1. Among the members of the church at Rome were several Jews, who entertained very erroneous notions of their condition as a nation, of the nature of the Mosaic economy, and of the use of the moral law. They supposed that the natural descendants of Abraham alone were properly entitled to divine favour, and that though the gentiles might be saved, they must obtain salvation, by attending to the ceremonies of their law, and thus complying with the terms it prescribes for proselytes. They regarded christianity as an improvement or an addition to the Jewish system, but by no means as an abrogation of it. Now the apostle shews in these verses, that all believers are on an equality as to the ground of their hope and the sources of their enjoyment; because their title to religious privileges is to be deduced, not from the Mosaic economy, but from the designs of God, evinced in the constitution of things at the creation, and in the glorious plan of salvation. If men are not descended from Abraham, yet if they are the descendants of Adam, they come within the compass of God's gracious purposes, and, when they believe, actually enjoy the blessings of grace; since Adam, not Abraham, is the real "figure of Him that was to come," (ver. 14.) an intelligent consideration of the doctrines here advanced could not fail, while it enlarged the views and removed the national prejudices of the Jewish Christians at Rome, to give them a right view of the legal dispensation, as a

system, which, coming in between the fall and the restoration of man, principally served to shew how greatly we had fallen, and how glorious is the grace by which we are restored. (ver. 20, 21.)

2. While the argument of the apostle would have an immediate tendency to counteract the errors then prevalent in the Roman Church, it was designed by the Holy Spirit to throw light also on some great truths which form the foundation of revealed religion; such as the evil of sin, the liability of the sinner to death under the law, justification by faith, and the certainty of eternal life. He had described the delightful emotions he cherished; the peace, hope, love and joy which pervaded his heart, and which he had represented as springing from the grace of God in Christ; and he now proceeds to mention those comprehensive general views of the Divine government, on which the doctrines of grace are founded.

With this design he gives an account of the introduction of sin into the world, and of the manner in which it was followed by the universal mortality of man. (ver. 12.) An intelligent heathen without revelation, if he had a notion of God as governing and superintending the affairs of the world, would find himself in a dark and dismal field of speculation, were he to endeavour, from unassisted reason, to account for the death of the successive millions of the human race. The discovery of the gospel on this subject is contained in the verse referred to by your correspondent; but as a little obscurity hangs over it, we shall notice its several clauses. "By one man sin entered into the world." When transgression was first committed, only one man was concerned in it. "And death by sin." The natural effect of his sin was depravity in his nature, which made him unfit to live, and its legal penalty such weakness, frailty, and disease as ensured his death. "And so death passed upon all men." As like produces like, so corrupt and mortal parents propagated in their offspring the seeds of corruption and mortality. "For that all have sinned," or as it might have been rendered, "In consequence of which all have sinned." Coming into the world with depraved natures, all men have manifested that depravity by actual transgression. Rom. iii. 23.

An objection might be urged against the ground of the apostle's argument.

It might be asked, how could those persons break the law who lived before the law was given? and, admitting they were not actually guilty, is it equitable they should suffer the penalty of a law which they had not violated? The two succeeding verses are introduced to obviate this objection, and illustrate a truth to which allusion had already been made, viz. that those who have not a written law, have the work of it "written on their hearts." Rom. ii. 14. Before the institution of the Mosaic economy, the consciences of men apprized them of the existence of sin; and if they had a knowledge of sin, they were acquainted with some law, for the only notion we can form of sin is, that it "is a transgression of the law." 1 John iii. 4. "For until the law sin was in the world, but sin is not imputed when there is no law." A law must, therefore, have been in existence. Though men had not an oral law like that given to Adam, nor a written one like that conveyed by Moses, they had one in the moral constitution of their natures, which they violated. A perfectly righteous person has never, except in the instance of Jesus, suffered death as a criminal. "Nevertheless death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgression."

A confused explanation is often given of this passage by representing that the persons, who have not sinned after the similitude of Adam's transgression, are infants and idiots. It may readily be observed, however, that there is no propriety, according to this interpretation, in the restriction of time made by the inspired writer; since death continues to reign over these in the gospel dispensation. The apostle evidently means, they did not transgress either an oral or a written rule of action, which had the penalty of death *expressly* annexed to the transgression.

The sacred penman now proceeds with his main design, which is to shew that the good, gained by the connection of believer's with Jesus Christ, is far more than a compensation for the evil, sustained by their connection with Adam, who is "the figure of him that was to come." The mischief of the fall is not worth a thought compared with the benefits of our restoration. The former, indeed, has transmitted a poison which will ultimately accomplish the dissolution of the body; but the latter comes upon us like an overflowing tide, to fill, us when we

believe, with holy joy, and perpetuate our happy existence throughout eternity. (ver. 11—15. John x. 10.) Nor are believers to judge of their state, either as to their exemption from punishment, or their title to blessedness, by considering the original cause of condemnation; for as the sentence of the law was passed for one offence, they might be led to think the grace of the gospel only offers pardon for one offence. "Not as it was by one that sinned, so is the gift, for the judgment was by one to condemnation, but the free gift is of many offences to justification." The attainment of blessedness also is gloriously certain. For it is much more accordant with divine benevolence to preserve the lives of his creatures than to destroy them; the righteousness of Christ is much more efficacious than the unrighteousness of Adam; God in the likeness of man will do much more good to us, than man aspiring to the likeness of God could do evil; all the perfections of Jehovah when engaged in mercy, which is his delight, will surely be much more conspicuous than when engaged in judgment, which is his strange work. "If then by one man's offence, death reigned by one, *much more* they who receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ."

The spirit and meaning of the four succeeding verses may easily be discerned from what we have already remarked. The design of the writer seems to be to exhibit more clearly the reality of the two constitutions of things, conducing to our fall and our restoration; and without mentioning the points of difference, merely to shew the views in which they may be fairly compared. Hence he notices the fall in relation to the offence, the offender and the consequences of the offence; contrasting with these the righteousness of Christ, the person of Christ, and the salvation gained through Christ. (Compare ver. 18 with ver. 15; ver. 19 with ver. 16; and ver. 20, 21 with ver. 17.)

How ought we then to rejoice that christianity holds out to believers the certain prospect of eternal life, in a state of existence infinitely superior to the present. May it be the chief object of every reader to obtain a title to this blessedness, by laying hold of the hope set before him in the gospel, and by the sacred influence of the Holy Spirit to be formed to a complete meteness for it. LISLAW.

UNANSWERED QUERIES.

One important and, if properly conducted, very useful department of a periodical Miscellany comprises *questions* and their *answers*. This affords an opportunity of instructing the ignorant, directing the doubtful, and admonishing the wandering, at once inoffensive and effectual. To this mode of edifying our readers we have not been inattentive. Our former volumes contain many queries, some of them at least practical and weighty, but though we acknowledge with gratitude the kindness of our correspondents, who have supplied pertinent and instructive replies to several, too many remain unnoticed. At the repeated suggestion of some friends, whose judgment we highly esteem, we insert below a list of such as have been neglected; and earnestly request our kind correspondents to turn their early attention to them. And we would respectfully hint to young ministers, who, we doubt not, are desirous of embracing every laudable mode of intellectual improvement, that an occasional attempt to prepare a perspicuous and conclusive reply to a pertinent query has an excellent tendency to correct errors and remove prejudices as well as to increase knowledge. We speak from experience.

1. An illustration and improvement of Heb. xiii. 20, 21 is requested by
W. T.
2. 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.
3. What are the offices and duties of a pastor?
W. A. R. H.
4. 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.
5. Is it consistent with christianity, that our Sunday schools should commence with singing and prayer? If so, would it be proper, in failure of a proper male teacher, for a pious female to be encouraged to engage with the children.
L. L.
6. Ought the title of *Reverend* to be given to the ministers of the gospel? and when did the custom first obtain?
A YOUNG INQUIRER.

7. What are the best methods to induce young professors to engage in conducting public prayer meetings?

8. 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, is requested by
A MECHANIC.

9. By what authority is the administration of the ordinance of the Lord's supper confined to pastors or regular ministers?
J. J.

10. Can it be clearly proved, either from scripture or the nature of the subject, that regeneration is ever a gradual, and not always an instantaneous work?
W. S.

11. A scriptural, intelligible and practical explanation of the meaning of the apostle, 1 Cor. xv. 45, 46, is desired by
T. G. D.

12. Is the regular habit of concluding all public supplications with the Lord's prayer, or the constant omission of it the most agreeable to scripture, or most edifying?
J. B. P.

13. What is the true scriptural meaning of Luke iii. 16?
J. G.

14. What is the accurate meaning of the word, *Destiny*, when used in a religious sense.
T. S. T.

15. In what way may females be most usefully employed in a christian church consistently with the apostolic decision, 1 Tim. ii. 12?
SHIR.

16. It would give a constant reader pleasure to see a few satisfactory remarks on Math. v. 34—42: especially on the 34th and 42d verses.

17. Is it most scriptural to practise imposition of hands with prayer on newly baptized persons when admitted into the church, or to omit it? Z.

NEW QUERIES.

18. What are the genuine evidences of being in a state of grace? G. W. S.

19. One of the great promises of the covenant of grace is, "I will take away the heart of stone and give them a heart of flesh." How is this reconciled with the constant complaints of believers of the hardness of their hearts?
G. W. S.

VARIETIES:
 COMPRISING
 HINTS, ANECDOTES, &c.

THE INTERESTING RECOLLECTION.—The late Mr. Whitfield, in one of his early journeys to America, preached one evening in the open air, and a boy was employed to hold him a lantern. During the course of the discourse, the youth, deeply affected with the pathetic address of the preacher, became wholly absorbed in attention, and let the lantern fall. The circumstance attracted little notice at the time; but in the course of his fifth visit to that country, about 1754, Mr. Whitfield, being on a journey from the southward, stopt at St. George's, in Delaware, where Mr. Rodgers was then settled in the ministry, and spent some time with him. One day, Mr. Rodgers, taking a ride with him in his carriage, asked him if he recollected the occurrence of the little boy who was so affected with his preaching as to let the lantern fall. The venerable evangelist answered, "O yes! I remember it well; and have often thought that I would give almost any thing in my power to know who that little boy was, and what had become of him." Mr. Rodgers replied, with a smile, "I am that little boy." Mr. Whitfield with tears of joy, instantly started from his seat, took his young friend in his arms, and with strong emotions exclaimed, "You are the fourteenth person now in the ministry, whom I have discovered in this visit to America, of whose hopeful conversion, I have been the happy instrument."

POPERY IN ENGLAND.—A Roman Catholic Calendar, published Dec. 1, 1823, contains a "List of the Catholic Chapels and Clergy in England." From this it appears, that "the Catholic Church in England is divided into four divisions or districts, and governed by bishops who are vicars apostolic of the see of Rome." These districts are denominated the Midland, the Western, the London, and the Northern District. In the Midland District there are at present ninety-two chapels; in the Western, forty-three; in the London, seventy-two; and in the Northern, one hundred and sixty-four: making the whole number of popish chapels in England, three hundred and seventy-one. It appears, by the same authority that nearly four hundred Romish clergy are regularly officiating at these chapels. In Lancashire only there are seven-nine chapels, and in Yorkshire forty-

five There are also in England, twenty-three colleges and schools, six preparatory schools twenty-eight ladies' schools and communities, and ten catholic schools on the Continent for the English: amounting to sixty-nine seminaries for instruction, occupied in training up British youth in the doctrines of popery.

What these doctrines are may be gathered from a few Extracts from another article in the same publication.—"The Pope is the first minister of God, and has his own exclusive privileges as successor of St. Peter, and head of the whole catholic church."—"Whoever canonically fills the apostolic chair of St. Peter as bishop of Rome, is pope or chief bishop and primate of Christ's catholic church."—"He is spiritual sovereign ruling in the power of the keys committed to him; and his kingdom is none of this world."—"As he is also the depository and fountain of spiritual jurisdiction, his authority extends to every part of the church. And on just grounds he suspends any minister from his pastoral functions."—"He also founds new churches and appoints bishops to govern them."—"Though every minister of religion is the representative of God, yet the papal chair is the channel and source of authority."—"The pope pronounces absolutely on the schismatical and heretical character of persons, of books and writings; and places obstinate members out of the communion of the church."—"Every defined article of faith must have been defined in a general council, and approved of by the pope, without the approbation of both no decision is a defined article of faith."—"Every article of faith is founded on the word of God, written or unwritten. The one is derived from immemorial tradition; by the other we understand the scriptures and the decrees of general councils."—"The sacred scriptures may be read, but their interpretation must be taken from the proper judges."—"The bishops alone form a judicial tribunal, and they give judgment by divine right."—"The pope and the general council are the highest authority in the church, and from their decision there lies no appeal."—"An obstinate opposition to any article of defined faith is the crime of heresy. A full renunciation of ecclesiastical authority is the crime of schism."

Such are a few of the tenets of the present English catholics, as published by themselves. We make no comments; but leave them to the consideration of the reader, and trust he will compare them with the New Testament.

MORTIFYING COINCIDENCE.—A young minister of one of our dissenting colleges, not many years since, preached a sermon under the following unpleasant circumstances. The congregation being destitute of a pastor, obtained his assistance one afternoon. He had no sooner taken his text, than the people were observed to look meaningly at each other: but their restlessness became still more apparent as he proceeded in his discourse. Who would envy the young preacher's feelings—when, on his descending from the pulpit, he was given to understand, that, in the morning, one of the deacons had read the same sermon from Blair?

THE HURRICANE.—The following description of one of these dreadful visitations, to which the West Indies are awfully subject, is given by an intelligent writer, who lately visited those regions, and was an eye-witness of the scenes which he describes.

“An hurricane is usually preceded by awful and certain prognostics. An unusual calm prevails; not a breath of wind is felt; the atmosphere is hot and sultry; the clouds wild, broken, and perpetually and rapidly shifting. At length, a dark and portentous gloom gradually settles and overspreads the hemisphere; the sun is enveloped in darkness; a deep, hollow, and murmuring sound is indistinctly heard, like the roaring of a distant cataract, or the howling of winds through remote woods; rapid and transient gusts of wind and rain speedily succeed; various birds of passage are seen hastily driving along the sky, or are thrown down by the violence of those gusts; even the cattle, grazing in the fields, as if instinctively aware of the approaching storm, withdraw to the adjacent thickets for shelter. The blasts soon become more impetuous; at one moment they rage with inconceivable fury, and the ensuing instant, seem as it were, suddenly to expire. In a few hours, the hurricane reaches its height of violence—when all the winds of heaven, from every point of the compass, winged with destruction, seem let loose from their caverns. The largest trees are thrown prostrate, or shattered and stripped of their foliage; the provision-grounds are laid waste; the sugar-canes levelled to the earth, and in more exposed situations, torn up by the roots, and wafted about like chaff. Many of the dwellings are blown down or unroofed, and their inhabitants, too often, either are buried in the ruins, or driven forth to perish unsheltered.”

“Nothing can be more appalling than the wild howling and threatening violence of a hurricane during the night, when the vivid and quickly succeeding gleams of lightning, darting athwart the heavens, ‘make darkness visible,’ and heighten the horrors of the scene.”

TURKISH JUSTICE.—About a fortnight before the late Mr. Howard's arrival in Constantinople, the grand vizier sent for the grand chamberlain, who had the charge of supplying the city with bread. Yielding immediate obedience to the summons, this officer arrived at the palace of the minister in great state, and being introduced into his presence, was asked why the bread was so bad. He answered that the last harvest had been but a very indifferent one. “Why,” continued the vizier, apparently satisfied with this excuse, “is the weight so short?” “That,” replied the chamberlain, ‘might have happened by accident to two or three, amongst such an immense number of loaves as are required for the supply of so large a city; but I assure your highness that greater care shall be taken for the future.’ Without further observation, the vizier ordered him to quit his presence; but no sooner had he left it, than he commanded an executioner to follow him, and strike off his head in the street; where his body was publicly exposed for three days, with three light loaves beside it to denote his crime. When Mr. Howard was told that the body had lain there for three days, he expressed his surprise that it did not breed a contagion. He learnt, however, that in point of fact, it had not been left there so long, as they were not entire days; for it being the evening when the head was struck off, this was reckoned one; it remained the whole of the second, and was removed early the next morning, which was accounted the third. Thus the manner of computation at the time of our Saviour's crucifixion and burial, still subsists among the eastern nations.

POPISH PICTURES.—Over one of the popish altars at Worms is a picture, which one would think was invented by the enemies of transubstantiation to make it appear ridiculous. There is a windmill, and the virgin throws Christ into the hopper, and he comes out at the eye of the mill all in wafers, which some priests take up to give to the people. This is so coarse an emblem, that one would think it too gross even for Laplanders; but he that can swallow

transubstantiation itself will digest this likewise.

In one of the churches at Stratsburg, there is a procession represented, in which a hog carrieth the pot with the holy water, and asses and hogs in priestly vestments follow to make up the procession. There is also an ass standing before an altar, as if it were going to consecrate; and one carrieth a case with reliques, within which is discovered a fox; and the trains of all that go in this procession are carried up by monkies. This seems to have been made in hatred to the monks, whom the secular clergy abhorred, at that time, because they had drawn the wealth and the following of the world after them. They had exposed the secular clergy so much for their ignorance, that it is probable after some ages, the monks falling under the same contempt, the secular clergy took their turn in exposing them, in so lasting a representation, to the scorn of the world.

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

It has pleased the all wise Governor of the Universe recently to call home several of his aged servants: and though some of them moved in the lower circles of society, yet their respectable and long tried characters as christians demand a short memorial.

May 23, 1823, died **MARTHA BUCKSEY**, aged seventy-six. She had been a member of the G. B. church, Stayley Bridge ever since the commencement of the cause in that place: she and some others, who were baptized Nov. 1806, in the dam of a cotton mill, being the first in that neighbourhood who followed their Saviour in the scriptural mode of administering the ordinance. She was in narrow circumstances; and passed the last year of her life in the workhouse. There she was treated kindly and favoured with the means of grace; the Methodists frequently visiting the house for religious exercises. Her patient, calm resignation to the will of God, and her pious composure under trying afflictions and heavy sufferings were exemplary, and evinced the sincerity of the profession which she had maintained with honourable perseverance for so many years.

Eight days after her decease, she was followed to the church above, by **MARGARET WARDLE**, aged seventy-one, who

had been a member of the same church for nine years. She had been so infirm for several years, as to require assistance in walking to the house of God; and for six months was totally confined to her house. Through this trying season, her faith was steadily fixed on her Saviour, through whose blood alone she hoped for acceptance at last. On this rock she rested and enjoyed a calm serenity under her trials. Her remains were deposited in the grave, June 3, and the removal of these two mothers in Israel was improved, on the following Lord's day evening from Psa. cxxxii. 14. a passage chosen by Mrs. Wardle for the occasion.

Died lately at Packington, near Ashby de la Zouch, Mrs. **SARAH SMITH**, aged eighty-four. Upwards of fifty years she was a worthy and pious member of the Baptist church in that neighbourhood. While her health continued, she was one of the most regular attendants at the house of prayer, both on the Lord's day and at the weekly lecture. Her attention to the preacher was undeviating; she heard every word he delivered, and often gave visible evidence how much she was affected, by the tears of gratitude that glistened in her eyes, and rolled down her cheeks. She frequently lamented when she perceived certain of the audience asleep; and justly felt afraid whether or not they came to the house of God with proper motives, and with a devotional frame of heart. For a long period, she was much afflicted with the rheumatism, and towards the close of her life was visited with a paralytic stroke, which eventually confined her to her bed, and reduced her to a childish, helpless state. The woman, who formerly had been an active, clean, industrious house-wife, was now become almost a burden to herself and her family. Such are the changes we may experience, and the afflictive dispensations of Providence through which we may be called to pass. But blessed be the Lord, he changes not! He also knoweth our frame that we are but dust. And "when flesh and heart shall fail, God will be the strength of our heart, and our portion for ever." 2 Cor. v. 1. was improved at the time of her interment to a crowded and affected auditory.

Mrs. E. Boss of Measham, another member of the church at Ashby de la Zouch, has lately been called to pay the debt of nature, aged seventy-three.

For many years she was zealously attached to the established church, and would, probably have remained so, but for a singular and afflictive dispensation. Some years ago she was bereft of a son by a fatal accident; and was called soon afterwards to bear a still heavier affliction in the untimely death of her beloved husband, who was killed by a blow on the head, which he received from the windlass of the engine, while he was assisting to raise a ponderous boiler. This awful occurrence was improved by Mr. Goadby, on the following Lord's day, from a passage in the 90th psalm. Mrs. Boss and her family were present, and were much affected; and from that time became regular in their attendance on Mr. G's ministry. The word reached the heart; convictions were followed by conversions, and the mother and her household, (children and grandchildren), have been baptized in the name of the Lord Jesus; and are still following on to know the Lord. How inscrutable are the providences of God! how unsearchable are his judgments, and his ways past finding out! The most afflictive dispensation of providence is eventually made the greatest blessing.

Mrs. Boss was an ornament to the christian name, during the whole of her profession of fourteen years. She never mixed with her carnal neighbours, nor meddled with the business of other people. Her peculiar turn of mind led her to lie very low in her own esteem, and sometimes deprived her of that comfort she ought to have enjoyed. All her expectations of happiness arose from Jesus. The New Testament was her daily companion. The doctrine of the cross was familiar to her, and here lay all her hopes. She regretted in her long and lingering decline, that she could not attend the public means of grace. She always seemed exceeding happy in the visits of her minister and christian friends; and was cheered and refreshed by their conversation and prayers. But nature gradually gave way, and her earthly tabernacle dissolved. Her remains were deposited in the G. B. burying ground, Measham; and a sermon was delivered on the occasion, from Rev. xiv. 13. May her surviving children, copy her amiable example, possess her deep humility and undisssembled piety! Amen.

Nov. 23, 1823, died at Chatham, Mrs. MARY SPRINGFIELD, a member of the G. B. church at Sevenoaks. She was baptized by Mr. Joseph Hobbs,

above twenty-five years ago; and continued, to her decease, steady in her profession. About three weeks before her death, she caught a violent cold which soon exhibited threatening symptoms. Being visited by a friend, she expressed a cheerful confidence respecting her future prospects: frequently exclaiming with lively animation, "I am happy! I am not afraid! I am not afraid of any thing! Why should I?" It was observed, "You are about to enter the gloomy valley"---"But," she interrupted the speaker, "But there is a staff." On another occasion, her friend observed, "Your prospects are very bright and glorious," and she replied, in the language of holy assurance "I shall gain that blessed inheritance." Her remains were interred Nov. 29; and a funeral sermon was preached, on Lord's day evening, by her pastor, Mr. I. Henham, to a very respectable and attentive audience, from Gal. ii 20; a text chosen by the deceased.

THOMAS GRAY of *Gedney*, Lincolnshire, departed this life, Nov. 14, 1823. In his youth, his parents took him to attend the worship of the established church; but at that time, being destitute of the power of religion, he addicted himself to cock-fighting, card-playing and similar dissipations. After his marriage, he obtained the situation of a shepherd, under Mr. Thomas Ewen, then of St. James', but now of March. Here he became decidedly serious. April 27, 1800, he and his wife with twelve others were baptized at Fleet, by the late Mr. Burgess. Ever since this event, he has been enabled by grace to maintain a consistent and honourable character. Like Abraham of old, he commanded his children that they should serve the Lord; and his instructions and pious example were blessed with great success. He had three sons and four daughters who all attended his funeral; five of whom are approved members in G. B. churches, and the rest very serious. He maintained the worship of God regularly in his house; either by himself or one of his family in rotation. Though he rented only a cottage and small farm at Gedney, yet he was enabled, by his industry and frugality, to bring up his large family respectably.

His last indisposition lasted only six weeks; and for the greater part of that time, no danger was apprehended. He bore his affliction with patient resignation to the will of God. He was con-

sidered in real danger only a few hours before his dissolution; but when informed of his state, he was enabled to say that all was well with him, and that Christ, who was precious to him in life, was his support in death. On the Monday following, Mr. Rogers of Fleet, improved the event, from 1 Pet. ii. 7. at the desire of his family and an affected auditory. His character stood high even in the estimation of those who made no profession of religion; and his memory will long be cherished by his christian friends.—May we be followers of them, who, through faith and patience inherit the promises!

JOSEPH ROBINSON, many years a respectable and zealous member of the G. B. church, Archdeacon Lane, Leicester, died Dec. 7, 1823, aged sixty-five. After some months suffering from the complicated effects of the asthma and dropsy, he retired on the preceding evening, about ten o'clock, rather better than usual. Between five and six in the morning, Mrs. R. awoke, and not perceiving him to breathe, spoke to him three times. On receiving no answer, she arose, and found that the dear object of her labour and watchfulness had thus softly slept the sleep of death. How important that every one should be prepared: "for at such an hour as ye think not the Son of man cometh!"

CONFERENCES.

The MIDLAND CONFERENCE was held at *Castle Donington*, Sept. 30, 1823. Mr. Jones was appointed Secretary and Mr. White, Treasurer for the Home Mission for the Midland District. Mr. Austin was encouraged to remove to Mansfield, and some assistance was promised him from the Home Missionary funds. The general committee of the Home Mission were requested to provide a suitable preacher for Bradwell. Some discussion took place in consequence of a case from Archdeacon Lane, respecting the importance of forming another Academical Institution; when it was resolved, that this case be referred to the next Conference for further discussion, and be then taken up the first after the Home Missionary cases. The Staffordshire case was referred to the Home Missionary committee.

MISCELLANEOUS INFORMATION.

The ordinance of believer's baptism by immersion was administered, Aug. 17, at Crowle, where our friends of the North Lincolnshire Conference have

recently introduced their cause. Nearly fourteen hundred persons assembled at the water-side to witness the solemn scene, and listened with great attention to a discourse delivered by Mr. Stocks of *Virton*, from Mark xvi. 15—16. Many appeared much affected when they saw the candidates come forward to follow the command of their Lord. All the candidates had experienced considerable persecution, but they counted all things but dross for the excellency of the knowledge of Christ Jesus their Lord.

The General Baptists had formerly some property left them at Crowle; but it has long since been lost through neglect, and their interest extinct. How necessary it is to pay timely attention to these things!

REVIEW.

AN ESSAY ON THE DIVINE ORIGIN OF CHRISTIANITY, BY J. G. PIKE. 12mo. pp. 85; price boards, 1s. R. Baynes, London.

The marks of divinity and truth appear in the front of revelation. Its instructions are too sublime to be the productions of ignorance; too harmonious and practical to be the result of enthusiasm; and too holy in their tendency to have proceeded from knavery or fraud. The explicitness of its language, the sobriety and chastity of its style, give it an air of truth. The honest disclosure which the writers make of each others' faults, is an indication of their veracity. Their discrepancies in the narrative of the same event, forbid the suspicion of collusion; while the general harmony of their statements exhibits them all as witnesses to the truth of what each has recorded. Supposing the reader to be versed in the history of the age and country with which the transactions, related in the New Testament, were connected, the impression of its authenticity would be still deeper; for he would perceive such an accordance between the account, given by sacred writers, of the manners, institutions, and government of the times, and that afforded by profane historians who had a totally distinct object in view, as would convince him the work was written about the time it professes to have been. He is a careless inquirer after truth who does not, in his ordinary reading, perceive the truth of these remarks; and the observation of them in

the New Testament by persons, who were destitute of aversion to spiritual subjects, would, doubtless, produce a conviction of the truth of all its contents. As this aversion, however, does exist, it becomes necessary, not only to prove the divine origin of christianity, but to accompany the proof with various remonstrances and reflections, so as both to convince the judgment and affect the heart. The writer of this pamphlet has attempted both these objects, and succeeded to a very considerable degree. He does not merely reason; but he is really earnest in his endeavours to inspire a love of religion and make its influence felt.

The work is divided into three chapters, of which the *first* comprehends the eternal evidence of christianity, including miracles, the testimonies of suffering christians, and of heathen writers, and the rapid extension of christianity when compared with the progress of modern missions. The three first sections seem to be intended to interest the mind in the subject. The *second* chapter exhibits the *practical tendency* of christianity as an infallible proof of its divine origin; and the *third* considers the *necessity* of a revelation. The language is plain; the style impressive; and some of the descriptive parts of the work forcible. If the eagerness of the author has led him, sometimes to place his argument in a light, not quite so free from objection as it might have been, the disadvantage is compensated by the striking nature of the facts adduced, and the appropriateness of the reflections or observations with which they are accompanied. The mode in which he illustrates the argument in favour of the scriptures, drawn from the constrained silence of their enemies, when the contents of them might easily have been contradicted, is very ingenious, and cannot fail to produce an impression in favour of the good cause. Imagining the occurrences were to take place in our day; and that, after a general expectation of the appearance of some great personage had been cherished, an individual was to appear in the same public manner, and gifted with the same miraculous powers as the Saviour; he proceeds thus:

“Suppose it were stated that he had restored to life the daughter of the Mayor of Nottingham; that he had raised from the edge of the grave the son of the Governor of Dover castle; that in different churches in London he had healed several diseased persons; that going to Canterbury he had met a funeral, and called the dead out of the

coffin; that at Islington, in the sight of friends and enemies, he had ordered another dead man out of his grave; that upon this the privy-council had met, and determined that it were needful to destroy him, and that even the king himself had said, ‘It is expedient that one man should die for the people.’ Suppose further, that the history stated, that, when officers were sent to apprehend him, struck by an invisible power, they went backward, and fell to the ground; that one of them having his ear cut off, their prisoner had touched his ear and healed him. Suppose further, that it were stated that he had suffered on Tower-hill; and that when he suffered, all nature seemed convulsed; that darkness at noon covered London; that various graves were opened; that rocks rent; and that the walls of St. Paul’s church were split in two from the top to the bottom. Suppose further, that the history stated that this man had said that he should rise from the dead and that government sealed up his tomb, and set sixty soldiers to watch it, but that nevertheless he had risen; that his enemies said his disciples had stolen his body; that in a few days one of these disciples healed a cripple, who had sat as a beggar for years at the gates of St. Paul’s cathedral; and that he, and some fellow-disciples, for preaching in their master’s name, were brought before the privy-council; that these men undauntedly charged the king and council, with having murdered their master, and declared to them, that, instead of the account published by them being true, that his body was stolen, God had raised him from the dead; that the council, instead of charging them with falsehood and imposture, had tamely sunk under the charge exhibited against themselves, and let these men go; suppose that the object of these men were such, that it would overthrow the whole ecclesiastical establishment; would strip the bishops and clergy of their influence, wealth, and power; and that they were rapidly proselyting multitudes; suppose that the government hated these men; and occasionally put one and another of them to death, but never tried to disprove honourably and openly the truth of their history; would not this silence of theirs be almost proof enough that the history were true? Would not every reasonable man say, if it be false, why do they not show it to be so? It may be easily done. Was that child raised from death at Nottingham? and that from the bed of death at Dover? Was

the man raised at Islington? Did they examine into this before the privy-council? If they did, and found it false, why do they not say so, instead of letting those men proselyte their thousands. Apply this mode of reasoning to the case of our Lord and his apostles. If the accounts about their miracles were not true, why did not their enemies prove their statements false?"

The description of the state of society, on the supposition of the universal prevalence of the religion of Jesus, is well adapted to create a missionary spirit. While reading the second chapter, one is ready to exclaim with an ancient divine, "Happy the people who live in the time of the world's old age." The author, though he very properly alludes to the motives by which christianity stimulates us in the pursuit of moral excellence, would not have diminished the strength of his argument, by comparative references to the motives presented by other religions. The superiority of the practical tendency of the gospel appears, not only in the perfection of its precepts, but in the superiority and adequacy of the inducements by which they are enforced.

The blessed Saviour speaks of certain things which are revealed to babes, that is to humble believers; but which are withheld from the "wise and prudent," that is from the sceptical and worldly minded. The nature and reality of this revelation is well expressed in the following passage:

"But does any come to know himself, he then begins to discern, that no mirror more truly reflects the likeness of a face, than the scriptures do the image of his heart. He sees now that this book describes to him what he is; and the more he grows in self-acquaintance, the more exact the picture seems. He can say of the scriptures, 'Come, see a book which tells me all that ever I was, and shows me all I am: is not this from heaven?' No man, unless taught of God, ever could thus describe the human heart, and no man, unless taught of God, ever will see, that the description is truth itself. Suppose a book were written delineating, in a glowing manner, the beauties of the creation, as they appear to the eye, or describing all the wonderful mechanism of the human frame. Let this book be read to a man born blind, what ideas would he gain upon the subject? It would be unintelligible to him. Let this man have sight given him, then let him survey the creation, dissect a human body, and afterwards read this

book, it would be a new book to him; he would understand it now. He might now say, he who wrote this book was not blind; a blind man could not possibly have written it. He describes things just as I see them. What was needful to write this book? Sight.—What was needful to understand it? Sight.—The blind could not write the book, nor the blind understand it. Apply this to the present subject. A man blind to the things of God, could not have written those descriptions of the human heart and religious experience, which the scriptures contain; nor can a man who is blind to the things of God, gain any clear knowledge on these subjects, though he may admit them in speculation; but if taught of God, if his blindness be removed, all becomes clear, he sees his heart described in the Bible with infallible correctness; and thence may draw the satisfactory, and important conclusion: Bad men could not write this book; those who wrote it must be what they professed themselves, the messengers of heaven, and the religion they have taught must be divine."

We cordially recommend this little work to the attention of our readers. It is pervaded by a strain of serious piety, exhibits christianity in an attractive as well as commanding view, and is adapted both to produce a conviction of its divine origin, and to excite a desire that it may be universally known and obeyed. W.

A LETTER of ADVICE to a YOUNG MAN on his offering himself for CHRISTIAN FELLOWSHIP; by JOS. FREESTON. 12mo. pp. 37. price stitched, 6d. White, Wisbeach; Mann, London.

We are induced to notice this small effusion of affectionate friendship, as we learn, with a mixture of surprize and regret, that its circulation has been very confined. The piety and ability of the worthy author are too well remembered to require our testimony; and the occasion on which this letter was written was too interesting to his best feelings not to call them into active exercise. The object of the address is sufficiently explained in the title; and we hope no young christian will delay to avail himself of the instruction, encouragement and caution, which it is well adapted to afford.

Missionary Observer.

GENERAL BAPTIST MISSIONARY SOCIETY.

SOME extracts from the Journals of our Brethren in India, will, doubtless, gratify our Readers.

BAMPTON.—MAY 7, 1822.—We have, on different occasions, talked very freely with our Pundit. We have said more than he could bear with patience, and he made free enough to hold out a threatening, that *all the Oriya people* would go to Calcutta to the Governor General's house, and say, Mr. Bampton and Mr. Peggs, these two persons blaspheme Juggernaut, and want to take away the Oriya people's cast. This has led me to commit to memory a passage in one of our tracts, in which it is declared, that our object is not to take away their cast, or to make them change their food, or dress, or name; that we wish them to remain Hindoos, and only desire that they should believe in Christ; to forsake all sin, and be religious people. This I often repeat, for we have many strong reasons for not rousing them, by pushing opposition to their superstition too far. In public, I do not know that I have pointedly ridiculed Juggernaut more than once, and then whilst I was reading to a considerable number of people, a devotee came and pulled one and another, endeavouring to disperse the company: on inquiring who he was, the people said a voishna. On my desiring him to be called, he came forward with an aspect of opposition, when I took out my watch, and exhibiting the case, asked him what it was, he said silver; I then shewed him the seal, with What is this? and he replied gold; next I took a sort of round rule out of a man's hand, and asked the voishna, What is this? to which he answered, wood. I lastly inquired, What is Juggernaut? at this a number of the people laughed, and he laughed too.

Not long since, I had a very animated conversation with a Bengalee man, who I soon found spoke English pretty well. He had previously fallen in with Bro. Peggs, and he told both of us, that he had read

the Scriptures, and thought Christianity would be very good if it were not for the ceremonies of baptism and the Lord's supper. He objects that their worship is ceremonious, and ours so far resembles it. During the day my pundit wanted me to intercede with the Collector to get one of his relations a place in an idol's temple!!!

On the 18th, one man at a god-hut wanted to dispute, but we could not understand one another well enough. Another said he would come to my house if I would give him any thing; and on my refusing to do any thing but shew him the way to heaven, he said he would not come. The people are great worshippers of mammon, so much so, that when any body comes to talk with us, though we pay him every attention, we suspect that their motives are secular. They have got a notion that we are the spiritual guides of the gentlemen in office, and that we must needs have great influence with them: and this supposed influence a number want us to exert in their favour.

Several boys were anxious for tracts, and to a few who could read pretty well, I gave some; but it is a rule with me, never to give a book unless I have reason to think the person reads well enough to understand it.

12.—Lord's-day, a man who had heard me several times came home with me to see family worship. After this time I was kept at home about a fortnight, being first seized with a pleurisy, and when recovering of that, a long continued pain in my face produced a fever, which considerably weakened me.

26.—Set out again amongst the people; addressed a few in the Bazaar, and talked with two who came to the house.

On the 27th, one man heard me repeat my address twice, and when I concluded, said, pensively, "Very well, sir." It is pretty manifest, that several of them will be inclined to dispute when we can understand them.

JUNE 4.—I went to a village, and saw before I got home again, as many as twelve human skulls. On the dry bed of the river I saw many human bones, and two almost entire skeletons.

5.—In the morning I had many hearers and liberty in addressing them. One man inquired about the money connected with believing. I replied, that he would soon die, and if he went to hell his money would be of no use to him. I think he seemed to feel it.

7.—I went to the town in the morning, and was very uncomfortable in attempting to deliver a new address. I was very depressed, and unfit for every thing during the day. At night I was not out.

11.—I was out twice,—better in health,—had many hearers at night, and felt liberty in mixing, as it suited my purpose, two precomposed addresses together, and adding some extemporaneous matter. Appearances are little in our favour, and I felt some discouragement to-day from our Pundit inquiring, who regarded us; and assuring me that we should labour in vain. But happily for us, he is not a prophet, and I hope he may live to speak in a lower tone.

16.—Gave two tracts (Bengalee) to pilgrims going to Poore, and was advised by a barber, who speaks some English, to visit that place, where he said there were ten lacks* of people; and what, I said, did they go for? he replied, to see Juggernaut and a piece of wood.

17.—In the evening I was desirous of arresting the attention of five or six men, who looked like Bramhuns, but they would not stop. However, I was soon surrounded by many people, and found them unusually inquisitive. Some said that we were God conformably to their own notions. But I replied that God was holy, and we were sinners. They asked about our way of worship, and I attempted to make them acquainted with the mediation of Christ. The manner of Christ's appearance was inquired about, and they were told that he appeared as a man: this is a question that has been asked several times. This day I called at the school twice.

21.—Was a great day at Poore, (the town in which Juggernaut's temple stands,) the morning was rainy, but in the evening we went to see the day celebrated at home: and the poor people seemed to play at worshipping the idol. Several rough made cars were to be seen about the town, one in particular would have disgraced the taste and skill of half a dozen English children; it was a mere compound of sticks and dirty

rags. There was a deal of noise about the largest, into which I saw the image placed. At this place I managed to give away two or three tracts; and going to another car where the people were still, I had the opportunity of addressing a considerable number. After this I was invited by a man who knew me, to visit his sick brother. I did so, and found the poor man apparently hastening to the grave with a consumption; I felt myself incapable of doing any thing for him, except giving him a rupee, and directing his attention to the Saviour. I was told that he died a few days afterwards.

23.—Lord's-day morning went out, found the children at school, and dismissed them, with directions not to come on a Sunday any more. Preached in English at night.

24.—Out in the morning; unwell all day. Saw an old priest at an idol hut offer milk and fruit to the different images very devoutly. After which he bowed himself before the door many times in the following manner: first he kneeled down on one knee, then bent his body so as for his mouth nearly to touch the ground; then he knelt on the other knee and repeated the same act: this he repeated perhaps twelve times. Afterwards he went into the contemptible hut, (temple I will not say,) and began to read some old paper aloud, but was interrupted by a quarrel between himself and some of his companions. When I passed the place earlier in the morning, he was dancing with a soldier's hat on, and I think a sword in his hand, before his paltry car of Juggernaut.

28.—Out in the evening; spoke to a few people, and inquired about the education of females. Mr. Baptist engaged to seek for information on the subject.

29.—Gave away ten or twelve tracts amongst the Bengalee returning pilgrims; never got rid of so many at one time before: out again at night.

30.—Lord's day, preached in English in the morning: was amongst the natives at night.

JULY 4 & 5.—Out in the mornings; nights rainy. The former of these days I was engaged by three different persons talking about money. I think a great part of them are less devoted to every other idol than to this. The latter morning was spent among the pilgrims.

6.—A rainy morning; many people at night. As I was going home, a number ran after me for tracts, so that I was even obliged to stop, and have a second audience.

16.—Out at night, and besides address-

* A lack is 100,000.

ing a group; had some interesting private conversation with one individual.

17.—In the morning, a young man, the very picture of insolence, who had once before given me some trouble, came up and wished to see a tract; so I handed him one, and lowered him a little by stopping him when he mis-called words, and expressing my surprise when he did not know them, however I gave him the tract, and we parted on good terms. I have had a few visitors which have not been noticed, and amongst others, two very intelligent youths have called on us both, but we fear their motives are only mercenary. Our Pundit is said to have circulated reports tending to injure the school, and we arranged measures after preaching to-night for searching the matter out. 18 & 19 two completely rainy days.

The precedings extracts have been solely from Mr. Bampton's journal; those that follow being partly from Mr. Peggs's, the names of the writers will be introduced.

BAMPTON.—JULY 26.—Went out of the town a way I had never been before: thought it the pleasantest prospect about Cuttack. On one side of the road is the river, and on the other a great number of fine trees. The trees and verdure look well beyond the river, and one way the view is enlivened with the distant appearance of the hills. In addition to all these recommendations, I found reason to think that it would be a good place for meeting with the people, as many go in the morning to bathe in the river. This day I insisted upon Christianity being divine from the holiness of it, and tried to shew the contrary with respect to their religion. Some of them objected that I had seen but little of their shasters. I then shewed them a little of my pencil case, but they saw enough to pronounce it silver, and I believe they have sense enough to make the application.

28.—Lord's-day, preached in English in the morning, and was among the people at night. Contended with one of my hearers about one God; they will admit God to be nerakar, or invisible: and I tried to press the conclusion, that as Juggernaut is visible, he is not God.

29.—In the morning a man, respectable in his appearance, told me that he wanted food. I considered this as mere opposition, offered him employment with labourers' wages, i. e. about threepence a day, if he would work, but my offer was treated with sovereign contempt, and he soon walked off. At night we had more talk about a second school, and offered a teacher

six rupees a month, if he could get and keep fourteen boys and six girls, with a promise of eight rupees a month when he raised the number of girls to twelve.

PEGGS.—JULY 26.—Lord's-day. This afternoon commenced the practice of addressing the poor beggars who come for relief; having fixed four o'clock for the time of their coming. Some truly miserable objects appear entirely dependent on the scanty pittance obtained from the humane. Spoke for nearly twenty minutes from John iii. 16, my first sermon in Orea. In the evening paid a visit to one of the soldiers who can talk English, and was pleased to see several at meeting. Enjoyed liberty from 2 Cor. v. 18—21, and at the close, read the specimen of Welch preaching from the Repository No. 54. Oh! that some may become sensible of their state and receive salvation through Christ.

AUGUST 1.—Had a long conversation with a goldsmith in his shop: several people present. A talkative Rajpoot was silenced by mentioning the 6th commandment; and the Goldsmith admiring a picture of Krishna, was much confounded by inquiring how many women he had. Feel greatly encouraged in the language compared with past weeks: Bless the Lord, who "looseth my bonds."

2.—Going to see about the school-room in the Telinga Bazar, I was so struck with the thundering noise of the Poojah* at an adjacent temple of Seeta Ram, that I determined to go and be an eye witness of it. The noise had something commanding, but the prostration of the worshippers was very affecting. Desiring to speak, one of the Brahmuns ordered the noise to cease, and pointing to a stone, I sat down and spoke as fully of the occasion of my coming from England as I could. With much eagerness the people received the tracts I had to distribute, and not having sufficient, I intimated I would come again the next evening. When shall idolatrous worship in eternal silence give place to the true worship of God.

5.—The Viragee, called to whom I spoke some time. Though very indecent the previous evening, he came (probably on account of my remark of it,) with a good cloth on him. This afternoon, through the Pundit's recommendation, eight or ten persons from his native place called upon me. I sent for Br. B., and we endeavoured to explain to them our message. We gave them the large Orea Pamphlet or Poem, and they promised to call frequently.

BAMPTON.—8.—Spent the evening in

* Worship.

visiting Bro. P. and two other persons. I was pleased with the disposition of one to talk about the Bible. The other informed me, that a native had been to the office in which he is employed, and wished to know particularly why we established schools, for he viewed the measure with suspicion. Our friend replied that it was a mere charitable attempt to furnish those with learning who would not otherwise obtain it, and the inquirer seemed satisfied.

PEGGS.—17.—Mournful day. About a quarter before nine o'clock this morning, we saw our dear little Fanny close her mortal course.—How short thy mission to the heathen—but surely not in vain! When we found she was gone, we went into our own room, (she expired on the sofa in the hall,) and with many tears commended ourselves to our heavenly Father, praying that this afflictive Providence might be overruled for good. Bro. B. was very helpful in making arrangements for the funeral. The Collector, when he sent the key of the burying-ground, begged to express his sincere regret for the occasion which required it.

Abraham brought three or four from a distance, to whom after he had talked much, I spoke, and gave away a gospel. Matthew Henry says, "Weeping must not hinder sowing."

18.—Lord's day. Between six and seven this morning, we left the house with the corpse of our little dear, for its interment in the English burying-ground. It is a retired shady gloomy spot, surrounded with a wall near the Mahanuddy River. Four Christian soldiers of the band carried the coffin, with bandages as in England, and some of our Portuguese friends attended from the sympathy they felt for us. Bro. B. spoke with much affection, and with many tears. Affecting scene, thus to see "the desire of our eyes taken away with a stroke," and amidst strangers and idolaters too; but as we used to sing when nursing her,—

"Good when he gives, supremely good,
Nor less when he denies;
E'en crosses from his gracious hands
Are blessings in disguise!"

Bro. B. delivered a very good discourse from "To die is gain." But one hymn was sung, 22, Br. Jarron's Supplement.

By the request of a military gentlemen here, we introduced the subject of the Bible Society, and found some disposed to aid it. Something has been done at Poo-ree. In the afternoon had an interesting opportunity of addressing some natives from a distance, and some of the palque bearers. Visited a young man who understands English, that appears to be in a

consumption. Bro. B. spoke again in the evening from, "Full of grace." John i. 14.

20.—To-day, to our indescribable joy, we received a parcel from England, favoured by Mr. Measures, of Holbeach. It contained a parcel for Br. B. with several reports, &c.; and for us eight letters, 1st No. of Repository, &c. Blessed be God for this relief to our minds, under our bereavement. Went out in the evening to a school-room in the military bazar, found an image of Gonesh in it, and stopped some time talking and disputing with the people.

21.—Visited the schools this morning. In the Teling Bazar, found some remains of idolatrous worship, which I told the boys to throw away. Found something of a similar nature in the other school, which I got removed:—Oh! for "the spirit of judgment and of burning."

24.—Heard, while sitting in the study, an unusual noise of Poojah, and directing my way to it, found a number of persons conveying an image of Gonesh to cast it into the river. I determined to see the close of this kind of worship. The idol was carried in a rude kind of car by boys, and being taken into the river a considerable way, was thrown into the stream: the men who did this, dipped themselves, and then came to shore. The idols thus thrown away, are made for the occasion of the festival. Going to a little rising ground, I obtained the attention of most of the people. A man with a trumpet, whom I had seen before, knew me, and to him and another person I chiefly addressed myself. After much talk, the former acknowledged the pooja was nothing.—Taking advantage of this, I pressed it home, and adding a few fundamental truths, dismissed the people. I saw another similar procession as I was returning.

27.—To-day I have had a serious attack of ague and fever. In the evening, Bro. B. judged it expedient to bleed me; he did so, and though a small quantity of blood was obtained, it effectually checked the fever. Being incapable of praying, I prevailed on my dear wife to pray, which she did with much fervency, though with difficulty on account of her sorrow at my situation. The similarity of the attack to that which had taken away our dear little one, made it the more alarming.—Blessed be God for all his mercies.—"With him are the issues from death."

29.—Improving in health:—A brahmin called about his school, which is to commence under our care next month. The idol of Gonesh is taken away, and he promised to remove an image of Mahadev in the form of a buffalo, which was placed at the top. This he said was taken down

once a year, and worshipped one day, but as we would not commence the school till it was taken away, he complied with our wish. May idolatry disappear before education and the light of the gospel.

30.—Saw a poor Sunyasee, and called him into the study. He comes about 30 miles from Benares, and has been to Pooree. He has a roll, in which is a picture of Juggernaut, hanging to his neck; his cloth is red, and almost destitute of covering. Abraham has talked much with him, and he promises to stop a few days and learn about Christianity.

DAMPTON.—AUG. 20.—After speaking at night to a number of persons, a palanquin stopped near me, containing apparently a native of consequence, for he had about his person, I think, six men, with drawn swords. I was told that he was a Zemindar, and as I seemed to have arrested his attention, I went up to him, and tried to converse with him. He said he was a Mussulman, but I found that he could read the ooriya; but he was not disposed to receive a gospel, and was remarkable for his apparent levity. Called afterwards on a young man, who has often heard us, and is ill; he does not seem to know much, but I hoped that he felt engaged when I prayed with him.

THURSDAY 29.—Most of the evenings have been rainy. The other night when I had nearly done speaking to a large company of people, an idolatrous procession of Gonesh came on the road, with much noise, and great exertions were made to push the croud away, so that I might have a clear view of the image, which is that of a man with the head of an elephant. I was in a tolerable frame, felt considerably, and spoke vehemently; no disposition to dispute what I said was manifested, and after I had said a little, I turned my back to the idol, and resolutely kept my relative position till the hearers of the image thought proper to move on. Have visited the schools to night: one of the masters seems very remiss; his situation was obtained for him by a relative, who feels a sort of responsibility, and I ordered his attendance at one of our houses to-morrow, that we may have the opportunity of trying what alteration can be effected by talking to him.

PEGGS.—SEPT. 2.—Eight persons from a distance of twelve koos (about 20 miles,) came, to whom I spoke with much liberty, and gave tracts and a gospel.—Thus God sends to me when I get out. Commenced our school in the Military Bazar, the first fruit of which is the removal of an idol from the school-room, a small kind of chapel of the adjacent temple of Mahadev (Seeb.)

8.—Went to see a school which a goldsmith owns, in which his two sons are taught, and who is willing to be half of the expence, if we engage the man as one of our schoolmasters. Passed two temples in our way, at one of which a man sat, of whom I asked to see the idol. Receiving no answer, I said, "Booba Debta, booba Brahmun!" Dumb idol! Dumb Brahmun! The goldsmith and his friend smiled.

Caught in the rain as I returned, I took shelter under the eaves of an old thatched building, which I found to be a temple of Honooman (the monkey.) One woman expressed her surprise on being able to understand me, and I felt gratified to be able to speak a little about Christ, in an intelligible manner, to these benighted souls.

7.—Commenced an evening school for adults on Br. B.'s compound.* The idea was suggested by a coolie, or common labourer, wishing to learn to read.

8.—Lord's-day. Spoke in the morning from Ecc. vii. 29.—Too indisposed to go out. Walking in the garden, my dear wife suggested the idea of conducting family worship in Oorea, which we determined to commence the next day.

9.—Was enabled to go through the exercise pretty well. Began to read the gospel of John. An European gentleman dined with us, and related a curious circumstance that occurred near him lately. A Mussulman, by driving some sheep into a pagoda, on account of a shower of rain, so polluted it in the eyes of the Hindoos, that he was forced to give some money to purchase a sacrifice, the blood of which, with other ceremonies, were considered as effectual to purify the image.

11.—Rode to Jebrah Ghaut, (the place where we landed,) and addressed three groups of people. Under a large tree, is a demolished image of Gonesh, and parts of two or three other idols; setting my foot upon one of them, a little boy seemed to express his disapprobation, by saying, "Juta," or shoe. Oh, when shall children here be "trained up in the nurture and admonition of the Lord."

12.—Heard from Seranpore.—Br. Ward, in a letter, says, "Oh, my dear brethren, pray for us: let us pray for one another—our salvation is near—the prize is in view. Harle's last words were—"All is well." Krishnoo said, 'Happy, happy.' "Let us leave success, as it respects our private interest, and let us live for Christ; and live as doing his work, or as doers of his work: making our happiness to arise out of pleasing him. Oh! to be looking for, and

* The ground about the house.

hastening to, (running towards it as a prize,) the coming of the day of the Lord." Good attendance in the schools to-day ; about sixty, without the adults. Gave a man a Gospel, and wrote our names in it in Orea sitting upon the pony. Saw a man worshipping a book ; addressed several persons near the place.

14.—Eighteen persons called to-day. I was much pleased to see ten men, (from a considerable distance,) seated in the study, hearing the word of Christ. I gave them two tracts, two gospels, and an epistle to the Romans.

Sent to the gentlemen of the station, (at the request of our Serampore friends,) the ninth report of the Benevolent Institution, and received two handsome subscriptions immediately.

15.—Lord's-day. Several strangers at family worship this morning. After stopping a little while, they very improperly interrupted the worship by leaving the room, saying, they had their swan, or bathing to attend to. How little idea these people possess of the nature of God's worship.

In the afternoon had an interesting conversation with a native. Spoke to the beggars in the evening, but do not feel that interest in speaking to them as to others, either on account of their inattention, or the motives that induce their attendance : this is improper. All souls are valuable, and all opportunities of seeking their good is important.

17.—By means of our friend, Mr. Baptist, examined and approved of a person as teacher for a Hindostanee school on the Compound. My dear wife intends to study the language, and devote her attention to the school.

20.—My dear Mrs. P. walked with us to the village where we landed. Many gazed, and the number of children attracted was great. A pretty little girl was, with great difficulty, induced to take a pice. Offered a gospel to a person who expressed a wish to have it, but while writing my name in it, he repented, commenced walking round a sacred plant on an elevation of clay near, repeating something and actually knocking his forehead against the ground ; thus some are afraid of the means of knowledge. Returning, spoke to six or seven more, and gave a tract which was readily received.

21.—Two boys in one of the schools complained that the gospel which they read contained nothing about Juggernaut. I waded the matter, told them the book would give much knowledge, and made the eldest a small present for his proficiency.

To-day a man who has called several times, said he wished to be a disciple of Christ. The declaration produced a feeling unknown but to a missionary. I called him in and talked to him of Christ's death and its fruits ; baptism ; the Lord's Supper ; that all Christians were of the same cast, &c. He said he would read the gospel again, and bring another person, who had the same thought as himself.

26.—A Bengalee who talks a little English, called to give Mrs. P. some instruction in Nagree : I endeavoured to give him a general view of Christianity. Gave him a Bengalee Testament from the Calcutta Bible Society. Rode with a gentleman this evening on an elephant, and saw the Mousulman procession in honour of Housan and Housaine, two famous brothers. Various spiral figures of 15 or 20 feet high were carried upon men's shoulders, accompanied by great numbers of people ; and many guns firing. The infatuation of the people, especially in the frequency and violence with which they smote their breasts in their pretended lamentations was truly affecting.

27.—Breakfasted with a friend, and from his compound we all had a good view of the multitudes assembled to cast all their various devices into the Mahanuddy, and thus to terminate this foolish semi-idolatrous ceremony. When I returned, twelve or fourteen persons came for books, some were exceedingly unruly ; others so much disposed to worship a little image of Juggernaut, lately given me by the Collector, that I put it out of the study (stupid creatures !) a few, however, stopped, with whom I conversed and prayed.—One man said he had had a gospel twenty-two days, that for twelve he had left his poojah, swan, and idols, and that he wished to be a Christian. I explained to him the nature of Christianity, and desired him to come again to-morrow. I fear poverty has some influence on these professions ; surely all will not fail. Found few at the schools ; how dissipating these antichristian festivals !

28.—Received the first subscription in India to our Society. Mr. Charles returned the fourth Report with a donation of 10 rupees, stating his purpose to give 24 annually. Saw the Cooley worship my figure of Juggernaut that was in a back room. I know not what to do with it, so great is the reverence of this benighted people to any representation of that ugly idol.

The pundit went for some water, but came away without it, as the gardener being at his dinner must not rise till he has finished, unless he will go without a part of it. I ridiculed the absurdity of

his shasters, as opposed to reason and general happiness.

BAMPTON.—SEPT. 2.—This morning a native doctor called; he professed some acquaintance with our friends at Serampore, but when his name was asked, he refused to give it. He, however, professed a contempt of idols, and a dependence upon Jesus Christ. In addition to this, he trampled upon the picture of Juggernaut, which I never saw a Hindoo willing to do before. Having much reason to think him a hypocrite, I asked him if he would trample on the picture before a Hindoo, to which he replied, yes: but it was manifest that he felt himself in awkward circumstances. However I called a servant before whom he repeated the impious act, which was indeed imitated by the servant; on his urging that it was but paper, thus he saved his conscience, or perhaps I should rather have said, his credit. He begged a Hindoostanee testament, and I gave it him, supposing that it would probably get into the hands of some one who would value it. He wanted, however, to beg some tea in addition, but this was refused him, and he has not for a fortnight repeated his visit.

4.—Much engaged, the last day or two with calls; several from a distance.

I had a pretty comfortable interview with people, but to-night I gave a man a gospel with a solemn charge to use it, as he would have to account for it at last.

5.—Numerous calls again, and some applications from people who want to be employed by us as schoolmasters, at their own distant residences, but they are always told that we cannot engage them because we cannot superintend them.

6.—Visited all the schools, and examined who could read in one of them, and spoke to a number of people.

13.—Going out at night, met five stranger Bramhuns in the yard, and spent some time with them. They took books and freely ridiculed their gods; their visit shortened my journey, but I had an opportunity of doing a little from home.

15.—Lord's-day in the morning I was visited by five men, some of whom a servant told me were Zemindars. In the afternoon an intelligent man called, who appeared to have read our books with some attention, as he was acquainted with their contents. In the Bazar in the evening a man started it as a difficulty, that we called Christ the son of God, though we maintain that God is an invisible spirit. He also inquired about the place where Jesus Christ lived.

17.—Visited the schools. At this visit I put John's gospel into the hands of three boys in one of the schools, with a mixture

of hope and fear, as it was treading upon untried ground, but happily the books have been used now four or five days, and I have not heard of any bad consequence likely to result. In the last school, I had, at the master's request, to contradict a report similar to one circulated about another school some time ago, (viz.) that we should take the children away to Calcutta. I said the report was mutya O augean, i.e. false and ignorant, and the declaration seemed to satisfy both the children and bystanders. This evening I engaged in a conversation which has been already mentioned in a letter to Bro. Smith, of Nottingham, and when I got home, those composing the adult school expressed a wish for some fruit and flowers, to make a sort of sacrifice connected with the school, but I told them that God was a spirit, and did not want what they were desirous of offering. That he gave me every thing, and wanted nothing of mine but my heart, and he wanted theirs also.

19.—Unwell. Did nothing from home but visit one of our hearers, who seems anxious to get a chapel.

20.—I saw the schools at night. Gospels produce no visible alarm. I heard the children to whom I gave them read a verse each. I was weak, but spoke a little after leaving the schools. The people were very anxious for books. The master of the last school I visited, told me that the people in the neighbourhood, gave the children galle, galle, i.e. abuse; and as I was about telling him how to act, two men who stood by, thought they should help me out by saying, that the children must give them galle, galle, in return. I, on the contrary, told him to keep the children in the school, and let nothing be said to the abusive people, and it was probable they would then soon walk off; advice which seemed to meet the approbation of those who heard it.

26.—After addressing some people, I was asked what Juggernaut was, whether he was God. I replied, that if he could not see, hear, nor speak, he was not God; and if he would let me see him walk, I would worship him. I was also asked how we could worship an invisible God, I replied by shutting my eyes and talking to them.

PEGGS.—OCT. 1.—Commenced the monthly examination of the children at each other's bungalows. Great fears were entertained by the natives that we should give the children food, or take them to Calcutta, or in some way make Christians of them. About fifty were present and several gospels were introduced into the schools.

3.—Saw with pleasure twenty natives

in my study to whom I endeavoured to speak of the true Aubantar, or Incarnation. May the word not "return void."

13.—Lord's-day. Two natives at family worship; interested me much by their inquiries and attention. Addressed the beggars from the parable of the prodigal son, and afterwards spoke from it in English. Congregation rather more encouraging.

14.—Commenced a Hindoostanee school, upon the compound, by which means it may be constantly under our eye. A number of natives called this afternoon, to whom I spoke until I felt my strength exhausted. To endeavour to convince them of their folly in worshipping idols, I brought out my image of Juggernaut; but such was the reverence shewn to it, that I threw it down upon the floor and argued with them the propriety of despising idols. The Lord open their hearts.

29.—Went to Jebra Ghaut, and took a man with me who is an inquirer. Spoke to some natives who had just crossed the river. One man asked me a question which I could not understand till I got home, when I found it was, Why after eating and walking a person became hungry? Such captious questions shew the state of mind of many of the heathen.

31.—Took another direction into the town, and was grieved to see three or four small temples very near each other. One was for the worship of the shasters. Spoke to a number of people, and prayed, to give them some idea of true worship. Returning saw a man prostrate himself before the door of a temple, and stopped to speak to him and others who assembled.

BAMPTON.—OCT. 2.—The man who teaches our evening school, wants employment on days too, and this evening he received encouragement to hope that he may be employed if he can get twenty girls. We are frequently visited by men who have schools, and wish us to adopt them, because they expect that we should give more than they can get by pay scholars. I have lately sounded two or three of them on the subject, of giving them a small allowance, on condition of their teaching their own children to read the scriptures; there is some reason to hope that this may succeed. One man actually requested a gospel that I might hear the children read in it the first time I went to his school.

3.—Yesterday an ignorant Brahmun came introduced by one of his friends, and stated that he wanted a little learning. I readily directed him to one of our schools; but I was told that he had another request to make, that was, two pice, or about a penny a day to find him food. After consulting Bro. Peggs, it was agreed that he

should have it for a while; he attended and was then found by our pundit, to whom it seems he is by marriage related. The Pundit not only thinks it beneath braminical dignity to be taught by a soodra, but also urges, that the master is not competent to teach him the language with propriety, and he offers to teach him gratis if we will allow him what we promised at the school. Bro. P. has objections, and the matter is undecided.

8.—A man called who professed the utmost contempt of idols, and a regard to Jesus Christ. I cautioned him against saying what he did not think and feel, telling him that time would prove whether he was sincere or not, and that if he were he would unite with us, when all his connexions would despise him; he laughed heartily at my account of the treatment he would meet with. But, alas! his motive appeared before he went away; he wanted to marry his daughter, and he wanted me to help him to bear the expense. Unwell to-night and not out.

25.—Saw the last of Rabono, of which I have given an account to some friend in England by letter. Saw too, the same evening, a poor deluded devotee who had held up one of his hands until it was quite fixed perpendicularly from his shoulder; his hand was closed with the thumb between two fingers, and all the nails about two inches long: the sight was really shocking. Bro. Peggs and I afterwards by moonlight, went to see a procession of Doorga's on its way to the river, where we witnessed indecencies which must not be described. Indecency more indecent than I suppose the most licentious in England would think possible. It would be indeed a shame to speak of what is done by them in public. Who can wonder at Hindoo depravity?

26.—I always talk to, and relieve thirty or forty beggars every Saturday, most of them, particularly the lepers, very pitiable objects; sometimes mere religious beggars present themselves, but if they seem able to work, I never give them any thing. To day I had nine of this sort. At night I met a fine boy ten years old, who had spent three months in coming from Nepaul, without any relatives, to see Juggernaut. As he and I understood one another very imperfectly, I took him to Mrs. Peggs's that he might be talked to by his servant Abraham. Abraham was not at home, and the poor boy did not like for me to leave him, he seemed afraid of being in some way entrapped; he seemed an interesting youth, and he told me the circumstances of his friends were respectable.

27.—Understanding that Mr. Rennell was going out for some weeks, to a dis-

tance from Cuttack, I proposed his taking a few tracts and gospels to distribute, and he cheerfully consented. At night, I stopped near a house, out of which a boy came to beg a tract; as he read pretty well, I gave him one, on which he said to another boy,—“Doota!” What, said I, have you a book? And on his replying affirmatively, I asked to see it, and he, running into the house, brought out two copies of the tract I had just given him, so that he then had three. I exchanged the last for one of another sort, and advised him to give one of the others away, which I think he did whilst I stood there.

28.—I saw a man pay so much respect to Juggernaut's picture, which is printed on most of our tracts, that I tore it to pieces.

29.—A sharp boy came from one of our schools to intercede for a gospel, and I gave him reason to hope that he would receive one at the next examination.

PEGGS.—Nov. 1.—Second monthly examination of the children. Four schools were examined: attendance encouraging. We all paid a visit to our first old friend, Mr. Peach.

3.—Lord's-day. Enjoyed much liberty on the nature of faith, from “Hast thou faith?” Bro. B. administered the Lord's Supper. Going into the town, I saw half-a-dozen large monkeys, which one acknowledged they worshipped. Their agility in-leaping from place to place was surprising. I observed one with its cub, when jumping down from a wall, and then leaping upon a hut, with one leg carefully preserving its young from falling. The people smiled at their antics, but I was too much affected with the ignorance of these idolaters to do the same. Finding them noisy and captious, I left them. At another place, a person who spoke English, addressed me. He said, a gentleman some years since told him, that in 100 hundred years people would see, and he thought it was coming to pass.

4.—Returning from the Telinga school, I saw a number of persons coming from Pooree; several had the Maha presaud, or holy food: one had as much as he could carry in two large parcels by a bamboo on his shoulders. I prevailed upon a person of the company to go home with me, and gave him Matthew's gospel. At the Missionary Prayer Meeting read an interesting letter from the South-Sea Island. Oh! for the same spirit of grace in these idolatrous regions.

7.—Met an old man, and I suppose his wife, bringing the Maha presaud. I took the vessel, and looked at it; it appeared nothing but rice and spices in a liquid state; a man near took a little, and put

it to his mouth, attended with signs--- gave a tract to a young man, who appeared to be accompanying him. Much interested this evening with an account of the death of a female missionary in Ceylon. Read Doddridge's form of dedication to God, and devoted myself to him. Felt some refreshment. Oh, that my heart was enlarged!

13.—Finished reading to the servants the Memoir of Krishna, the first convert in Bengal, which Abraham interpreted. Gave a Doddridge's Rise, some tracts, and a gospel, to a Mr. T— from Point Palmiras. Mr. Baptist, in conversation, referring to the late theft of Juggernaut's ornaments by a Brahmun, said, that in the time of the Mahrattas, one of the precious stones that form his eyes was stolen. The Pundit acknowledged having heard of the circumstances: how great the stupidity of idolaters! Rode to Toolsapoor, and spoke to several persons apparently connected with the temple there. Coming out, I saw a Brahmun standing upon a throne, blowing a large shell, I suppose to call the people to poojah. To-day is the dewabe, or (as Br. B. humourously calls it,) All Saints' day. As all the gods the 330,000 are worshipped, thousands of lamps were lighted. Two of the Seapoys' huts near us caught fire, and were soon destroyed; providentially, there was no wind, or their foolish poojah might have been attended with serious consequences.

15.—The anniversary of our arrival at Serampore. Took tea at Br. B.'s, and enjoyed an affecting opportunity in prayer. I devoted myself to God, and desired to spend the next year, if spared, as if my last. I read Gen. chap. 32. O that, like Jacob, though now small, we might, in process of time, become numerous.

24.—Had a long conversation, by means of our Hindostanee school-master, with a Brahmun, in the presence of a number at Mahadev's temple, near the bungalow.— Brought a poor viragee boy home with me, who consented to stop a few days, and learn about the true religion.

26.—A poor countryman and a Hindoo Padre, a Seik, called. The former heard the word with much attention, and received a gospel. The other declared his contempt of idols, but was staggered at Christians eating meat. I endeavoured to reply to his scruples, and encouraged him to seek the knowledge of that atonement which he needed to enjoy God's favour.

BAMPTON.—Nov. 16.—I fell in with a man, who said Juggernaut threatened me by name. After hearing him, I told him that he and all around knew that what he said was false: Juggernaut could not threaten; but he persisted that the threaten-

ing was revealed to him in a dream. He was, as some of them are, very haughty and awkward. He afterwards came to my house, and said he wanted teaching, but I replied, he was too proud to learn. He denied being proud, but I had written down a word that he uttered in our former interview, for the purpose of ascertaining its meaning, and when I mentioned that, he came down immediately; he seemed afraid, and begged my pardon, to which I replied, that our religion taught us to forgive; that I should be glad to do him good, and would do him no harm. I thought a tear started in his eye. I preached the gospel to him, and dismissed him. About this time, the town was pretty generally illuminated, in commemoration of all the gods.

21.—About this time, the night school-master applied for my authority to keep out of the school a servant, whose cast was so low, that his pupils could not associate with him. I argued, that the youth in question was made by the same God, and of the same materials as other people. That he did the same work and received the same wages as some others to whom they made no objection: I said, it was like my saying I was an English gentleman and they poor Hindoos, so they must not be in the same room; that it was pride, and offensive to God. They seemed to give way, and then urged that they had not room enough for him. Finally, we did not urge this matter, for on inquiry, we found, that Ooriya was not the young man's native language. Looked at a plan for a chapel, for we want a place for English worship near those who commonly attend.

DEC. 22.—I wandered into a place I had never seen before, and found a very respectable native house. The owner was near, and also, perhaps, 20 or 30 other persons. On inquiry, I found that he was a Mussulman, and disposed to take greater liberties in talking about idols than several of the Mahomedans are. He knew some of our Prophets' names, asked a few questions about Jesus Christ, and assisted me in talking to the surrounding Hindoos. The same day, addressing my congregation of beggars, I began by saying, there were two sorts of people in the world, to which one replied, Sutyō, (true,) so I asked him who they were, and he was silent, but another, after a short pause, replied, "Hindoos and Mussulmans."—Another of them, in reply to a question, said, that pain was the result of not honouring God.

27.—Visited the schools twice, and spoke a little to the people two or three times: once, in a very abandoned part of

the town, and once within the confines of a temple, i. e. the yard or court. Going to the adult school in the evening, I was pleased as I waited at the door to hear a heathen master teaching heathen scholars to read in their own language.—"They have mouths, but they speak not; eyes have they, but they see not; ears, but they hear not," &c.

PEGGS.—DEC. 3.—Dismissed our old Telingar bazar school-master for non-attendance. In the afternoon, visited a Portuguese who was dangerously ill; talked to him, and prayed with him.—How cheerless the death-bed scene of these nominal Christians!

14.—A man called, who, like Alexander the coppersmith, has "greatly withstood our words." I got him to read the 9th chapter of the Acts, but he appeared determined to confound the name of Christ with that of Khrishnu. He cavilled much about the miraculous conception of Christ, and said, relative to Peter raising Dorcas, that if by praying I could raise a dead man, he would believe that Jesus Christ was the Son of God. A thought struck me this evening, at our first schools to give the children a little instruction, by questioning them about the name of the Creator, true Aubantar, &c. Gave two boys a reward for their replies.

19.—Felt my mind drawn out to take an excursion on the other side of the river. Being a pleasant day, I set off between three and four in the afternoon, and after riding through two pieces of water in the bed of the river, left the horse and took a boat, which brought me to the village opposite the fort named Chausapura. About 20 pilgrims were returning from Poore, and double that number were in a large boat going thither.—I found some difficulty in commanding attention to the word, every thing being so new; people frequently interrupting a discourse very abruptly. Gave a gospel and two or three tracts. An old Mussulman was very talkative and attentive, accompanying me to the river side.

20.—Nine men called to-day, to whom I declared the gospel. Saw a man whose hands and nose had been cut off by the Mahrattas for thieving.

21.—Went to Sekurpoor this evening. Have seen much of the Hindoo prejudices in the pundit this week. Being very hungry before dinner, I took some refreshment; he withdrew from the table when he saw the bread, and when I had done, was surprised that I did not wash my hands. Referring to my going over the river, he shewed his disapprobation, and said, that in more than 10 years one Hindoo would not do what we say.

Ireland.

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**GENERAL BAPTIST HOME
MISSIONARY SOCIETY.**

THE subjoined communications respecting the state of Ireland, and the efforts recently commenced to promote religion in that Country, will doubtless interest many of the Readers of this Miscellany.

The first statement is extracted from a letter of Mr. Scott's to the Secretary of the Home Missionary Society.

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“Cork, August, 1823.

“Could I have filled a sheet with good news I would have written sooner. Do not hastily draw the conclusion that you are about to be favoured with so great a treat; for “neither now am I able,” to give it. Of my arrival, &c. &c. you have heard. Perhaps an account of my proceedings, prospects, &c. will be to you most interesting. I would I were so near you as to hear you whisper, Yes. Yet, not my will, but “the will of the Lord be done.” Passage is a small village about six miles from Cork, a noted bathing place; here some of our members, during summer, hire lodgings. One of these, a Mr. A., a Deacon of the Church, would have me go with him to Passage, July 21st, to preach in the Methodist Chapel; we were well attended, the place (which will hold about 100 persons, being nearly full. I have preached there once since to a better congregation, and expect to have the use of the Chapel every Wednesday evening in future. If we cannot secure the Methodist Chapel, we shall have the ball-room.

“Sunday, July 27th, I ascended the pulpit of Marlborough St.

Cork. I looked round on a building in excellent condition; a very good gallery of two seats deep, extending along one side, and the two ends of the chapel, and capable of seating 100 persons; below, seats to hold 200 or more. In this place, with these good accommodations, and an entire stranger to preach, reckoning young and old, were assembled only 30 persons. In my circumstances, at such a sight, an angel might have wept. To refrain from tears was impossible. That, however, was neither the time nor the place to indulge feelings of this nature. — Summoning, therefore, all the self-possession I could muster, and praying for grace according to my day, I introduced the services of the morning, mingling, the former part of them especially, with tears, which could not be suppressed. After service, several cordially greeted the stranger, expressing their hope that he was come to raise the dead to life. A meeting of the members was held in the vestry, when it was determined that times of worship should in future be, on the Sunday at half-past eleven, and half-past five; and that a lecture should be delivered on the Tuesday evening. These, therefore, are our public services in Cork.

“I have established a meeting on Monday evenings, in a part of the city far from the chapel, where a few poor creatures meet me who know not what a bible is. Whether the preaching at Passage shall be attempted after the bathing season or not, is not yet determined. Our congregations have increased. On the Sunday morning, instead of thirty, which since the division has been the usual number, we have from 70 to 80, but as these come chiefly from the Methodists, we cannot call them

our congregation. It is pleasing however, to see them attend, and especially so, when it is remembered, that for years past, the whole of the congregation has been confined to the members and their immediate connections.

“The Friends here are very kind to me. At present, I have the good-will of all our own friends and that of Mr. K. and his friends, most of whom have been to hear me. In compliance with their invitations, I have visited most of them. Some of the Methodists too, have not forgotten to send the stranger an invitation where parties have been assembled. On some of these occasions, the holy influence of religion has seemed to warm every heart, and beam in every countenance, at such seasons. The Methodist preachers are quite friendly, as also Mr. Burnett, the Independent, who is a Scotchman, and remarkably clever. With His Holiness, or His Reverence the Bishop, or any of the Romish Priests, I have no sort of intercourse. With some of the lower order of Catholics I have endeavoured to converse, but their ideas of religion are so gross, their determination to adhere to the Priests so strong, and their fear of them so great, that to be of use to Papists seems almost hopeless. Their coming to hear us is almost out of the question. To listen to a Heretic is the greatest crime, and when known would be followed by a heavy punishment. To name only one instance:—A woman now living in Cork, and known to my Landlord, was obliged to walk four miles every day for seven years, and a part of that distance each day on her bare knees, for only standing within the porch of a Church to be out of the rain, and by that means hearing the sermon of a Protes-

tant Clergyman! Be astonished, O heavens!”

The awful state of Ireland alluded to in the conclusion of the above letter, forms the subject of the next communication, which is extracted from a letter of Mr. Scott's, to a friend in Leicestershire:— “*Cork, Aug. 26, 1823.*

“Religion here is chiefly Catholic. In this city are eight Catholic chapels, which are open every day. At seven o'clock the bells begin to ring for mass, which closes at eight; then they ring again for others to go to the same ceremony. Thus they proceed till one in the afternoon, performing mass every hour, and you would be surprised to see the crowds going and coming continually, a different congregation being collected every hour at eight different places six hours every day, that is, from seven in the morning till one in the afternoon. Nor are the chapels even then shut, but are left open till ten at night, that persons may go in and confess their sins, and sprinkle the holy water on themselves, and thus be cleansed from guilt contracted in the course of the day. One of their own people told me this was the object, and professed his belief in the efficacy of these things to cleanse him from common crimes. I suppose the chapels are never empty from the time they are opened in the morning till they are closed in the evening. The light at night in the chapels is only just enough to guide your way: you will easily imagine the gloom and solemnity that must strike a superstitious mind, on entering a place in his view so sacred, and in which he can see nothing distinctly, but can discover persons prostrate on the ground, or bowed on their knees at their devotions. Being in company with a Catholic one night, I went with him to

three chapels, in each of which he offered up a short prayer mentally, which they call confession. Their confession to the priest is a different thing, having respect to flagrant crimes. In the course of conversation with the man referred to, I found him extremely ignorant of divine truth, but well versed in the errors of Popery, and as firmly established in them as possible. I found him in a church-yard at a Catholic funeral. As a stranger, I began to ask questions, &c. and finding the man communicative, I walked with him more than two hours. The conversation was too long to be repeated, but I can assure you he seemed as anxious to convert me, as I could be to convert him. What he dwelt most on was, that Christ left all the power of his Church in the hands of St. Peter, who delivered it to others, they again to others down to this day ; but in an early age the Bishops quarrelled, and those who were heretics wrote what we call the New Testament. The Priests have power to forgive sins. The Virgin Mary is the Queen of Heaven ; she is the mother of Christ, and sure she has an influence over her Son ; and we should, therefore, pray to her to intercede with Jesus, that he may interest the favour of God for us. We should also pray to the blessed Saints and Angels, for all of them have power with God ; but after all, we must pass through purgatory, to be completely fitted for Heaven. A woman, with whom I conversed on the same subject, told much the same tale. When I offered to give her a New Testament, she said she must not read it, the Priests told her so, and she was sure they would not tell her wrong—why should they ? She never gave them any thing ; they had nothing from

Government as Protestants had ; she would be guided by them as long as she had a drop of blood. Sure said she, the Blessed Virgin is the good Queen of Heaven ; she gives me all I ask for. She expressed her belief, that my motives were good, but still persisted in her conviction, that the Priests would tell her the truth, and she would never leave them. I sincerely wish some more direct efforts were making for the conversion of these poor deluded creatures. You can have no idea how completely they are awed by the Priests, and in what abject slavery their minds are held."

After these painful statements, it is highly pleasing to be able to present some of a very different description, respecting the immediate scene of Mr. Scott's labours. In a letter to the Friend to whom the last statement was addressed, he writes under date of November 29th, 1823.

" I do not wish to present this situation in a light which it will not bear, but evident marks of improvement appear. Gradual increase of hearers both on Lord's-days, and Tuesday evenings. An increasing acquaintance with persons of real piety and information. The good-will of every Member of the Church, and the cordial attachment of some. A readiness to adopt new methods, &c. which I proposed, and above all, an increase of spiritual feeling, are among those things which I view as encouragements. One pleasing particular I would not omit. Calling a Church meeting the other day, I read Mr. Pike's letter at the end of the minutes, for the year 1822. It was highly approved, and about fourteen have formed themselves into a Class. We meet in the Vestry after the morning service ; we have met

twice. The first meeting was particularly impressive; both have been found highly beneficial. I know not how deep serious impressions may have been, but a seriousness has been observed in some of the young people, who a short time since when at Chapel, endeavoured who should afford most amusement. I trust that it will be the prayers of all my dear Friends in England, that the Lord would send prosperity."

The pleasing information furnished here, is more than confirmed by a letter to the Secretary, from a respectable Gentleman at Cork, dated December 4, from which the following extract is taken.

"Strangers to each other, but united with you, I trust, in the best of bonds, will you permit me in common with our Brethren of the Baptist Church, at Marlbro' Street, Cork, to offer you our warmest thanks and grateful feelings for the Christian friendship and zeal manifested, in providing for us such a minister as Mr. Scott. You will rejoice with us, that through his labours here, much good has been done; when he came over we were a remnant weak and small, exposed to divisions, and from local circumstances, left almost without hope. Through his instrumentality, however, obtained by your good-will, in which we doubt not, the influential direction of the Head of the Church was with you, we have happily experienced a singular revival.—Hearers have increased more than five-fold in the short period of his ministry, and serious thought has been awakened in the youthful minds of a numerous and fair progeny amongst us, who we hope will follow parental example as to the ordinance of Be-

lievers' Baptism. We have a well attended prayer-meeting on Sabbath morning, at which Mr. Scott presides, and introduces a short lecture, two public services follow. At noon there is an experience meeting, which we hope will be blessed to mutual edification; there is an openness and freedom of communication herein, that we trust will promote personal religion, and a desire to "bear each others' burdens, and so fulfil the law of Christ." We have also a sermon on Tuesday evening, when our vestry is filled, and new faces appear time after time, and it is humbly hoped that the plainness, affection, and zeal, with which the sacred word of truth is faithfully administered to us, has proved a blessing to many, by promoting vital Religion, and leading the hitherto thoughtless to think on their ways, and turn their feet into the way of peace.

"But Mr. Scott, who desires to be remembered to you Sir, and his other good friends, thinks of visiting your side of the water early in summer; how shall we manage without him? There is no person here to supply for him; are we presumptuous in hoping from the love already shown us, that we might obtain a hostage for his return? If such a favour might be vouchsafed, we would rejoice in a ——— coming to us in his absence."

SECOND APPEAL

To the Female Friends of the General Baptist Connection.

There may be a propriety in the Editors stating, that this appeal and the last are really what they profess to be—the production of a female friend.

Christian Friends,

PERMIT me to call your attention to a plan which I proposed to your notice in the Number for

June last. But, first, I wish to thank my brother Cœlebs for the very friendly manner in which he has noticed it. He has done his part well, having not only recommended the plan to others, but having, also, by his offer, set an example worthy of imitation. I must confess that I felt a little disappointed, that, till then, the subject was suffered to remain in silence. I hope I shall be pardoned when I say, that if our Ministers had in any measure attended to it at the Association, it might, perhaps, ere this, have attained pretty general consideration. But my object in addressing you now is, not to find fault with those whom I love and revere, but to submit to your attention an object which, though to some it appears to be attended with insurmountable difficulties, could be accomplished with ease if properly set about. I have heard various opinions respecting my projected plan, but the most prevalent is, that it is a good one, and that something considerable might be realized from it, but that it would necessarily require a great deal of trouble. Now I would simply ask, what good was ever done without some labour? The principal thing wanted here will be a hearty co-operation. It is true a few individuals in this case can do but little, but when we consider the extent of our connection, it would be uncharitable to suppose, that were our object fully known, we should not soon have the assistance of a sufficient number to render our exertions of considerable importance. We have upwards of eight thousand members in our Connection, the greater part of whom, it is most probable, are females. We may, therefore, I think, conclude, that there are of these, at least five thousand. Suppose only one in ten to come forwards to our help,

these would make five hundred; and if we calculate upon each devoting, upon an average, one hour in the week to her needle, and reckoning each hour's work to be worth one penny, this would produce upwards of one hundred pounds during the year, and it is a poor hour's work that is not worth threehalfpence. This is a low estimate, for we may, I think, calculate upon many, who are not members of our churches, being cheerfully willing to assist us. This amount would not be subject to any deduction for expences, as the profits on the sale of the articles thus made would no doubt be sufficient at least to pay the expences necessarily incurred in conducting the concern, or else how is it that persons are able to earn respectable livelihoods in this way?

At a very recent Missionary Meeting, held at Ilkiston, in Derbyshire, a bag was produced, which, on being opened, was found to contain upwards of a guinea in pence and halfpence. This was the product of pin-cushions, &c. made by a little Girl, apparently not more than eleven or twelve years of age. I wish we had such a little Girl in each of our Assosociations.

It is very common at our Missionary meetings, and in our Reports, to hear or read encomiums passed on the services of females. Now I should like to ask, what we have as yet done to merit such praises? I am sure we have done nothing compared with what we might have done. It is an easy thing to ask persons to become subscribers to our Missions, and then to receive their weekly pence; this any child might do. But in the plan we have in view, there would be requir-

ed a display of our abilities ; and those superior exertions of which we are capable would be called forth, and in the discharge of our interesting duties, we should feel a pleasure in emulating each other in the execution of our work. While some are trying how nicely they can work their caps, or tastefully cut out their frocks, others may endeavour to excel in the shape and neatness of their robes. But some one will be wanted to act as General Secretary, and I do not for a moment doubt, but that a female may be found among us, in every way qualified to fill this office. Honoured Matrons, with all deference allow me to say, that this scheme of action by no means precludes your aid. It is true, that much of that energy of mind and continued assiduity, so essential to the prosperity of my plan, cannot be expected from you, who have borne the heat and burden of the day ; but while you behold with sacred pleasure, your daughters coming forwards, influenced by pious zeal, to the exercise of those active powers, which are attendant on youth ; and your grand-daughters, who must be the future supporters of this cause, employing their infant hands in this work of benevolence. I am sure you will be constrained to unite your assistance ; and before your leaving the world, prepare another gem for the crown which is awaiting you above. But, methinks, I still hear the voice of doubt and discouragement. I well remember, at the ordination of Mr. Bampton, the eminent Missionary who then addressed us, said, that when he first went to India, every body told him he was going on a hopeless errand. Had he listened to these insinuations, many a sa-

ble Indian, who is now praising God above, would have left the world, unblest with the cheering hope which the Gospel inspires, and with the happy enjoyments which it procures.

“ O my beloved sisters ! We are bound by ten thousand obligations, to do all we can towards the promotion of the Redeemer’s kingdom in the world. Did he shed his blood for us, and can we do too much for him in return? Can any sacrifice be too great for such a friend? And let us be emulous, not content with merely getting into heaven, but anxious to obtain an elevated station there ; and when the Majestic Judge of heaven and earth shall pronounce the doom of every human being, may we be of that happy number to whom he shall say not merely, I was hungry and ye fed me, naked and ye clothed me, but also, (and what will be of far greater importance,) these were perishing for lack of knowledge, and ye fed them with the bread of life ; they were bowing to blocks of wood and stone, and ye taught them to worship the living and true God, come and inherit the kingdom prepared for you, from the foundation of the world. Happy as the daughters of Britain, the land pre-eminently favoured by heaven, may we properly estimate our privileges, and strive to evidence our gratitude. Let us emulate those Jewish females, who “ worked with their hands for the hangings of the tabernacle, and brought bracelets and ear-rings, and jewels of gold, for the service of the sanctuary ;” remembering the sentiment so artlessly expressed by a converted heathen woman, when dying, to a lady who was offering her some medicine, “ Jesu, Massa, will pay you for all. MARY.

“ Derby, Nov. 16.”

THE
GENERAL BAPTIST REPOSITORY

AND

Missionary Observer.

No. 26.

FEBRUARY 1, 1824.

VOL. III.

A SUMMARY OF THE
LABOURS & CHARACTER

OF

JOHN HOWARD,

THE PHILANTHROPIST.

(Continued from page 7.)

MR. HOWARD'S "State of Prisons," excited universal admiration. The critics and journalists were liberal in their praises of the purity of the motives that had induced, the unwearied perseverance that had accomplished, and the unassuming modesty that had recorded these unexampled labours of benevolence. But the greatest pleasure which the worthy author derived from this publication arose from the fact, that it roused the attention of the legislature of his country, and caused them to adopt immediate measures for correcting some of the abuses which he had exposed. The transports on board the hulks were the first who experienced the beneficial results; and various other plans of improvement were soon proposed. Mr. H. was frequently examined by committees of the house of commons, as well as by statesmen and judges. This animated him to further labours; and supplied him

VOL. III.

with adequate motives for exertion. In all his subsequent journeys, he steadily kept in view two leading objects. One was, to discover and, as far as his personal influence enabled him, to remedy the abuses that existed in the prisons, hospitals, &c. which he visited, as well as to relieve the wants of the wretched inmates by his liberality: the other to collect such information as might guide the legislature of his own or other countries, in its attempts to devise means for rendering these institutions efficient for the reformation of the individuals who were the objects of them and beneficial to society at large. In the former of these designs, he was frequently successful, and had the satisfaction to find, on his later visits, that alterations had been made that removed many of the evils of which he had formerly complained. In the latter object, he lived to see some progress made, and more has been effected since his death; but it remains for future ages to reap the full benefit of his labours.

Amongst other improvements projected by government, was the establishing of houses of correction on the plan of those he had

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so highly approved in Holland. To assist their design, he left his native land, in April, 1778, and proceeded to Amsterdam. Soon after his arrival in that city, he was thrown down on a heap of stones by a horse running against him; by which he was sorely bruised and confined to his room for six weeks. Before he was perfectly recovered, he commenced his travels through Holland, Flanders, Germany, Italy, Switzerland and France: diligently inquiring into the management of all the prisons of every description; but especially of those expressly intended for the reformation of the offenders. In his journey, he devoted considerable attention also to the hospitals in the cities through which he passed, and noticed their excellencies and defects. These humane institutions had not been wholly overlooked, during his former excursions; but they now became a regular object of his inquiries. He returned to England at the close of the year, after having travelled on the continent four thousand six hundred and thirty six miles.

In the following year, he resumed his visits to the prisons and hospitals of England, Wales, Scotland, and Ireland. Of the diligence and zeal with which he prosecuted his favourite objects, one instance will afford a sufficient specimen. May 5, 1779, he set out for the North of England, inspected the prisons, &c. in the principal towns of Lincolnshire, Yorkshire, Lancashire, Westmorland, Cumberland, Cheshire, and Gloucestershire, and returned home on the 19th of the same month; having travelled, nine hundred and fifty seven miles in fifteen days, or sixty miles a day on an average. The

results of his researches during the last two years, he published in the beginning of 1780, under the title of "Appendix to the State of the Prisons, &c. containing a further account of Foreign Prisons and Hospitals, with additional Remarks on the Prisons of this Country." This work contained a vast mass of important information, and was well received by the public; but our limits forbid us even to glance at its contents.

A bill received the royal assent June 30, 1779, for erecting two penitentiary houses in the vicinity of London, for the purpose of reclaiming petty offenders, and restoring them to habits of honest industry. In selecting persons for carrying this measure into effect, it was impossible to overlook the man who had taken such unprecedented methods to make himself acquainted with the subject, and Mr. H. was nominated the first commissioner for the purposes of the act. His intimate friend, Dr. Fothergill, and another gentleman were joined with him. Such, however, was his modesty, that for a long time, he declined the office; and such his disinterestedness, that, when he did accept it, he absolutely refused the salary attached to it. He applied, however, to the duties of this trust with his wonted alacrity, but an unhappy difference of opinion arising among the commissioners respecting the proper situation for the proposed erections, and Dr. Fothergill being removed by death, Mr. H. who found it an unprofitable waste of time, resigned the appointment Jan. 1781.

Being now at liberty to follow his own inclinations, he commenced another continental tour in the following May; in which,

besides visiting the prisons and hospitals in Holland and Germany, he penetrated into the inhospitable regions of the north, and explored the abodes of confinement and misery in Denmark, Sweden, Russia, Poland and Prussia. At Petersburg, he was attacked by a fit of the ague; but this did not induce him to relax his exertions. He set out for Moscow, in a very inclement season, through roads intolerably bad and very unsafe, and proceeding day and night, accomplished a journey of five hundred miles in less than five days; in the course of which, to use his own words, "he travelled his ague off." In Dec. he regained his native shores, and spent the Christmas with his son at Cardington. No sooner, however, had the youth returned to school, than he resumed his labours, and traversed the three kingdoms of Britain on his errands of mercy. In Ireland, where he arrived May, 1782, without neglecting his usual pursuits, his philanthropy embraced a new object. He had reason to suspect that great abuses existed in the management of the Protestant Charity-schools, supported by government in that oppressed country; and a general inspection of those useful institutions, which he immediately undertook, fully confirmed his suspicions. His interference effected a partial improvement in the application of the funds and the treatment of the children; but the root of the evil lay too deep even for his influence to remove. As he returned, he gave a singular proof of his humanity, intrepidity and patriotism. Above three hundred Dutch prisoners were confined in one building at Shrewsbury. Most of them were very poorly clothed; and a sub-

scription had been opened to supply them with the most necessary articles of apparel, especially with shoes and stockings, of which they were destitute. The commissary of the prison, who wished to force the unhappy men to enter into the British navy, had forbidden the necessaries purchased for them to be given to them. Things were in this state, when our traveller arrived in this town. He was soon made acquainted with the facts, and immediately repairing to the prison, ascertained the truth of the statement. He then waited on the treasurer of the subscription, and contributed ten guineas towards the fund; desiring that the shoes and stockings should be carried the next morning to the gates of the prison. This was accordingly done; and Mr. H. soon attended. As he had orders from the Transport Board for free admission into all their prisons, the commissary dared not oppose his proceedings. He boldly required all the prisoners to be assembled, and distributed the articles properly amongst them; telling them, at the same time, that if any of them should so far forget their duty as to fight against their own country, though under English colours, he would transmit their names to Holland; and, if taken, they would be certainly executed. Having given to each of the petty officers a small gratuity to see the clothing duly applied, he dismissed the assembly.

Mr. Howard had now explored every christian state in Europe, except Spain and Portugal, in the prosecution of his benevolent designs. To visit these countries, he left England Jan. 31, 1782. During this excursion, all the hospitals and all the prisons, ex-

cept those of the inquisition were thrown open to his inspection. The holy office admitted him very cautiously to the exterior of their cells of hopeless misery; but steadily refused to suffer him to see any of the prisoners. He informed the inquisitors that he would willingly submit to all the rigours of confinement for one month to gratify his curiosity; but on being told that none were ever liberated under three years, he reluctantly abandoned the enterprize. At Lisle, in France, he caught the fever from some prisoners whom he visited for the purpose of administering to their wants, and was for a few days in imminent danger of death. On his recovery, he continued his journey till June 25, 1783, when he finished a tour of three thousand three hundred miles. The remainder of the year, he spent in his benevolent pursuits in Ireland and Scotland, and towards the close of it, published the result of his late researches, in a new edition of his "State of Prisons" and the "Appendix."

This extraordinary man had now been ten years sedulously occupied in this singular scheme of mercy; in the course of which, according to a memorandum found in his pocket-book, he had travelled more than forty-two thousand miles at home and abroad, expended considerable property, and undergone much fatigue and many privations: yet at the close of this short record of his labours, he adds, with his characteristic modesty and piety, "To God alone be all the praise! I do not regret the loss of the many conveniences of life; but bless God who inclined my mind to such a scheme."

Mr. Howard now spent nearly two years at home in the enjoyment of his friends and superin-

tendance of his domestic affairs. He had, in a great measure, completed his plans with respect to prisons, hospitals and schools; but during his last continental tour, a new subject had engaged his active and benevolent mind. The plague had committed great ravages in the east of Europe; and, notwithstanding the precautions used to arrest its progress, had more than once threatened the nations of the west. Our philanthropist thought that too little care was taken against this dreadful disorder even in his native country; and he wished to rouse the attention of the public to this important subject, and to increase their knowledge of its nature, prevention and cure. With this view, he determined on another journey to examine the principal lazarettos* of Europe, in order to collect information on the most effectual means of "checking the progress of the devouring pestilence." He was fully aware of the danger of this enterprize; and refusing to permit even a servant to share it with him, he set out alone in Nov. 1785.

His first object was to visit the celebrated lazaretto at Marseilles; and the English secretary of state applied to the French government for its permission. That government, jealous of its Levant

* For the information of our younger readers, we observe, that *Lazarettos* are large public buildings or hospitals, erected in proper situations, in the vicinity of seaports which have communication with countries subject to the ravages of the plague. In these buildings, goods brought from places suspected of infection are deposited and thoroughly purified before they are allowed to be landed. Here also passengers coming from suspected countries, are detained, under strict inspection, during forty days, to ascertain their freedom from contagion, before they are suffered to go on shore. This detention is called the performing of quarantine.

trade, had never permitted a foreigner to enter this edifice, and peremptorily refused the application. Mr. H. was therefore informed that he must not think of entering France at all; as, if he did, he would be in danger of being shut up in the Bastille. This intrepid traveller, however, was determined to accomplish his object; and entered France, dressed in the height of the Parisian fashion, assumed the character of a travelling physician, and after many narrow escapes, succeeded to the utmost of his wishes. He not only fully inspected the lazarettos of Marseilles and Toulon, and obtained a plan of the former, but also visited most of the prisons and hospitals in that part of the kingdom. Having nothing further to detain him, he escaped from the unfriendly shores by sea, in the midst of a storm which his gold induced the master of a small vessel to encounter.

Pursuing his journey, he inspected the lazarettos of Genoa and Leghorn, in Italy. At Malta, he obtained considerable information on the subject of his inquiries. From Malta, he sailed direct for the regions of the pestilence and soon reached Smyrna. The Turks received him kindly; and in his character of physician, he gained ready access to their prisons and lazarettos. Hospitals, the Mahometans have none; but there were several in their dominions supported by christians, to which our countryman was cordially welcomed. He next proceeded to Constantinople; and having diligently prosecuted his researches in that city, thought of returning to England by land through Germany. But while contemplating on this project, it occurred to him that all his information respecting

the management of lazarettos, &c. had been derived from the report of others and might not therefore be accurate. To obviate this defect, he determined to subject himself to the performance of quarantine, that he might be minutely acquainted with its real character. He first visited the most celebrated pest-houses in Turkey, and then returned to Smyrna, where he knew the plague had lately raged with great violence, and had not yet wholly subsided. From that place, he sailed for Venice in a vessel that had a foul bill of health and therefore could not enter that port without previously performing quarantine. On this voyage, the ship was suddenly attacked by a Barbary privateer, and preserved from capture, chiefly through the cool and intrepid conduct of our philanthropist. It arrived in Venice in the beginning of Oct. 1786. The passengers and crew were immediately conducted to the lazaretto: where Mr. H. was lodged in a dirty room, full of vermin, and destitute of table, chair or bed. He instantly employed a person to cleanse it, but after two days labour, it continued as offensive as at first: and he was afflicted with a constant head-ach. In a few days, he was removed to another room not much superior to the former. At the expiration of a week, his guards making a favourable report of his health, he was accommodated with an apartment, consisting of four rooms, but without furniture, and as filthy and as unhealthy as the sick wards in the worst hospital. Having had the walls and floor washed repeatedly with hot water without any good effect, and finding his health rapidly declining, he determined to white-

wash his room, though it was strongly opposed by the prejudice of his keepers. He privately obtained some quick-lime and brushes, and with the assistance of his attendant, accomplished his purpose. This rendered his apartment sweet and healthy. He quickly recovered his appetite, and spent the remainder of his term comfortably; living wholly on bread and tea, which had long been his principal food. He was busily occupied in copying and translating the regulations of the institution, and collecting and arranging all the other information that he could procure. He forwarded a copy of the rules and a statement of facts to the British government, to assist them in digesting a law for the establishment of similar institutions on the shores of their country; a design of which he never lost sight in all his inquiries.

When his forty days were fully completed he left the lazaretto. He was indisposed with a remitting fever, and obliged to continue a week at Venice to recruit his strength. Directing his course towards home, he passed through Italy and Germany, and spent several days at Vienna in his usual occupations. Here he had a conference of two hours with the emperor of Germany, who valued himself on his plans for improving the prisons and hospitals in his dominions, on which he had spent vast sums. The monarch was therefore sensibly mortified when our honest countryman plainly pointed out numerous and great defects in his favorite institutions. He bore it with magnanimity; and told the English ambassador on the following day, that his visitor was without compliment or ceremony, but that he liked him the better

for it. Mr. H. had also the satisfaction of knowing that immediate orders were issued for remedying many of the abuses which he had mentioned to the emperor. The gracious reception that our traveller had received from the sovereign, made some of the courtiers anxious to pay their respects to him. Among others, the governor of Upper Austria and his consort, who were noted for vanity, waited on him. The governor, with an air of haughty condescension, inquired his opinion of the state of the prisons in his government. "The worst in all Germany," replied Mr. H. without hesitation, "particularly in the condition of the female prisoners; and I recommend it to your countess to visit them personally." "I!" exclaimed the lady, "I go to prisons!" and hurried precipitately down the stairs; the indignant monitor calling after her, in a loud voice, "Madam, remember you are a woman yourself, and must soon, like the most miserable female in a dungeon, inhabit but a small part of that earth from which you equally originated." From Vienna, Mr. H. hastened to England, where he arrived in Feb. 1787.

For some months after his return, he was exercised with a severe domestic affliction; but early in the spring, he resumed his visits to the abodes of vice and misery in England, Scotland and Ireland. In many instances, he perceived an improvement which must have been highly gratifying to his best feelings. But his principal design in this visit to Ireland was to make a report of the state of the charity schools, with a design to assist the parliament in an inquiry into that subject which was then projected.

For the same purpose, he again visited that country in the following year, and pursued his researches with diligence, impartiality and zeal; but it does not appear that any important benefit resulted from his disinterested exertions. In Feb. 1789, he laid before the public the information collected in his journeys of humanity, during the preceding three years, in a volume entitled "An Account of the principal Lazarettos in Europe, with various papers relative to the Plague," &c. This work is illustrated by twenty-two plates, most of them picturesque and highly finished views and plans of lazarettos and hospitals.

Domestic calamity, joined to a desire to render his account of the plague more complete, induced this indefatigable man to project another journey into those regions where this dreadful disorder rages with the greatest violence. It embraced the Turkish dominions in Europe, Asia, Egypt and Barbary, and was expected to employ three years. While he was preparing for this perilous undertaking, he appears to have nourished a strong persuasion that he should never return. When he took leave of his friends, his usual conclusion was, "We shall meet, I hope, again in heaven:" or, "The way to heaven from Egypt is as near as from London." He also settled all his private accounts, made his will, &c and in these parting transactions exhibited the same exactness, liberality and self possession as had marked all his former conduct. July 4, 1789, he left his beloved country, and passed through Holland, Germany, and Prussia into Russia: paying visits of inspection to the prisons and hospitals that lay on his route,

and spending several days at Petersburg and Moscow.

From Moscow, his intention was to proceed direct to Constantinople; but he changed his plan for the purpose of examining the condition of the sick soldiers in the Russian military hospitals; of which he had received a most affecting report. He therefore travelled through Russian Tartary, and visiting many of these wretched institutions found the report of their deplorable state fully confirmed. He was informed that no fewer than seventy thousand Russian recruits had perished in these miserable erections during the year; a report to which the negligence and cruelty exercised towards those unhappy men gave great probability.

In the close of the year, he reached Cherson, a considerable city, recently founded by Russia, near the borders of the Euxine sea. This being a principal military station promised him a fair opportunity of pursuing his researches; and he proposed to reside there for some time. The character of physician that he again assumed, and for which the minute attention that he had for a long period paid to the disorders of the poor in a great measure qualified him, not only gained him ready admittance into the abodes of poverty, but also procured him frequent solicitations from those of a higher class. Among others, he was pressed to visit a young lady labouring under a malignant fever. For some time he declined seeing her, alledging that he was a physician only to the poor; but at length he yielded to the entreaties of her friends. The last time he saw her was on the day previous to her death; when the smell sensibly affected him, and he was persuaded that

he had imbibed the contagion. In a few days, he was seized with a similar complaint, under which he suffered with great patience and resignation till the morning of Jan. 20. 1790, when he peaceably expired.

Though Mr. Howard died in a foreign country, at a vast distance from his native land, yet his character was highly revered by those amongst whom he was sojourning; and his remains were committed to the dust with every mark of respect, in a spot, within five miles of Cherson, chosen by himself a few days before his dissolution. A small brick pyramid was raised over his grave; which is still pointed out to the few travellers who penetrate to that distant and inhospitable region, by the grateful peasants, with an honest pride that their desert village has the honour of entombing the philanthropist of the world.

Having thus traced the public labours of this extraordinary man, we shall, in our next, conclude this notice of him, by a concise view of his no less exemplary character as a christian.

CHRISTIAN AND PASTORAL
FIDELITY,
AND ITS
GLORIOUS REWARD.

Outlines of a Charge delivered, July 2, 1822, to Mr. W. Hurley, at his Ordination, by Mr. J. JARRO.

I am sorry, my christian brethren, on my own account, on yours, and on the account of our dear brother who is this day set apart to the pastoral office, that the task of addressing him on the occasion, has devolved on me. But as this is the case, and

apologies are in general useless, I will proceed, according to my ability, to the performance of my part of the service.

The portion of scripture selected for the occasion, is this; Rev. ii. 10—"Be thou faithful unto death, and I will give thee a crown of life." These words were addressed by Christ to the angel, or, as it is generally supposed, minister or pastor of the church in Smyrna: and as they form a part of so important a charge, delivered by the great Head of the church himself, they are peculiarly proper for the present purpose, and demand our most serious attention.

In the text there is an *exhortation* and a *promise*; we shall consider each distinctly.

First, the *exhortation*: "Be thou faithful unto death:" which includes the duty recommended, *faithfulness*; and the period to which this faithfulness is to be exercised—*till death*.

I. The duty which is required; *be thou faithful*. The import of the term faithfulness is sufficiently evident. A person is faithful when he is true to the trust reposed in him; when he is punctual in the discharge of the duties devolving on him; when in his promises and engagements he is free from deceit, falsehood and negligence. This, then, my dear brother, is the duty to which you are exhorted; that you be true to the trust reposed in you, sincere in your professions, and diligent in the performance of incumbent duties. The exhortation may be considered variously; I shall apply it in three particulars.

1. Be faithful as a *man*. In this application of it, you easily perceive that it requires uprightness and punctuality in your ge-

neral deportment, that you are sincere in your actions, true to your word, faithful to your engagements, &c. Faithfulness, in this view of it, is well expressed by the apostle, 2 Cor. i. 12. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God we have had our conversation in the world, and more abundantly to you-wards."

To be faithful as a man is evidently a circumstance of the first importance; without it, so far is any one from being a proper character for a gospel minister, that he cannot be a true christian or even a honest man. We need not, therefore, dwell on this particular; as you profess to be a christian and a minister of Christ, you cannot but be sensible how essential it is, that in this general view of the subject, you be faithful.

1. Be *faithful* as a *christian*. This requires,

1. That you sincerely believe the religious doctrines and principles which you profess to have received. What the chief of these are, you have informed us in your profession of faith. It is not necessary for me to enumerate them; I only say they are fundamental in religion; and sincerity as a christian requires, that you cordially believe them and steadfastly maintain them.

2. That you have a real enjoyment of the power of religion in your soul: that you are converted to God; are renewed in the Spirit of your mind; have fellowship with the Father and his Son Jesus Christ, and are not a christian in pretence merely. It is very possible to be a hypocrite in religion, to pretend to what we do not possess, and have a form

VOL. III.

of godliness while destitute of the power.

3. That you regularly and seriously attend to those spiritual exercises and religious duties by which vital religion is maintained in the soul; such as reading the scriptures, meditation, prayer, self-examination, &c. These are essential in order to our spiritual life and prosperity; and as christians and ministers, we profess to live in the habitual practice of them. If we are strangers, therefore, to these duties, we are unfaithful in our profession, and cannot enjoy vital godliness.

4. Faithfulness, in this view of it, implies that in your outward deportment, you act agreeably to the christian character; have your conversation as becomes the gospel of Christ; regulating your discourse, temper, appetites and actions by the dictates of reason and the precepts of God's word; and thus evidence the reality of your faith by your works.

Such is the nature of christian faithfulness; and, my respected brother, a regard to it is of the first consequence; for

1. It is necessary, in order to your own salvation. You, as well as those to whom you preach, are accountable to God. You have an immortal soul to be lost or saved; and its salvation to you is the one thing needful. But faithfulness as a christian is essential in order to this. God is a Spirit; and he must be worshipped in spirit and in truth by ministers as well as by others, and indeed by them in a more especial manner.

2. It is requisite in order that you may possess a moral fitness for the ministerial and pastoral office. It is a holy employment: and it cannot properly be filled

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but by persons that are holy. They are to be "clean who bear the vessels of the Lord." To the wicked, God saith, "What hast thou to do to declare my statutes, or that thou shouldst take my covenant into thy mouth?" Ps. vi. 16. Of all incongruities, none is more palpable, and of all associations none more unnatural than for an unconverted man, a man who is not faithful as a christian to be a minister of Christ.

3. Christian faithfulness is necessary in order to success in your work. A minister destitute of piety may, indeed, be the instrument of doing good; especially if he knows the way of salvation, and has ever had an experience of true religion. But for the most part, other things being equal, in proportion as he is pious, his labours are successful. In his conduct he is more exemplary, his discourses are more experimental and impressive, and he has the most reason to expect the blessing of God. Would you therefore wish to be useful—be pious.

4. This is necessary that you may enjoy peace and comfort under the trials and discouragements which you may expect in your work. Afflictions are the lot of all. "Man, born of a woman, is of few days and full of trouble." In some respects, trials are peculiarly the portion of christian ministers. Their work is difficult and laborious; in performing it, they frequently experience great opposition; in many instances, their exertions are attended with little or no success; and they are ready to sink under their discouragements. What can be done where there is not real piety? Ministers of this character cannot look to God for support, cannot derive consolation from the pro-

mises. The man who is subject to all the labours and discouragements, anxieties and pains incident to the ministerial office, and a stranger to the support derived from religion, is greatly to be pitied.

5. The faithfulness of which we are speaking, is necessary to the ministers of Christ that they may enjoy their final reward. Though a man were qualified for the work and successful in it, yet if not a faithful christian, he would derive ultimately no advantage from his labours. While instrumental in saving others, he would be lost himself; having preached to them, he would be a cast-away; the people of his charge, having received the truth by his labours, would be admitted into heaven, but he rejected and have his portion with hypocrites and unbelievers.

Suffer me, therefore, my beloved brother in Christ, to press it on you, that as a christian, you be faithful. Endeavour to be well grounded in the truths of christianity; the fundamentals of the gospel. Strive to experience their influence, to have your affections spiritual and to live near to God. "Grow in grace and in the knowledge of Christ." Consider how anxious the apostle was in this respect, and imitate him. 1 Cor. ix. 13, 26—Phil. iii. 13, 14.

That this may be the case, reflect on the reality and importance of eternal things; the solemnity of death, and a future state. Habitually read the scriptures; and meditate on their important contents. Guard against whatever in conduct is sinful and unbecoming; whatever would incur guilt, grieve the Spirit and retard the work of grace. Accustom yourself to christian conversation with your brethren and

friends; and do it not for their good only, but also for your own. Especially be much in the exercise of prayer. Without God we can do nothing; and prayer is an eminent means by which he communicates his blessings. Strive therefore to be distinguished as a man of prayer. Thus will you be faithful as a christian.

III. Be *faithful*, my esteemed brother, as a *minister* and *pastor*. You are called to the pastoral office, to which this day you have been designated; and in reference to it, my duty is more especially to address you. Faithfulness, in this view of it, denotes the conscientious discharge of the solemn and momentous duties devolving on you as a christian minister and pastor. Those may be arranged under the following heads: preaching the word; dispensing the ordinances; the exercise of discipline; and pastoral visits.

1. You must be faithful in preaching the word. One considerable part of the christian pastor's work consists in dispensing the word. The Apostle says to Timothy, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine," 2. Tim. iv. 1, 2. The word of God is the great instrument of a sinner's conversion. "Of his own will begat he us with the word of truth;" "being born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth for ever." In order therefore to the conversion of sinners, this must be dispensed. At the same time, the word of God is that by which

the believer is nourished and strengthened. The Spirit of God uses the ministry of it for the edification of saints, and the conversion of sinners. "Man must not live by bread alone, but by every word which proceedeth out of the mouth of God." Christians are therefore exhorted. "as new born babes to desire the sincere milk of the word, that they may grow thereby;" and ministers are to dispense this faithfully. This requires

1. That it be preached fully in all its parts and variety. Whatever God has revealed is important, and is to be propagated; every word of God is pure; all scripture is given by Divine inspiration and is profitable, &c. Whether it relate to doctrine or precept, promise or threatening, man's performance or the Spirit's assistance, it is all profitable in its place, and in your ministry is to be enforced. Paul told the elders of the Ephesian church, that he had kept back nothing profitable, not having shunned to declare the whole counsel of God.

2. Faithfulness in preaching the word implies that you preach the different parts of it, in due order and at proper seasons. It is impossible the whole of it should be exhibited on every occasion. Sometimes one part and sometimes another must be explained and enforced, according to the time, the occasion, and the state of the people. Endeavour always to know what is most seasonable and proper. At one time the doctrines, at another the precepts, will be most suitable: on this occasion, promises, encouragements, &c. will be most necessary; on that, threatenings, exhortations, admonitions, &c. As you dwell on the different subjects in their pro-

per season, you will "rightly divide the word of truth," and give to each a suitable portion; will be "a scribe well instructed unto the kingdom of God," and as a "householder who brings from his treasury new things and old."

3. You must preach the word according to its magnitude and true importance. Though all parts of it are useful, there is a difference; some are much more so than others. There are the fundamental and the less considerable parts; the essentials and the circumstantials in religion. And it is easy to see, that in proportion as a doctrine or precept is important, it claims attention. Such subjects as the being and perfections of God; his providence; the fall of man; his guilt, depravity and ruin; the plan of redemption by Christ; the person and attributes of the Saviour as the son of God and really divine; his incarnation, atoning death, resurrection and exaltation; the nature and necessity of repentance, faith, holiness, &c. the influence of the Spirit in the conversion of sinners and the establishment and sanctification of believers, &c. are points of prime consequence; and therefore are often to be dwelt upon. Indeed, in one form or another, on almost every occasion, one or other of those subjects is to be exhibited. You are a minister of the gospel, and therefore you must preach it in all its richness and glories. This, like bread at meals, must be always present; or as salt, it must be the seasoning of every dish.

4. To be faithful in dispensing the word, you must study to preach it plainly, in a natural and familiar way, that it may be understood; that persons of the meanest parts may understand it; and not merely so that they may

understand it, but so that, if they are attentive, they cannot misunderstand it. A man may preach the truth, but in so unintelligible a manner that few can tell what is meant; his words are not sufficiently familiar, or not duly arranged; not pronounced distinctly, or not sufficiently loud. Whatever a preacher says, if he is not concerned to make the people understand and feel the truth, he is not faithful. The apostle exhorts Titus to use "sound speech which cannot be condemned." Among other things, he doubtless intends proper and familiar words, and sentences orderly arranged, so as to convey the meaning the most clearly and impressively. He informs the Corinthians that he came not to them with excellency of speech; not with the vitiated eloquence of the age, but a style natural and manly. Ministers ought to guard against an incoherent, mean and vulgar method of speaking; but still their style ought to be plain, easy, natural and impressive. The practice adopted by the wise man is a good one, and worthy the imitation of every christian minister; "The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. Eccles. xii. 2, 10. "The words of the wise," he tells us, in the following verse, "are as goads, and as nails fastened by the masters of assemblies."

5. Faithfulness in this part of your work requires you to be in earnest, warm and impressive in your address, in some measure becoming the work in which you are engaged. Yours is a sacred employment; you are the servant of God; you are to deliver his word; and to deliver it to rational, accountable, and immortal creatures, to sinners; and to

address them on subjects relating to their souls and eternity. Their eternal happiness or misery is intimately connected with your fidelity in addressing them. To preach faithfully, you must preach with fervour; as a dying man to dying men; and not let the word of God die on your lips, and come with no life to the people. You are an ambassador of heaven, employed in a work of infinite concern; manifest then that solemnity, energy and pathos which are suited to its nature.

(To be continued.)

THE

CHRISTIAN'S HOPE.

Poets, philosophers and moralists of all ages and countries have unanimously asserted, that human life destitute of hope is a burden; and the constant experience of every individual of the fallen sons of Adam verifies the assertion. There is something in all present enjoyment, even in the most favourable circumstances, that is unsatisfying: and did not the mind look forwards, with expectation and desire, to some future good, the days of the most happy of mortals would pass heavily, and he would be the prey of disappointment and disgust. But the state of probation in which we are placed abounds with real evil. "Man that is born of woman is of few days and full of trouble." How desirable, then, that this child of sorrow should have something in prospect which will support him under present misery, and render existence a blessing! Had not the afflicted some future bliss, to expect, he would sink under his griefs; and like Job, whose "days were spent without hope," exclaim in the bitterness of his anguish, "My soul chooseth strangling and death rather than my life; I loathe it; I would not live away; let me alone, for my days are vanity." In every view of the subject, "we are saved by hope."

But, alas! how often do we place our hopes on things uncertain and unsatisfying, if not really baneful. So

empty and delusive are the expectations of unbelievers, that they are represented by the ruring pen of inspiration "as having no hope in the world."—On the contrary, the sincere christian, who has laid hold on the hope set before him in the gospel, and committed himself and his eternal concerns into the hands of his Almighty Saviour, enjoys "a good hope through grace:" a "hope laid up in heaven:" "Christ in him the hope of glory." He looks forward with holy confidence, not only to this termination of his earthly course, but possesses also an assurance of being guided, protected and assisted in his pilgrimage to it. His language is, "Thou wilt guide me with thy counsel, and afterwards receive me to glory." This is the hope of the christian: let us meditate a little on its excellence.

The objects of the hope nourished by the carnal mind are low, mean, and worthless, when compared with those which animate the soul of a believer. The miser subjects himself to toil, contempt, privation and danger, with the hope of amassing useless heaps of treasure, which can neither soothe his pain, remove his distresses, nor even gratify his wishes. "For there is no end of his labour, neither is his eye satisfied with riches." The voluptuary spends his time, his property and his health, and debases his intellectual powers, in the vain prospect of enjoying sensual pleasure. But it eludes his grasp, vanishes as he embraces it, and too often, leaves a sting behind. Many, like the royal preacher of old, have said to their hearts, "Go to now, we will prove you with mirth, therefore enjoy pleasure;" who, like him, after a costly experiment, have been obliged to confess, "Behold, this also is vanity." The ambitious man sacrifices his comfort, his ease and too often his conscience to obtain rank and honour. But if he escapes the machinations of rivals and the caprice of superiors, the result is still unsatisfactory. He may, with the wicked Haman, tell of the glory of his riches, the multitude of his children, and the high preferments which the favour of his monarch has heaped upon him; but something spoils his satisfaction; and if he is honest, he must conclude this pompous enumeration with this humbling confession, "Yet all these things avail me nothing, so long as I see Mordecai the Jew sitting in the king's gate." Thus we might proceed through the various objects that excite the

hopes of mere mortals, and shew that they all end in vexation of spirit; but we forbear enlarging on a subject which the experience of every reader will sufficiently exemplify.

Let us now examine the objects of the christian's hope. They are noble and perfectly satisfactory. "Being justified by grace, he is made an heir according to the hope of eternal life." He is, "according to the abundant mercy of the God and Father of our Lord Jesus Christ, begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for him." "The happiness to which he aspires is complete and satisfactory. Nothing short of infinite and eternal bliss can satisfy the immortal spirit; and this will be enjoyed in full perfection in that happy state to which he is hastening. "In the presence of his God there is fulness of joy, and at his right hand are pleasures for evermore!"

The hope of the christian also excels all other hopes in the certainty of attaining its object. The man of pleasure, the covetous and the ambitious may form plans to accomplish their purposes and obtain the objects of their desires, and may have a fair prospect of success; but "the battle is not always to the strong nor the race to the swift, for time and chance happen to all men;" a thousand circumstances, which they can neither foresee nor controul, may intervene so as totally to disconcert their best laid schemes and disappoint their most reasonable expectations. While the hope of the christian depends not on human ability or skill, but on the mercy and power of an omnipotent God. It is "the hope of eternal life, "which God, that cannot lie, has promised before the world began." "God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things in which it was impossible for God to lie, they might have strong consolation who have fled for refuge to lay hold on the hope set before them." "Heaven and earth may pass away, but the word of the Lord abideth for ever." Not one tittle of it shall ever fail. The believer, therefore, who by faith is an heir of God and joint heir with Christ, may safely indulge in the full assurance of hope unto the end. Nothing can prevent his hope from being gloriously fulfilled, "if he conti-

nues in the faith grounded and settled, and be not himself moved away from the hope of the gospel."

Finally, the hope of the christian excels that of the men of the world in being fixed on objects of infinitely greater duration. When the miser has toiled through a long life, and amassed a sum which ought to satisfy his desires, what security has he of its continuance in his possession? Riches often make to themselves wings: and they fly away as an eagle towards heaven." Various accidents may deprive him of his idol and leave him in dreaded poverty. The sensualist may suppose that he has secured those enjoyments to which he has been directing all his pursuits; but, alas! how easily are they removed from him. The infidelity of a friend, the ignorance or prejudice of an associate, or the unwelcome attack of disease, may wither all his imaginary joys, and plunge him into real sorrows. When the votary of ambition sits securely on the proud eminence that has long been the object of his most anxious solicitude, and looks down with a contemptuous smile on the inferior crowds, how often does envy, calumny, or perhaps the cries of the oppressed, hurl him from his dignity and consign him to a dungeon or a scaffold?—But should none of these very usual occurrences take place, there is one event to which every mortal must look forward, in the moments of his highest enjoyment. While he is vaunting himself on the completion of some favourite scheme, or the possession of some long hoped-for good, which he fondly thinks will insure his bliss for a long period to come, it may be said to him, by an authority above controul, "Thou fool, this night thy soul shall be required of thee; and then whose shall those things be which thou hast provided?"—The very possibility of such an awful summons is sufficient to spoil the highest earthly enjoyment, and involve the unrenewed soul in inexpressible agony.

But the object of the christian's hope admits of no changes: fears no termination. Death itself, which at once cuts off all the expectations of sinners, will introduce him into the full possession of the blessings which have so long engaged his warmest desires. "The righteous has hope in his death." In the prospect of dissolution, he may say, and thousands have said, "I know whom I have be-

lieved: and am persuaded that he is able to keep that which I committed unto him against that day." Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me." His is "a hope that maketh not ashamed;" with a holy confidence, he can address his fellow-christians in these cheerful strains; "Beloved, now are we the sons of God: and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." With prospects like these, many of the disciples of the Lamb survey the approach of the king of terrors without dismay. "The God of hope fills them with all joy and peace in believing; and they abound with hope through the power of the Holy Ghost." Their hope of salvation is an helmet to preserve them from the darts of the enemies of their peace; and an anchor of the soul both sure and stedfast, which entering into that within the veil, lays fast hold on eternal and unchangeable realities.

This is the hope of the christian: and who can meditate on its excellencies without wishing most ardently to possess it? Thanks be to God for his unspeakable gift! this hope is offered to all to whom the sound of the gospel comes. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." But let us beware of self-deception. There is such a thing as the hope of the hypocrite; and we are assured, that it shall perish; it shall be cut off, and yield no more support than a spider's web. "The eyes of the wicked shall fail, and they shall not escape. Their hope shall be as the giving up of the ghost." It highly concerns us to guard against these false hopes. But how shall we distinguish the true from the delusive? By a proper application of our blessed Saviour's rule: "By their fruits ye shall know them." The hope of the believer is a lively principle and produces corresponding effects. It not only supports the soul, but also purifies and sanctifies it, and renders it fit for that holy state after which it aspires. Looking forward to an eternity to be spent in the presence and enjoyment of a God of immaculate purity, it cultivates those dispositions and that conversation which will prepare the happy possessor for that state of holy bliss. "Every

man that hath this hope in him purifieth himself, even as God is pure."

A genuine hope, founded on scripture principles, will also enable us to bear the troubles, vexations and afflictions of the present life, with calmness, fortitude and resignation. We shall enjoy that "patience of hope in the Lord Jesus Christ, in the sight of God our Father," for which the primitive christians were exemplary. And when we are exercised with trials and bereavements, we shall not "sorrow as those who have no hope."

Wherefore, "let every one of us shew the same diligence to the full assurance of hope unto the end; that we be not slothful, but followers of them who through faith and patience inherit the promises." CORNELIUS.

CORRESPONDENCE.

ON DESTINY.

Gentlemen,

While reading over the last number of your valuable work, I was rather surprised at the long list of unanswered queries; the reflections which arose in my mind were very unpleasant. I could not help asking, 'Why have not these questions been answered?' As we have many in the Connection of sufficient talents, what is the reason they do not feel the obligation to employ their talents in a direction so eminently calculated to render their exertions extensively useful? With a view to prevent in future this seeming inattention to the enquiries of your correspondents, you have very respectfully called on young ministers to attempt the solution of some of these queries. Now, though I readily concede that this may be an excellent way of learning the art of composition and an employment of our powers, which, by making us acquainted with the apparent disagreements between the different parts of knowledge, induces us to pursue our enquiries further, in order to discern those hidden links by which they are connected together into one harmonious whole: still, as I am a young man myself, I do not feel willing to allow all the weight to rest on the shoulders of young ministers. I have read in an ancient book of acknowledged authority, "Days should speak, and multitude of years should teach wisdom." Besides a peculiar kind of knowledge, which can only be acquired by long experience and extensive converse with the world seems

necessary to answer several of the queries. Allow me, therefore, with all due respect, to request our aged ministers to be a little more liberal in their contributions to this department of your publication. We young men, I perceive, are to be actuated by a regard to our own interest, and write perspicuous and conclusive replies to pertinent queries, with a view "to correct our errors and remove our prejudices;" but though the minds of those in advanced life, may be supposed to be pretty well cleared of this rubbish, they need not be at a loss for motives. Let them act from a principle of benevolence, from a desire to promote the general interests of truth, and from a feeling of sympathy for those who make the inquiries, and would probably by such answers as you prescribe, be relieved from considerable embarrassment. These motives are certainly as disinterested as those you propose, and will, I doubt not, have their due weight with the venerable men whose peculiar duty it is to feed the lambs of Christ.

I would not, however, have my young friends shrink from the task to which you have, in so friendly a manner, invited them. I am persuaded that they will reap great advantage in accepting the invitation, and I hope they will also be enabled to profit others. To encourage them, I will set them an example, by offering a few remarks on a query which does not appear to require the aid of a lengthened experience. A correspondent, T. S. T. asks, "What is the meaning of the word *Destiny* when used in a religious sense?" This term is used in relation to events which are not under our controul; and when properly applied, points to some unalterable design of God respecting the future disposal of persons or things. For example, the destiny of the world is to be destroyed; the destiny of the soul is to live after the dissolution of the body, and of the body to be raised from the dead; that is, it is the unalterable design of God to bring about these events. We ought to be very careful in the use of this word, and to beware of applying it to our station and walk in this life, the nature of which the scriptures inform us, is much modified by human agency. Many speakers and writers employ this term to convey an idea very little different from the impious notions of heathenism with respect to the fates by whom the affairs of the world, and the course

of men's lives, were blindly and pre-emptorily determined, without any regard to piety, wisdom, or goodness. How cautious christians ought to be not to obscure the glorious truth, that there is an all-wise and gracious providence who controuls every event; making "all things work together for good to them who love God."

Hoping that your appalling catalogue of neglected inquiries will diminish monthly, I remain, your sincere well-wisher,
ELIHU.

QUERIES.

ON SUNDAY SCHOLARS.

Gentlemen,

I have frequently heard, with considerable regret, persons complain of the teachers or conductors of sunday schools for admitting children into the school who are considered by them, as not being proper objects of charity, on account of their parents being in circumstances that furnish them with sufficient means to afford them instruction at a day school, and who are receiving their learning in that way. It has also been observed that the dress of some is unbecoming children who are dependant on the public for their instruction; that others manifest an unthankful disposition towards their teachers for the pains bestowed on them; and that their parents do not second the endeavours of their instructors. These things, separately or connectedly, have been urged as being sufficient reasons for refusing them the benefit of these institutions. For admitting such to be taught in the sunday-school, the teachers have been severely censured; have been charged with defrauding the public of their money, by representing those as objects of charity who have other means of obtaining instruction, and by this means, of defeating the designs of the institution itself, disgusting its supporters and preventing those who otherwise would contribute towards the support of those benevolent undertakings. These remarks have a painful effect on the minds of those who are engaged in sabbath-schools, and who would wish conscientiously to discharge their duty. They are naturally led to enquire, Where must the boundaries be fixed? Where is the line of distinction to be drawn? Which are proper objects of charity, and which are not?

Permit me, therefore, through the medium of your interesting miscellany, to request some of your judicious correspondents to favour us with plain and practical answers, founded on the precepts and spirit of christianity, to the following queries; as it might tend much to promote the usefulness and success of those valuable institutions to which they relate.

20. Are the circumstances of parents sending their children to day-schools—dressing them in a style above poverty—or shewing ingratitude for favours received, sufficient to render their children unfit for a sunday-school?

21. What are the most effectual methods that the teachers of a sunday school can adopt to interest the church with which they are connected, especially the leading members of it, in the progress and success of the institution?

P. C. D.

22. *Gentlemen*

I beg leave request an explication to and application of the scriptural precept which requires us to contribute towards the support of the cause of Christ "according to our ability." Acts xi. 29. 1 Pet. iv. 10. 1 Cor. xvi.

2. What is the precise import of this term? And when may we conclude with safety that we have complied with the sacred direction? As this is a question which will be best answered by those who have had long experience and extensive conversation with the world and the church, I hope some of our aged ministers will favour us with their sentiments on so important a subject.

ELIHU.

ON IMPOSITION OF HANDS

ON THE

NEWLY BAPTIZED.

Gentlemen,

We are exhorted "to prove all things and hold fast that which is good:" and in the affairs of the Redeemer's kingdom to "let all things be done decently and in order." In proportion as we act thus, we may expect the blessing of the great Head of the church. We ought therefore to encourage every inquiry relating to the discipline of churches, and be ready to give a reason of all our conduct to those that ask us. With these views, I request a place in your columns for

VOL. III.

a few remarks on the 17th query in page 17 of your last number, signed Z. respecting the laying on of hands on newly baptized believers.

Imposition of hands has been practised, under various circumstances, in all ages of the church. By Jacob, before the giving of the law, Gen. xlviii. 14; and by Moses and others, after that important era: Deut. xxxiv. 9. Num. xxvii. 18. In the last instance, it was performed by divine command, in the setting apart of a person to an important office to which he had been called by God himself. We find this rite frequently mentioned in the New Testament. In several passages, it relates to the ministerial office; as in Acts xiii. 3—1 Tim. iv. 14, 22—2 Tim. i. 16: and in Acts vi. 5, 6, it regards deacons. But in Acts viii. 15—xix. 6, and in Heb. vi. 2, it appears to be noticed without any connection with a particular office in the church, and to have been performed on newly baptized christians. In the last passage, the apostle enumerates it among the "principles of Christ's doctrines:" and, from the order in which it is placed, it appears the apostles practised it, as an initiatory rite, immediately after baptism. It followed baptism, as baptism followed faith, and faith repentance. And the apostle exhorts the Hebrews not to lay this foundation again; that is, not to repeat it, because they had already practised it at the commencement of their religious profession. Hence, it appears plain to me that in the apostolic age, laying on of hands was not confined to church officers, but was regularly performed on all newly baptized christians, and on that account was reckoned among the "foundations" or "principles" of christianity. Heb. vi. 1, 2. Your correspondent will therefore easily perceive, if he admit the above reasoning, that "it is most scriptural to practise imposition of hands with prayer on newly baptized persons, when admitted into the church." That the apostles received candidates into fellowship by imposition of hands, appears as evident to me as that they received them by baptism; and as this rite has never been repealed, to slight it, is to slight the authorities by which it was first practised.

Besides, christians in all ages have equal need of the graces of the Holy Spirit, which this ordinance was intended to represent; and was, in many cases, the means of imparting. All christians are equally encouraged to expect this blessing. Acts ii. 38, 39;

and though the extraordinary gifts of the Spirit are not now imparted as they were in the primitive churches, yet its more important graces are still given to every one that seeks them, in a degree proportioned to his faith and importunity, and consistent with the glory of God. The example of Christ, the language of scripture, and the events of the first ages of christianity, all lead us to expect that the graces of the Holy Spirit will follow faith, repentance and baptism; and in the instances mentioned already, Acts viii. 15, 19. xix. 6, imposition of hands and its usual attendant, the gift of the Holy Spirit, followed baptism, without any reference to official designation. Now as we ought to teach and practise, in all divine things, according to the scripture, and as we should never forget to inculcate the necessity of the influences of the Holy Spirit, why should we neglect that rite, in connection with which supplication for those influences was regularly offered? Is it not a fact that, in some churches, the rejection of the belief of these influences has led to the omission of the imposition of hands? And what can be better adapted to impress the minds of the candidate, as well as of spectators, with a proper sense of the importance of the aid of the Holy Spirit, in the honorable and safe prosecution of the christian course, than the solemn invocation of it, with this significant rite, when he is admitted into the communion of the disciples of Christ, and commences that course?

It may be objected, that the laying on of the apostles' hands conferred miraculous gifts and power on the recipients; but those effects having long ceased to follow this ordinance, it is laid aside, as belonging alone to the times of the inspired teachers of christianity. To this, it may be said, that it is the prerogative of the Redeemer alone to send the Spirit; and that, when the apostolic teachers used this ordinance, he dispensed it, in such a measure as his infinite wisdom and goodness saw, would, in the circumstances of the case, be most for his own glory and the edification of his church. And it is plain, from Acts ii. 38, that every believer has a right "to receive the gift of the Holy Ghost." Should we, therefore, lay aside this rite because it is not followed by such extraordinary effects as it was sometimes in the primitive age, we may with equal reason abandon preaching and the other means of grace, because they are not attended

with the signs mentioned, Mark xvi. 17, 18. W. H. J.

VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c.

INTERESTING EMIGRANTS.—In April, 1685, about five hundred persons of different sexes and ages, passed through the town of Coire, in Switzerland, who gave this account of themselves. They were the inhabitants of a valley in Tirol, belonging for the greatest part to the Archbishoprick of Saltsburg. They worshipped neither images nor saints; and they believed the sacrament was only in commemoration of the death of Christ; and in many other points they differed from the church of Rome. They knew nothing either of Lutherans or Calvinists; and the Grisons, though their near neighbours, had never heard of their peculiar sentiments. They formerly had mass said among them; but several years ago, some persons of the valley, travelling into Germany in search of employment, happened to go into the Palatinate, where they were better instructed in matters of religion. These brought back with them the protestant catechism, together with some other German books, which ran through the valley; and, they being previously well inclined, soon induced them to give over going to mass; and begin to worship God in a way more agreeable to the scripture. Some of their priests concurred with them in this happy change; but others, that adhered still to the mass, went and informed the Archbishop of Saltsburg. He sent some into the country to examine the truth of the matter, and to exhort them to return to the catholic worship; threatening them with all severity if they continued obstinate. Seeing a terrible storm ready to burst upon them, they resolved to abandon their houses and all they had, rather than sin against their consciences: and the whole inhabitants of the valley, old and young, men and women, to the number of two thousand, divided themselves into several bodies; some intended to go to Brandenburg, others to the Palatinate, and about five hundred took the way of Coire, intending to disperse themselves in Switzerland. The protestant ministers were much edified with their simplicity and modesty; for a collection being made

for them, they desired only a little bread to carry them on their way.

WORDS FITLY SPOKEN.—A young man was married by Mr. Fletcher of Madeley; who said to him, as soon as the service was concluded and he was about to make the accustomed entry, "Well, William, you have had your name entered in our register once before this." "Yes, sir, at my baptism." "And now your name will be entered a second time. You have no doubt thought much about your present step, and made preparations for it in various ways." "Yes, sir." "Recollect, however, that a third entry of your name—the register of your burial—will sooner or later take place. Think, then, about death; and make preparations for that also, lest it overtake you as a thief in the night." This person is now walking in the ways of the Lord, and often adverts to this little occurrence as one means of exciting religious reflections.

A number of intimate friends being dining together on the Lord's day, one of them in order to prevent unprofitable conversation, observed, "It is a question, whether we all shall go to heaven, or not." This important hint caused a general seriousness and self-examination. Each individual, on looking into his own heart, thought, "If any one here falls short of that happy state, it must be myself." Even the servants who waited at the table were affected in the same manner; and it was afterwards found that this short sentence, through the blessing of God, had been the instrument of much lasting good to most of the company. "A word spoken in due season, how good is it."

A SERMON FOR A CROWN.—As the Rev. H. Davies was walking early one Sunday morning, to a place where he was to preach, he was overtaken by a clergyman on horseback, who complained that he could never get above half a guinea for a discourse. "O! Sir," said Mr. Davies, "I preach for a crown," "Do you?" replied the stranger; "then you are a disgrace to the cloth." Mr. Davies meekly rejoined, "Perhaps I shall be held in still greater disgrace when I tell you, that I am a going nine miles to preach, and have but seven pence in my pocket to bear my expence out and home again; and do not expect that poor pittance repaid; but I look forward to that crown of glory which my Lord and Saviour will freely bestow on me, when he makes

his appearance before an assembled world."

THE JUDICIOUS IDIOT.—A poor lad, of a village in Scotland, who had been considered as little more than an idiot, but who took great delight in his Bible, when on his dying bed, asked the minister whom he had been accustomed to hear, whether he thought God would call him to account for what he never intrusted him with. "Surely not," said the minister. "Then I am safe! for I have heard you say, from the Bible, that the wayfaring men, though fools, shall not err, if they look to Christ: and by that door, I hope to enter heaven."

THE CONTENTED PAUPERS.—"On the 27th. ult." says one of the agents of the Home Mission "I was at Wembworthy, where I beheld a scene which drew tears from my eyes, first of sorrow then of joy. In the chimney corner sat an aged couple, I observed to the woman, that they were drawing near to an eternal world, "Yes" she replied, "I am seventy three, and my poor husband is seventy five: we are both old in years, and old in sin. It is the eleventh hour with us: yet, I hope, we shall find mercy." Seeing them both carrying about them the marks of extreme poverty, I asked them how they fared as to temporals; when the woman said, in the presence of seven persons who live in the village, that the parish allowed them only sixpence per week each. On expressing my surprise, she said, "We have nothing else, and if we cannot keep life in us with it, we may starve; for although Mr. — is so very rich, he has no feeling for us poor souls:" and added, "but bless God, they cannot starve our souls; and if it was not for the Bible, my legs would sometimes sink under me; but the Lord comforts us under all; and when I think of what we deserve, I am contented with a few potatoes." This reminded me of an anecdote, I have somewhere read, which I related to them, of a rich man, who took his visitor, on the leads of his mansion to shew him the extent of his possessions. Pointing one way, and then, another, and another; he exclaimed, 'And that's mine; and all that is mine,' &c. when his visitor, turning round, pointed to the dwelling of a poor woman, who could say a great deal more—She could say, Christ is mine: and although her fare and accomodation were mean, she possess treasures more valuable than

rubies, and more lasting than marble. It was a word in season; they burst into tears, and exclaimed, "Bless God that the gospel was sent to Wembworth; it is all our comfort." A blessed religion! that carries the soul superior to every earthly trial, and inspires the believer with joy unspeakable, and full of glory!

HINT TO THE FAMILIES OF MINISTERS.—A worthy and pious minister preaching on one occasion, on the sin of pride, particularized on pride in dress; but remembering with sorrow how applicable his observations were to the case of his own daughters, who were remarkable for their undue attachment to finery, and whom he had often vainly endeavoured to reform in that particular, he observed, with much feeling, "But you will say, 'Look at home.' My good friends, I do look at home, till my heart aches." How necessary that the families of ministers should guard against weakening the hands and distressing the hearts of the sincere servants of God, by a conversation unbecoming the gospel.

THE EXISTENCE OF GOD.—"See here, I hold a Bible in my hand, and you see the cover, the leaves, the letters, and the words; but you do not see the writers, nor the printers, the letter-founders, the ink-maker, the paper-maker, nor the binder. You never did see them, you never will see them; and yet there is not one of you will think of disputing or denying the being of these men. I go further; I affirm that you see the very souls of these men in seeing this book; and you will feel yourselves obliged to allow, that they had skill, contrivance, design, memory, fancy, reason, and so on. In the same manner, if you see a picture, you judge there was a painter. If you see a house, you judge there was a builder of it; if you see one room contrived for this purpose and another for that; a door to enter, a window to admit light, a chimney to hold fire, you conclude that the builder was a person of skill and forecast, who formed the house with a view to the accommodation of its inhabitants. In this manner, examine the world and pity the man, who, when he sees the sign of a wheat-sheaf, hath sense enough to know that there is some-where a joiner and a painter, but who, when he sees the wheat-sheaf itself, is so stupid as not to say to himself 'This had a wise and good Creator.'"

AMERICAN PROVINCIAL POLICE.—A late traveller in the back settlements of the American states gives the following description of the provincial Courts of Law.

"I roamed into the supreme court at Zainsville, where I saw my new friend, the supreme judge Wilson, on the bench, in the midst of three rustic dirty-looking associate judges, all robeless, and dressed in coarse drab, domestic, home-spun coats, dark silk handkerchiefs round their necks, and otherwise not superior, in outward appearance, to our low-fen farmers in England. Thus they sat, presiding with ease and ability over a bar of plain talkative lawyers, all robeless, very funny and conversational in their speeches, manners and conduct; dressed in plain box-coats, and sitting with their feet and knees higher than their noses, and pointing obliquely to the bench of judges; thus making their speeches and examining and cross-examining evidence, at a plain long table, with a brown earthen jug of cold water before them, for occasionally wetting their whistles and washing their quid-stained lips; all the judges, jury, counsel, witnesses and prisoners seemed free, easy, and happy. The supreme judge is only distinguished from the rest by a shabby blue, thread-bare coat, dirty trowsers, and unblacked shoes. Thus sat all their lordships, freely and frequently chewing tobacco, and appearing as uninterested as could be. Judge Wilson is, however, a smart intelligent man, rather jocular, and, I think, kind-hearted." Who does not recognize in this description, a striking picture of the infant manners of some of the celebrated ancient states?

THE DILEMMA.—A gay young clergyman, who had recently come to the vicinity of Colchester, meeting the then vicar of St. Peter's, the evangelical Mr. Storry, at a friend's house, requested the loan of a discourse, complaining of the task of weekly composition. The good-natured divine, who was accustomed to extemporize, found among his papers a manuscript of many years standing, and obliged his new acquaintance; who preached it on the following Sunday. The next morning, he was waited on by a poor couple who had been so deeply affected by the truths which they had heard, that they had passed a wakeful night in tears; and now implored him to explain more fully some passages which they repeated. Confounded and amazed, he neither

remembered those passages, nor was able to give the required explanation: and finding that all his attempts to tranquilize their minds, proved ineffectual, he frankly addressed them thus: "My good friends, the next time you go to Colchester, call on Mr. Storry with my compliments, and ask him, what I meant when I used that language."

SELF-RIGHTEOUSNESS REPROVED.—Mr. Fox, the martyrologist, was once walking along the streets of London, when he was met by a woman of his acquaintance, with whom he entered into conversation. As he discoursed with her, she pulled a bible out of her pocket, and told him that she was going to hear a sermon; on which he said, "If you will be advised by me, you will go home again." She asked him, "But when shall I go then?" "When you tell nobody of it."

THE DISAPPOINTED MARTYR.—About the middle of the seventeenth century, a catholic friar, nearly related to the pope, was anxious to distinguish himself as the champion of popery. He was believed to have wrought miracles, and held in great admiration. At length, he eagerly aspired to the crown of martyrdom, and was ambitious to die for his religion. In order to obtain his wishes, he determined to travel through a district of Switzerland, occupied by protestants who were noted for their attachment to their own tenets and their hostility towards the catholics. His brother, however, a nobleman of a very amiable character, had lately visited this country, and gained the esteem of the native gentry. When they heard therefore of the friar's arrival, they went out to meet him, entertained him at their houses, and conducted him, with every mark of respect, from one place to another. In order to provoke them, he incessantly railed at their religion; but they took no notice of his invectives, and continued their civilities, till he left their country. The mortified zealot, retired to his monastery, and soon after died, as was generally believed, of grief caused by his disappointment.

GENERAL BAPTIST OCCURRENCES.

CONFERENCES.

The SOUTH LINCOLNSHIRE CONFERENCE was held at *Whittlesea*, Dec. 18,

1823. Mr. Payne opened the morning worship by reading the scripture and prayer, and Mr. Lilley preached from Zech. ix. 12. In the evening, Mr. Rogers prayed, and Mr. Jarrom preached, from Mark xvi. 15, 16. At this meeting, Mr. Everard was chosen assistant treasurer with Mr. Butters, of Spalding, to the Home Missionary Society for this district; and it was requested that one of them would attend at every conference. The next conference to be at Chatteris, March 11, 1824. Mr. Everard to preach in the morning, on "the personality and influence of the Holy Spirit."

N. B. In the report of the last conference, (Vol II. page 462) the office to which Mr. Halford was appointed, was mis-stated: he was chosen treasurer for the cause at Whittlesea; to pay the supplies, &c.

The NORTH LINCOLNSHIRE CONFERENCE was held at *Kirton*, Dec. 25, 1823. Mr. J. F. Winks preached in the afternoon, from Luke ii. 10, 11, and Mr. S. Watson, in the evening, from Acts i. 10-11. The congregations were numerous, respectable and attentive. The state of the interest at Killingholm was stated to be more promising than it has been for some time; and measures were adopted to procure it assistance from the Home Mission. Mr. Winks was chosen secretary to this conference; and Mr. Stocks to the Home Mission for this district. It was also resolved to invite the churches of Lincoln and Louth to unite with this meeting; and to address the churches composing it, affectionately exhorting them to continued exertions in the cause of the Redeemer. The next Conference to be at Killingholm, on the Wednesday in Whitsun-week: Mr. Cameron, of Louth and Mr. Stocks, of Kirton, to preach.

The WARWICKSHIRE CONFERENCE met Jan. 6, 1824, at *Wolvey*. It was recommended to the churches to adopt efficient measures to support the funds of the Home Mission, and to send their contributions to the next meeting. Cases respecting meeting-houses at Fazeley and Tipton were referred to a Committee; as were likewise cases from Atherstone and Coventry. Supplies were arranged for Atherstone; and Mr. Hall was re-elected secretary for this conference for the present year. In the morning, Mr. James Taylor preached from Acts xx. 32; and, in the evening, Mr. Green from 1 Tim. i. 15. The next Conference to be at Coventry,

on the first Tuesday in May. Mr. Cheattle to preach.

NEW MEETING-HOUSE OPENED.

July 6, 1823, a new chapel was opened, by the church in Stoncy-Street, Nottingham, at Carlton, a populous village, three miles east of that town. Its situation is good; and its dimensions are thirty-three feet by twenty-four. Mr. W. Pickering, the pastor, preached in the morning, from Exod. xx. 24. In the afternoon, Mr. T. Orton, of Hugglescote, delivered a discourse, from Isa. lx. 13; and again, in the evening, from Rom. v. 6. The congregations were encouraging; and the collections amounted to upwards of twenty pounds. There is a Sunday-school, consisting of eighty children, attached to this place of worship.

AMERICAN GENERAL BAPTISTS.

In preceding volumes, (see Nos. 15 and 21), we have given some account of the General Baptists in America; from which it appears that they are divided into various sects; and that those who are called "Free-Will Baptists," or as they style themselves, "The United Churches of Christ," approach nearer to the New Connection than any of the rest. We have long been endeavouring to open a correspondence with some of their intelligent ministers, and have so far succeeded as to be able to lay before our readers some extracts from a letter lately received, dated, "Parsonsfield, Maine, Nov. 12, 1823." The writer is Elder John Buzzell of that place, who appears to be a leading man among his own friends, and well esteemed by other denominations. A respectable minister of another party, who kindly forwarded this communication, writes thus: "Brother Buzzell is an aged man, of good powers of mind and undoubted piety; than whom there is none of that denomination more popular. He is Editor of a small periodical work, which is the best of that order published, and presents a very good historical view of the Free-will Baptists. You will certainly find him an intelligent correspondent, to answer your purpose in giving you the knowledge you may wish of that people." Respecting the Free-Will Baptists, the same correspondent observes: "My esteem for the denomination with whom you are about to correspond is great. They are a worthy people, and approach nearer to

my views than any other, except the one to which I am united."

Mr. Buzzell, after expressing his readiness to enter into a mutual exchange of information, gives the following particulars respecting the party to which he belongs.

"The first church in our Connection, was embodied forty three years ago last spring, and we have some rising of two hundred churches; chiefly, situate in the States of Maine, Newhampshire, Vermont, Rhode Island, some in the Canadas, and a number in the exterior of New York, Pennsylvania, and Ohio, and a few in other States.

By way of distinction, from the Baptists who holds Calvinistic and Hopkianian doctrines, we are commonly called "*Free-Will Baptists*;" but we call ourselves, "*The United Churches of Christ*," and make no use of any name in receiving of members or any other church business, than, "*The Church of Christ to which we belong*."

We admit of no *Articles of Faith*, or *Book of Discipline*, but the Holy Scriptures; which we believe were given by inspiration of God and to be his good, and acceptable, and perfect will concerning us, and containing every thing necessary for us to believe and practice.

We generally believe in the free moral-agency of man—his fall and depravity by sin—a general and complete atonement by Jesus Christ—his resurrection and ascension to heaven, and intercession with God—the descent of the Holy Ghost, to comfort God's people, reprove the world of sin, &c.—the appearance of grace to all men, and a proclamation of the gospel to every creature, which recapitulates them to choose life or death, and renders them gospel probationers--and that he that believeth and is baptized shall be saved; but he that believeth not shall be damned.

We believe all election to salvation to be *in Christ*---to saints perseverance *in grace*---in believer's baptism only, and that by immersion only. We occasionally admit to our communion, saints of any denomination, who are in good standing in their own churches. We also believe in the resurrection both of just and unjust, and the eternal blessedness of the righteous, and everlasting punishment of the wicked.

We, like others, who have dared to deviate from popular opinions, have met with opposition. Yet the Lord has stood by us, and blessed our weak labours; and we have seen hundreds and

thousands converted in different parts of our country; and the work is still spreading. It is at present a good time in many places and we frequently hear of revivals and of the spread of the Redeemer's kingdom.

I have long desired to correspond with my brethren in Europe, and especially with those of my own sentiments, I have been in the ministry thirty two years last April, and have seen much of the goodness of God in the land of the living; and, if it shall please him to spare my life and continue my health a few years longer, I hope to see much more.

We expect, if the Lord will, to have a press of our own in operation soon, which will enable us to disseminate useful knowledge with more convenience, both in our own country and to foreign parts.---

I must conclude my present address, by desiring an interest, and constant remembrance in your prayers: subscribing myself your brother in tribulation, and servant for Christ's sake,

JOHN BUZZELL."

It appears from a small tract, published by another minister of this denomination, printed at Washington, June, 1823, which has been put into our hands by a friend, that at that time the United Churches of Christ, or Free-Will Baptists, comprized two hundred and twenty five churches; one hundred and seventy ministers, and fifteen thousand members. The author reckons that there are more than one hundred thousand christians in the American States "who hold fast the old baptist doctrine of free salvation for all:" and it is plain, from all the statements that have reached us, that their numbers are rapidly increasing.

REVIEWS.

WHO ARE THE MURDERERS?

*A Sermon on the occasion of the recent trial of Thurtell and Hunt, for the Murder of Mr. Wears. By the Rev. W. BOL-
LAND, A. M. Vicar of Swin-
head, &c. pp 24. 12mo. Price
3d. or on fine paper, 4d. No-
ble, Boston.*

"The uncommon degree of interest which has been excited in the public mind by the recent extraordinary trial,

induced the author of the following pages to attempt an improvement of the extraordinary circumstances connected therewith to the spiritual advantage of the people of his charge. For doing this he has no apology to offer; as he considers himself fully borne out by the example of his Divine Master, whose discourses and parables were nearly all illustrations and improvements of passing events and local circumstances." This is the worthy clergyman's own account of the subject and design of this small tract. He takes for the ground of his exhortations, the sixth commandment. "Thou shalt do no murder;" and after apologizing for the choice of such a subject, and explaining his intentions, he proceeds to describe the various ways by which this commandment may be broken. The guilt of murder, he observes, may be incurred, not only by taking away the life of a fellow-creature by design and from a malignant disposition, but also by destroying our health by drunkenness or intemperance, or by tempting others to excess—by indulging in revenge or envy, malice or hatred against our fellow-creatures—and by causeless and immoderate anger. These dispositions may lead to the destruction of the body; but soul-murder is a still more horrible crime, and all are guilty of it, who love sin and indulge in it, reject the gospel, or abuse privileges. These topics are illustrated in a plain, simple and impressive manner, very likely, under the divine blessing to excite the mind to serious reflection and deep self-examination.

CHOICE PLEASURES FOR YOUTH,
*recommended in a Series of
Letters from a Father to his
Son: with a Frontispiece. 12mo
pp 162. price, boards, 4s.
Baynes and Son, London.*

It is to be feared, that many young persons of both sexes fall into folly and dissipation, more from a want of interesting employment for their leisure hours than from depraved inclinations. Were the mind engaged in pursuits that would, at the same time, both entertain and instruct it, many of the temptations to vice would be avoided; and those which must necessarily be encountered would lose much of their force. Every attempt, therefore, to supply useful and rational occupation

to the youthful mind, deserves encouragement. Such an attempt is made in the neat little volume before us. The subjects treated of by this judicious parent are interesting, and his remarks on them are worthy of the most serious attention. The pleasures, which he recommends to his beloved son, arise from domestic attachments—the study of nature—reading—conversation—benevolence—and devotion. A letter is occupied on each of these sources of pleasure. Much useful information is given on each, and some pleasing anecdotes interspersed. The work will, we hope, find its way into the hands

of many young persons; especially such as have enjoyed a good education, and are in circumstances above poverty. For such it is peculiarly adapted; and would be a very appropriate present to youths of this class when entering on their apprenticeships.

N. B. We are requested to state that the History of Adult Schools, reviewed in our number for November last, is sold by Offor, Newgate Street, London; Noble, Boston; Wilkins, Derby; Wilson, Halifax; and Noble, Hull. price 1s—

POETRY:

COMMUNION OF SAINTS.

O! how delightful is the place,
Where saints together meet,
To seek anew their Saviour's face,
Or bow beneath his feet.
They dig with joy, the hallow'd mine,
And swell the sacred song;
The name of Jesus, Lamb divine,
Dwells on each raptur'd tongue.
Their hearts are bound in union sweet,
By one harmonious cord;
And in each bosom blessings meet,
Which earth cannot afford.
Within they feel a holy flame,
Enkindled from above,

And praise the great Jehovah's name,
For all his wond'rous love.
And while they journey thro' this land
Of sorrow, grief and woe,
They rest on God Almighty's hand,
To bear them safely through.
And when their race on earth is run,
And all their conflict's o'er,
Their day of glory is begun,
To last for evermore.
With harps of gold they joyous sing,
Upon the blissful plains,
Exalt the great Immortal King,
In everlasting strains. E. B.

PRAISE TO THE SAVIOUR.

In soft flowing numbers I'll glide o'er the strain,
And sing of my Saviour who died on the tree;
For great was the anguish, exquisite the pain,
He bore on the cross for such rebels as me.

My nature was sinful, rebellious and vile,
My heart was untouched by the charms of his name;
His mercy, unsought for, has turn'd me from guile,
And snatched my soul as a brand from the flame.

On faith's eagle pinions I'll soar to the stream,
Which flow'd from the wound in his spear-mang'd side;
This sanative wave can sufficiently clean
The soul from pollution though deep it be dy'd.

But still I'm amaz'd, when I search in my heart,
To find what depravity there does abide;
And still more astonish'd that Christ should impart
His grace to my soul, and his Spirit to guide.

O! could I but strike on the loud swelling string,
The praises of Jesus I'd waft to the pole;
And tell, thro' the earth to each peasant and king,
What Christ my Redeemer has done for my soul.

E. B.

Missionary Observer.

LETTER FROM MR. PEGGS RESPECTING MR. WARD.

THE following Letter, recently received from India, will doubtless be acceptable to many who respected and loved that distinguished servant of the Lord Jesus Christ, whose spirit it portrays :

Cuttack, April 25th, 1823.

Dear Brother,

Before this reaches you, I expect you will have received information of the death of our beloved Brother Ward, of Serampore, but I thought it advisable to give you the particulars of our departed friend and father, which are here collected. The spirit and conduct of such men should be portrayed in lively colours before the churches: that they may learn to follow them as far as they follow Christ. These extracts from his correspondence will give you some idea of his excellent character, and the various and public testimonies to his worth will shew how highly he was esteemed.

In his first letter to me, dated, "No. 60, Paternoster-Row, Feb. 8th, 1820," he thus writes.—"I am sure, from experience, that our Lord's prophetic warnings to his disciples, when about to send them out, were most salutary. Without making up our minds to endure hardness, as good soldiers of Jesus Christ; yea, unless we count not our lives dear to us in this glorious engagement, we are hardly qualified for the great work among the heathen. You must be quite willing to leave and to lose all friends: to go into a burning climate: to labour with no certainty, but that you may be breaking up the ground for others: to expose your health and life to serious jeopardy: otherwise, I would not recommend you to engage. And when you have made up your mind to all this, you will be no hero; thousands of common soldiers have encountered all these perils for sixpence a day. After all be not discouraged. Write; open your heart to me without reserve, as though we had been acquainted for half

a century. Pray much. Oh, that you may possess the spirit of a martyr. Read Brainerd, Pearce, and Henry Martyn. Be assured the grand preparation for missionary work, and the best pledge of success in it, is—a *high consecration of our whole selves to Christ, and an eminent devotedness of soul to him.*" In May, 1822, he writes: "I received your communication, and the few lines annexed, with great pleasure, though I was sorry to see that you were a little down, not in the mouth only, but in the heart. Let us make up our minds to labour in the cause of Him, who purchased us with his blood. It would be a very improper condition for an ambassador to require from his sovereign, that he would carry the message of reconciliation, if there was a certainty that the rebels would receive it, but not else. When we derive no happiness from our work, except as we can send home accounts of success, there is some danger, that our motives are at best, but of a mixed nature. Angels fly to do the work of destruction, and no doubt, their chief happiness arises from the consideration that the work in which they are engaged is the work of God. I hope Mr. P. is doing well. Cheer up my dear sister. Live in a daily inward devotedness of spirit to our dear Lord, come life, come death. My love to dear Sister and Brother B. Live with them in the most perfect unity of spirit if you wish for happiness in your work. Take care of every root of bitterness which might spring up and trouble you. Bear one another's burdens; let each esteem others better than himself."

On the 29th of June, he wrote a hasty communication, (indeed, he always appeared to feel "the King's business requireth haste,") relative to the offer of the Mission Bungalow at Midnapore, if we could supply that station. In this Letter, he says humourously,—"I ask you as many pardons as ever the Pope granted for the over-sight respecting — which I now send you." He thus closed :

—“Cheer up, my good Brother: let us think of nothing but Heaven, and then earth cannot much distress us.”

The next in the order of time is so expressive of the amiable spirit of our beloved Br. that I must give it entire:—

“My dear P.—We have sent you a supply of Hindostanee and other books, (in a tea chest,) by Paterson’s vessels, and I hope they will be received safely, and that a divine blessing may rest on their distribution. How suited to our situation in this dry and thirsty land—“Lo! I am with you;” “They that sow in tears,” &c.; “Ye shall reap, if ye faint not;” “Your labour shall not be in vain.” Oh! then, let us walk by faith, and be content to dwell in this the land of the promise, as strangers and pilgrims. Are we not strangers and pilgrims, as all our fathers were?—Let us not look back upon our English enjoyments, while our fare is so much better than that of the Apostles. Oh! to enter like them into the joy of our Lord! Br. Harle is dead.—Ever thine,

And Sister P’s and Br. B’s

And Sister B’s, W. W.

Scramport, Aug. 18, 1822.”

In a parcel received Sept. 12th, he says in a letter,—“Oh, my dear brethren, pray for us; let us pray for one another; our salvation is near; the prize is in view. Harle’s last words were,—‘All is well.’ Krishnoo said,—‘Happy, happy.’ Let us leave success, as it respects our private interest in it, and let us live for Christ, and live as doing his work, or as doers of his work, making our happiness to arise out of pleasing him. Oh, to be looking for, and hastening to (running towards it as a prize,) the coming of the day of the Lord!”

In his last Letter addressed to me, dated Nov. 9th, are the following pathetic sentiments:—“It seems such a time since I heard how you were, that I am not easy. I hope the hand of sickness and death has been kept far from you. Here, the giant with his scythe has been filling his swathes.—You have heard of the death of Mrs. Keith: now, poor Felix Carey, Brother Carey’s eldest son, is, I fear, dying.—These incessantly renewed strokes have penetrated our hearts, and we seem like prisoners waiting for the executioners to open the door. Mr. Pearce, Mrs. Yates, and Mr. Bankhead, have been on the brink of Jordan, especially the two brethren. My children have been there too, but have been spared to us. The loss of Missionary strength has been most alarming. What shall we say?—“Poor blind creatures of a day—and crushed before the tooth!” Oh! my dear Brother and

Sister, and Brother and Sister B. pray for us. We are ready to take up the plaintive Psalm of David,—“Thy years are an eternal day—and must thy children die so soon!” In his last Letter of March 6th, after speaking of sending us 550 Gospels, while the summons of death had actually passed the court of heaven, he thus writes:—“I hope the door of usefulness and of conversion among the natives is opening. How do you feel in your desires after the Holy Spirit? We can have no hope of success, but as we are brought to a believing dependance upon his influences, and an earnest solicitude to obtain them. O, how I should like to be amongst you, though only for one hour, to sing a hymn with my dear Sisters and Brethren, P. and B! What hymn should we choose? “Jesus, with all thy saints above!” or, “Jesus, I love thy charming name,” &c. A P. S. by another hand added,—“Immediately after writing this Letter, Mr. Ward was seized with the Cholera, and his hopes of recovery are doubtful.—J.C.’

What a happy frame to be found in, when Christ called him to himself! The painful suspense which this communication occasioned, was removed, by a Letter from Brother Marshman, announcing the afflictive event, which our fears deprecated. As this Letter has been sent to England, I shall give the principal part of Miss M.’s Letter to Mrs. P. on the same trying circumstances.—“O, how shall I begin!—but I am constrained to be the bearer of sad tidings:—poor dear Mr. Ward is now a saint in heaven: you will, I know, sympathize with us all. What a loss has not the public sustained in his death! What a loss, indeed, has all the world sustained, in the removal of such a holy, a useful man! But his memory shall live, and ages yet unborn shall call him blessed. He was apparently very well, and breakfasted with us on Thursday morning. He had been attacked several times of late with a bowel complaint. He got up on Thursday morning early, and thought of going out on horseback, but soon went to bed again, saying, he was not very well; he was at worship, however. At eleven, he came out of the printing office, and said he thought he had a little of the Cholera, but refused to send for the doctor; he was, however, sent for, and gave Mr. Ward some medicine. Mrs. Ward left him on the sofa at two, and went to dinner. On her return, he said he was very ill, and had had a spasm. Two doctors were immediately sent for, and more medicine administered, but his hands and feet had a disagreeable clammy sweat over them, although the

disorder was stopped. He had a restless night, and continued sinking fast till five o'clock on Friday evening, when he sweetly fell asleep in the arms of his dear Redeemer. Excuse this scrawl and my writing any more at present. His remains will be interred this evening; we are all as well as can be expected.---*Saturday, Mar. 8.*"

A Letter of Miss Ward's, in reply to Mrs. P.'s, appears very interesting in this mournful detail:—*

"My dear Mrs. P.—Accept my grateful thanks for your very kind Letter which I received a fortnight ago, at a time when I most needed consolation. How grateful always is the sympathy of friends, and especially at such seasons of trial and affliction I have lately been called to experience; but still how much more satisfactory that condolence, when the person who was the cause of it was known and beloved by you! You know not how much the quotations from my beloved father's Letter to you has consoled our drooping spirits. It appears to have been the last he wrote; and how extraordinary it is, that he should have mentioned the hymns he did; but surely they were only a sweet prelude to those songs he should sing in glory. These words might well be called his death song, for they shew, that his Redeemer was his theme, even when about to pass through the valley of the shadow of death. That Letter must have been written even while the fatal Cholera was preying on his vitals, for about 12 the same day your Letter was dated, he came home and reclined on the sofa; shortly after this, in conversation with a native Brother, who had been to inform him that his child was dead of the Cholera Morbus. He assured him of his sympathy, and said he feared he had something of the same kind. I cannot express my feelings when I heard this: I was almost speechless with fear: I begged he would allow me to send for the doctor; he appeared reluctant, but I did not delay a minute. The doctor came, and prescribed some medicine for him, which he took. At 3 his extremities grew cold, which, when my mother perceived, she began weeping. My dearest father bid her be tranquil, and requested me to call Mrs. Carey and Marshman. I went, and they came immediately, but I believe he said nothing. The purging and vomiting increased, and he grew weaker and weaker. We had a doctor from Barrackpore, who, with Dr. Marshman, proposed a warm bath. He went into it, and we fondly hoped that all

would yet be well; but at 10 the next day he was evidently worse, and thus he continued the whole day till 5 in the evening, when his happy spirit took its flight to far brighter worlds.

"Oh, my dear Mrs. P. how shall I express what I felt, when I saw his lips move for the last time! I felt as if all my happiness had flown, and could my wishes have been granted, I would most willingly have gone with him. The thought, too, that he should have died amidst our sobs and groans, without being able to administer one word of consolation to our drooping and agonized hearts, renders the affliction more than ever afflictive. His illness was a kind of sleep, for he appeared to be insensible to every thing around him, owing to the quantity of laudanum he had taken. Oh, could he have looked on us, that would have been some solace. He is gone, and it becomes us to be silent. We are confident that he is happy; that when he closed his eyes on earthly scenes, it was but to open them on that world whither his thoughts used to soar daily. Oh! he was ripe for glory! These thoughts, and the certainty that God, who has deprived us of him, is too wise to err, and too good to be unkind, and that he does not willingly afflict; such considerations as these check our tears, and mitigate, in some measure, our sorrows. As for myself, I hope I have been enabled to give myself to the Redeemer. It is now rather more than a year since I publicly gave up my all to Christ; and now, in this most severe affliction, I trust that I find Christ increasingly precious. We are all tolerably well. My dear and widowed mother is greatly supported; and though she feels her loss severely, looks to Him, who has said,—"I will be a father to the fatherless, and a husband to the widow." Oh, remember us, an afflicted and bereaved family, in your approaches at a throne of grace! We unite in kindest regards to yourself and Mrs. P. and Mr. and Mrs. B. I shall ever be happy to hear from you: my mother desires to be particularly remembered to Mrs. B. and will write to her as soon as she can.--- Excuse this scrawl.

"I am, &c.

"H. W."

The post by which Miss Marshman's Letter came, brought one also from Mr. Schmid, of the English Female Orphan Asylum, Calcutta, offering us for distribution a number of Des Granges Telinga Gospels, that were unexpectedly found in the Bible Society's Repository: he adds:—"Perhaps you have not yet been informed of that mysterious and melancholy event, which has filled all friends of the

* It is dated Serampore, April 3rd, 1823.

Missionary cause in Calcutta, &c. with the deepest grief---the decease of our highly esteemed and beloved Brother Ward in Serampore. I must, therefore, mention, that on last Thursday morning he was attacked with the Cholera, with a violence that baffled all medical skill, and that he expired on the following day, a quarter before 5 o'clock. He was interred last Saturday in the Serampore burial ground, attended by many, both Europeans and Natives, (many of the former came from Calcutta to shew their respect for the deceased,) who deeply felt the great loss which the Missionary cause has sustained through this mournful event. Br. Carey addressed us at the grave in a most affecting and impressive manner. Surely God's ways are not as our ways, and his thoughts are not as our thoughts. Surely clouds and darkness are round about him: nevertheless, we may rest assured that righteousness and judgment are the foundation of his throne. The propagation of the Gospel is his cause, and he will doubtless carry it on, amidst all discouragements which we poor short-sighted mortals meet with, till all his enemies are put under the feet of Christ."

The public testimonies to the excellent character of this devoted Missionary, are peculiarly gratifying, and do the cause of Christianity in India considerable service.

"Died, on the 7th instant, at the Mission House, Serampore, in his 54th year, after 36 hours previous illness, of the Cholera, the Rev. H. Ward, Author of "A View of the History, Literature, and Religion of the Hindoos," and various other works. This excellent man arrived at Serampore in October 1799, since which time his life has been one continued scene of arduous and indefatigable exertion, with the view of promoting the propagation of Christianity in India. His exertions and his works have rendered him so well known, even in Britain and America, as well as in India, that it is needless to enlarge here on his character. Suffice it merely to add, that in the various relations of social life, as a husband, a father, a friend and brother, he was one of the most amiable of men. His work,---"Reflections on the Word of God," published scarcely two months ago, sufficiently discover the source whence he derived all that excellence of character which now renders him so deeply lamented. It evidently breathes throughout, the feelings of one, to whom "to live was Christ, and to die gain."

Government Gazette.

"On Friday evening, the 7th instant, died at Serampore, of the Cholera Morbus, the Rev. H. Ward, aged 53 years and four months. This mournful event happened

at a period when his exertions were more than ordinary. During more than 23 years, his indefatigable zeal and industry were uncommon: never ashamed to make mention of the importance of eternal things to every one who resorted to his house, which was a Bethel indeed. Few had gifts of prayer and converse equal to him: his whole deportment proved him to be an affectionate husband, a tender father, a sincere friend, an ornament to society, and an able and useful minister of Christ,---so that in his death, the world has lost a good man, the Christian hemisphere a bright luminary, and the firmament of heaven has gained another star. The remains of mortality were conveyed to the Baptist burying yard on Saturday evening, surrounded by Ministers of all churches, and a large concourse of friends from Calcutta, Chinsura, &c. to pay their last tribute of respect. He had long laboured in this country, and has left behind him the savour of the knowledge of Christ in the hearts of many. The Hindoo converts looked upon him as their best friend and adviser, and, as a mark of respect, bore his remains on their shoulders to the tomb. 'Mark ye the perfect man, and behold the upright, for the end of that man is peace.' On Sunday evening next his death will be improved at the Loll Bazar Chapel, at seven o'clock, by his venerable colleague, Dr. Carey."

Calcutta Journal, March 14, 1823.

INDIA.

From the Calcutta Journal.

IN a letter, dated July 1, 1822, a gentleman relates a Suttee at Collyghaut, which he had the curiosity to attend.

"When he arrived at the spot, the Brahmins were washing the body of the deceased in the river, and a few paces from them sat, supported by two men, the apparently unconscious victim; his widow, a beautiful woman about 21 years of age; she appeared to be in a state of stupefaction. Conversing with the Brahmins, they said it was her fate, and that if she was dissuaded from her purpose, she would die in a few hours."

"Upon this intimation," says the writer, "I was led to attend

more minutely to her situation ; her eyes were open, but apparently beyond the power of recognition of surrounding objects ; here she remained until a paper was signed by several Brahmins, who eagerly pressed upon the person in whose possession it was. While this was going forward, the Thannadar asked her the usual questions, of the sacrifice being voluntary, &c. to which, in a feeble voice, she replied affirmatively ; the pen was then presented to her, with which the Brahmins had previously signed the paper, and she was made to touch it, as significant of her approval. The corpse being laid upon the funeral pile, she was raised from the ground, and supported to the river ; and, after being bathed, (for to bathe herself was beyond her power,) she was dressed by the attending Brahmins in a red scarf, and ornamented with flowers, and her head painted with red where her hair parted.—She was then led up to the pile, and performed, merely and solely by the assistance of others, the required ceremonies ; she was supported round the pile seven times, and after having performed her task, her head fell on the shoulder of the man on her left hand ; and for upwards of ten minutes she was to my idea faint : but in the sequel I was well satisfied that the drugs that had been given her had begun effectually to operate

“The attendants waited this time, I suppose, in hopes of her reviving, and being able to show somewhat of voluntary action in the sight of seven European gentlemen who happened to be present ; but in this they were disappointed, for she remained perfectly insensible to every object : and now commenced a scene so horrible, so revolting to every common principle of humanity,

that one’s blood shudders at the recital. They lifted her up more dead than alive, and placed her on the pile ; she had not the power, when on it, even to lay her arm over the body of her deceased husband, but this was quickly done for her, as well as placing his head on her bosom : this was enough for me to see, and I left the scene of murder, for no other term can be applied to this “infernal” transaction. The declarations of the Brahmins, that she would not survive three o’clock, being a satisfactory conclusion to my mind, that the drugs that might have been administered to her were of the most destructive nature ; and it would be well if government would interfere in a similar case of immolation, to postpone the ceremony beyond the time the death of the victim was so prophesied ; and if it occurred, to subject the body to the investigation of surgeons, in order to discover the fact of murder or not : in the instance I speak of, the woman was perfectly insensible, and no part of this abominable ceremony could be said to have had her consent.”

Siberia.

The public Baptism of a Persian Priest at Astrachan, one of the Scottish Missionary Society’s Stations.

AT Astrachan, the Lord has lately displayed his mighty power, by making an inroad on the Mahometan world. Astrachan is just on the frontiers of Mahommedanism, a great mart for all nations ; and long the Missionaries have laboured there without any fruit. A short time since, a young Persian Priest, who was a teacher of language to the Missionaries, became deeply convinced of his danger as a sinner, and was ulti-

mately brought to place all his dependance on our Lord Jesus Christ. This conversion produced a wonderful effect both on the population and on the Missionaries.—On the 2nd of this month the young convert was baptized, and Greeks and Turks, Persians and Frenchmen, Britons, Germans, and the dwellers in Armenia, were spectators of the solemn scene. The service was performed by Messrs. Glen, M'Pherson, and Ross, Missionaries of the Scottish Society, in English, Turkish, and Persian, so that all understood some part or other of the service.

Previously to the administration of the ordinance, Mirza Mahommed Ali, for that was his name, made a declaration of his faith and hope in God. The following is a translation:—

“When the most high God of his boundless mercy presented to me the tidings of the Gospel, I read and saw that it gave information concerning a Saviour,—whom God most high had made a propitiation for his sinful servants. I next reflected on my own sinful actions, which I had committed in times past; I saw myself a sinner, and perceived what an enemy to God sin must be. In myself I had no hope of life, or salvation from the wrath of God. I then compared the Gospel with other sacred books, namely, the Psalms, the Law, and the Prophets; and saw, that in sense they were in perfect unison with each other, respecting the forementioned Saviour, nor could I find the slightest discrepancy between them. After this, I was drowning in a multitude of ideas, but at all times I earnestly entreated God most high to shew me that way in which alone the salvation of the soul is to be found, and that he would perfect his will concerning his servant.

“And after some days, in a remarkable manner, my heart and soul, and my whole frame, gave me testimony, that the blood of Christ has become a propitiation for all my sins, and if I should at this time die I had nothing to fear.

“To the praise of God, from that hour to this, my belief is, that Jesus Christ is the only begotten Son of God, that his blood was shed for the sake of sinners, and that, except the holy books above mentioned, there is no oracle from God. My faith increases daily, and my hope is, that it will continue to increase.”

Ceylon.

DEVIL WORSHIP.

MR. CLOUGH, of the Wesleyan Missionary Society, furnishes the following information on this affecting subject:—

In Ceylon, there exist Five Systems, at least, of Heathen Idolatry—Brahminism, Buddhism, Capoisim, Baliism, and Yakadurism. A minute description of these, different forms of idolatry, the nature and tendency of the ceremonies connected with them, and the demoralizing effects which they severally have upon the native inhabitants, would excite the deepest sympathies in behalf of these benighted Heathens.

The literal meaning of “Yakadurism” is, the “Expulsion of Devils;” but when the whole round of its ceremonies is considered, it properly means the “Worship of Devils.”

The devil is regularly, systematically, and ceremoniously worshipped by a large majority of the native inhabitants of the island of Ceylon!

The established heathenism of this island is Buddhism, which both condemns and prohibits the worship of devils: at the same time, the essential principles of Buddhism are such as open the way for the introduction and establishment of the degrading notions, which have established this species of Satanic adoration in this country. Buddha was an atheist, in the most absolute sense of the word: his writ-

ings, or, more properly, the writings of his learned followers, which are very voluminous, exhibit a most complete and sophistical system of atheism. In these writings, the eternity of matter is asserted—the existence of a Creator is unequivocally denied—every idea of the existence of one Eternal Almighty God, the maker and upholder of all things, is banished from the minds of the reflecting Buddhists: they are truly left in the state described by the Apostle—*without God in the world*. They have no “Universal Father;” no divine Superintending Power: the world has no moral and righteous Governor; and, consequently, no final Judge!

So that, strange and affecting as the statement may appear, yet it is an awful fact, that, in every part of the world where Buddhism has established its atheistical influence, the inhabitants are left to the uncontrolled dominion of the Devil! And in such regions, presenting so few obstacles to the usurpations of the grand adversary of mankind, Satan has established his throne—usurped universal empire—legislated for his own dominions—dictated the form of his own government—and prescribed the religious ceremonies (if such words can be used) that are most congenial to his own mind! Viewing a large proportion of the family of man under such circumstances, it is by no means difficult to conjecture, what would be the nature and tendency of a system of devotion dictated by the Devil, and of which he himself was to be the object.

It is an humiliating fact, that, while Buddhism has made so many successful efforts to erase from the minds of men all ideas of the existence of a God, their writings everywhere abound with accounts of the Devil: for during the 350 transmigrations of Buddha in the different bodies which he assumed, the existence of the Devil is acknowledged, and Buddha meets him at every turn as his grand and chief adversary; and a native painting, made in the Burman Empire, is now by me, representing Buddha's last grand conflict with the Prince of Devils, who is leading on an army of devils to oppose his assumption of the character of Buddha: so that, in these writings, the existence of the Devil is acknowledged, and he is recognised also in his own infernal character.

In the form of Devil Worship established in Ceylon, this Chief of Devils, in his own real character, is also recognised and acknowledged. Under him is a succession of subordinate devils, of different sizes, dispositions, and colours! There all have to do with human affairs. In a word, the world, and all things in it, is under their control and government. The De-

mon Worship of the Greeks and Romans acknowledged good as well as evil demons: but, from all that I have ever been able to collect, I have never yet heard of a benevolent being in the worship as practised in Ceylon. They are all evil; exercising a most wicked and malicious influence over the affairs of men: and, on this account, the natives are in continual fear of them. Hence, a very sensible native young man, in my company one evening, refused to pass under a large tree which overhangs the road; and, on my asking his reasons, he told me, with great gravity, that every branch and twig of that tree was full of devils. The ideas which the natives have of the nature and character of these objects of their devotion, may be inferred, both from the accounts given of them in their books, their attempts at representing them in pictures, and the manner in which they invariably speak of them; all of which, if we may add the services rendered them, go to shew, that these invisible beings, in the opinion of the natives, are wicked, malignant, mischievous, cruel!—in a word, diabolical! And such are the objects of devotion pointed out by the Yakadurism of Ceylon!

This system of idolatry has its prescribed forms, which are found in records, the antiquity of which it is not easy to trace: it has its priests, and round of established ceremonies, which point out, in all their appalling display, the place from whence they sprang. The object to which all these lead, is the devil. From the brief sketch just taken of the atheistical opinions of the people, it is plain that he must be considered by them as the being into whose hands fall the government and sole management of human affairs. To conciliate the esteem and friendship of the devil, or, more properly, to avoid his malignant or mischievous interference in their concerns, the natives propitiate him by various offerings and ceremonies, which it is impossible in this place to detail.

The chief actors in these ceremonies are the “Yakadurayas.” These men are supposed to carry on continual intercourse with the devil: they are also supposed not only to have a particular acquaintance with him, but also great influence over him. I here give no opinion on this subject; but on my questioning these men IN PRIVATE, whether or not they did hold converse with the devil, they have replied in the affirmative; and yet such has been their confusion or peculiar agitation of mind on these occasions, that I have had reason to believe that they made the confession reluctantly, and with no design to impose on me.—However, this I leave; only remarking, that, in the person and whole demeanour

of these men, there is something exceedingly strange and unaccountable; and I never could prevail on one of them to look me in the face: they generally converse with much agitation; and I never met one in the country, on the road, but he would hide his head in the jungle till I had passed.

These men, having a particular knowledge of the devils, are resorted to in cases when persons dedicate themselves to one of these infernal beings, which is a practice of the natives, to place themselves under the protection of the devil. I forbear to describe the ceremonies practised on these occasions of self-dedication to Satan. Like most of their *works of darkness*, they are performed in the night. Children, at the hour of their birth, are generally dedicated to some one of these evil beings: and it is an awful fact, that, in hundreds and thousands of instances, the poor deluded people are so anxious to place themselves and all connected with them under the care and protection of the devil, that their children are solemnly dedicated to him before they are born! In such cases, the first thing put on the body of the infant, at the period of its birth, is the amulet or the charm, or, in other words, the writing which contains the name, the colour, the office, the influence, and general character of that devil to whom the child is dedicated.

So generally does this superstition prevail, that, in a Sermon which I once heard the worthy Petrus Panddeta Sekera preach out of doors to a large congregation against the worship of devils, he made a solemn appeal to his congregation, and said, that he feared almost every individual who heard him that day was living in the practice of devil-worship. He stated, also, a fact, which shews to what an extent the superstition prevails—That when he was a priest of Buddhu, he commenced a journey to the city of Kandy, with a number of other priests, to attend a celebrated festival. They arrived at a certain place, one evening, said to be under the government of a very noted devil, and all his companions feared to pass through that part of his dominions, without making some offering to him: Petrus, heathen as he was at the time, remonstrated with his fellow-travellers, but in vain: every one of them went to the place where the devil was worshipped, and, by an act of devotion, acknowledged their submission to his power.

When the Portuguese had possession of the island of Ceylon, they prohibited devil-worship by government regulations; and made it a capital offence for any one to profess himself a devil-priest. The

Dutch enacted laws against it, but less rigorous. How far such measures were successful, it is difficult to say; but it is a fact, that the delusion has so complete a hold on the hearts of the people, and occupies their hopes and fears so strongly, that nothing but the Gospel of Christ can effectually succeed in eradicating its principles and destroying its practice.

Of late years, many important steps have been taken toward a complete overthrow of this system. The Missionaries on the various stations which they now occupy, have directed much of their attention to it, and have exposed it by every prudent means: and in all our schools, among the children, the horror of this wicked worship is deeply impressed on their minds. So successful have we been in this respect, that the Christian youths, taught in our schools, not only refuse to have any thing to do with such ceremonies themselves, but, by the most public opposition, manifest their dislike. When they hear of preparations being made in any house, for what is called a "devil dance," a small party of them will often go to the spot, remonstrate with the people, and, if their own arguments will not avail, threaten to inform, and bring the Missionary, which is generally successful.

In the large and populous village of Colpetty, I have known many instances in which our elder boys have, by their own exertions, put down these vile ceremonies: hence, in that village, which a few years ago abounded with such practices, a ceremony of this kind is now scarcely ever performed. At another large and populous village, about two miles to the south of Colpetty, where the same practices were very prevalent, a number of "Yakadurayos" and "Cappoas" united together to have a grand ceremony, which was to continue a week, at which thousands of people were expected to attend with offerings: in this village several pious natives reside, who have been truly converted to God: they were shocked to witness the preparations going on: they united to protest against the ceremony—exerted all their influence to prevent it—and came to me, to beg that I would assist them. I went to the spot, witnessed the shocking preparations, and shall never forget the zeal of the pious natives, who were principally females: after contending the matter for two days, with a whole host of devil's priests, our friends succeeded in preventing this ceremony from being performed; and, pleasing to tell, these men have scarcely ever since been able to raise their heads in public.

CHINA.

This vast Empire, containing so large a portion of the human race, to whom the God of heaven is unknown, presents a pitiable spectacle of human depravity and folly in the midst of fancied and boasted wisdom.

From some numbers of the *Indo-Chinese Gleaner*, a work printed at Malacca, the subjoined statements are extracted. Several of those here placed first in order, appear to be taken from Chinese Newspapers; and though not referring to subjects of great importance, furnish an affecting view of the manners and superstitions of China.

CANTON NEWS, *September 5, 1821*—The Viceroy's eldest daughter, who was left, three months after marriage, a pregnant widow, was delivered of a daughter on the 28th of the 7th moon; having caught cold, she became ill, and was numbered amongst those who once were. On the 3rd, his excellency saw no officers of government; and deputed the treasurer to sacrifice, in his stead, to Neptune, the dragon-king.

On the 3rd instant sacrifices were offered to the dragon-king, to the deified warrior, Kwan-te, and to the god of the southern sea, by the treasurer, Kwang-chow-foo, &c. in their official capacity.

On September 5th his majesty's birth-day occurs; and on the same day the sacrifices are offered to Confucius: the officers of government are therefore required to put on their court dresses, and first sacrifice to Confucius; which being finished, they must put off the embroidered surtout; retain the court necklance; and thus repair to the

imperial ball, there to do obeisance; or make the nine prostrations.

TARTAR GENERAL. (CANTON.) The Tartar general, Mung-choo, lately arrived from court, and who is related to his Imperial Majesty; the Viceroy; the Foo-yuen; the Treasurer and Judge, and other officers of government, on the 28th ultimo came out to the imperial landing place, where they sacrificed to the remains of general Wang-choou-mung, which that day passed the city, to be conveyed to his native place for interment.

Peking, 1821.—THE TOMB-GARDEN.—One of the emperor's uncles has requested to have 60,000 taels advanced to fit up his own burial ground; or, as he calls it, Fun-yuen, "Tomb-garden." This old prince, YUNG-SEUEN, is now in his 70th year, and has already spent 60,000 taels on his "Tomb-garden." According to this statement, the place is to cost him 120,000 taels. The emperor has granted his request. The money is given under the form of six years advance of his allowance.

WORSHIP OF MARS, CONFUCIUS, AND NEPTUNE.—On the 15th, at Canton, the Viceroy and Foo-yuen went in person to the Woo-meon, or temple of Mars, "and worshipped by burning incense." The Poo-ching-sze, or treasurer of the temple of Confucius, being ill of a bowel complaint, the judge worshipped in his stead. The salt superintendant worshipped, and burnt incense at the city temple, and to the queen of heaven. The grain superintendant worshipped the dragon-king, (or Neptune of China) and the Kwang-chow-foo worshipped the god of wind, and of fire.

June 20, 1821.—In consequence of an epidemical disease prevailing amongst the people, and which has caused the death of great numbers, his excellency, Cha-ta-jin, at the head of the salt department, has selected the 16th, 17th, and 18th days of the moon, to repair to the temples of Teen-how, the queen of heaven; and Ching-wang, the god of the city, to erect there altars; to recite prayers and to supplicate protection.

(DAILY PAPER.)

At Macao the Chinese have had recourse to the ancient custom of parading their idols about the streets, and making a great noise with gongs, crackers, &c. to Peih-seay, "to expel noxious influences."

The editor of the work from whence these extracts are made, mentions on another occasion the arrival at Canton of an Imperial order—

Requiring the Imperial Envoy, his Excellency Gilo, to go and sacrifice to the god of Nan-hay—"the South Sea," (whose temple is at Porto, near Second Bar.) A scroll, containing a form of prayer, enclosed in bamboo, and which is to be used at the sacrifice, has arrived from court; also a box of silks to make a new dress for the idol god! Such are the "glorious" results of fallen human "reason."

Some information is added respecting the hostility of the Chinese Government to Christianity.

PERSECUTION OF THE CHRISTIANS AT PEKING.—On the 2nd of September, 1820, the late Emperor of China, Kea-king, who shewed, after he came to the throne the utmost aversion to the christian religion, as exhibited by the Romish Church, (the only form in which he knew any thing of it)—was suddenly summoned, by death,

to render an account of the use he had made of the vast power on earth, which heaven had committed to him, during a period of twenty-five years.

On the 1st of October, the following paper was laid before his son, and successor to the Imperial dignity, who has assumed, as the title of his reign, the epithet Taoukwang—"Reason Illustrious."

"Ying-hoo, Commander in Chief of the national infantry, kneels to present to his Majesty, a case, on which he requests the Emperor's decision.

"The Metropolis, which lies immediately below the wheels of the Imperial Car, being a most important region, should, at all times, be searched with the greatest strictness. I, your Majesty's slave, and those associated with me, therefore have given the most positive orders to the officers and men under the several Tartar banners, to make a very full and careful search in all those districts which pertain to them; and not to allow any person, whose circumstance and character were not perfectly plain, to lurk about. A scout, named Too-ming-leang, in consequence, found out a culprit of suspicious appearance, called Chin-leen-ching. It was discovered that this man practised the religion of the Western ocean, (or Europe) and, consequently, he and three others of the same religion, were seized, together with a cross, &c, which were brought before us.

"We, your Majesty's slaves, subjected them to a strict examination. Chin-leen-ching gave the following account of himself.—

"I am a native of the province Gan-hwuy; and am now in my forty-first year. In the 3rd. year of Kea-king, (twenty-two years ago,) I came to Peking, and lived

behind the western four-faced turret, on the bank; getting a livelihood by carrying burdens and shaving heads; or by being a travelling barber. I now live in a barber's shop, situated in Faoutsze street: the barber's name is Ching-kwei-kang.

"During the first moon of the eleventh year, (of the late Emperor—fourteen years ago,) an acquaintance, whom I had known some time, whose name was Ho, induced me to enter with him, the European religion; and I then went to the church and read prayers.

"In the sixth or seventh moon of that year, the European church was declared illegal, and put a stop to; and officers of government watched it, and would not let me enter; I therefore remained in the shop and read prayers. The other three persons connected with the shop, are all of the European religion. Wang-kew, the father of Wang-sze-urh, came to the shop to procure hair, which was given him, and he carried it to the Fow-ching gate of the city. I went after him, but could not find him; and, waiting till I was very late, could not get back into the city. I therefore sat down on the west side and was there till the fourth watch, when I was seized by people connected with government; and when I confessed that I was of the European religion, they carried me to the shop, and apprehended the three other men, and seized a cross and a catechism, called Yaou-lewan-ta; and finally they brought us all here. It was I who induced Wang-kew to enter the European religion. The man called Ho, who induced me to adopt that religion, died a long time since. I really have no desire to quit that religion; but only beg for mercy."

"Two of the other men, it was found on examination, belonged also to Gan-hwuy province, and they received their religion from their fathers. Wang-sze-urh belongs to Peking, and he followed his father, Wang-kew, in the profession of the European religion. They all declared they did not desire to quit the religion; but Wang-kew, when examined, said he had already forsaken it.

"Now, the European religion is, by law, most rigorously forbidden; yet here, Chin-icen-shing has audaciously presumed to keep by him a cross and a catechism; and to read prayers with these three other men: which shews a decided disregard of the laws. We apprehend that this culprit may have propagated the religion, and deceived the multitude; or, perhaps, done something else which is criminal: it is, therefore, incumbent on us to lay these circumstances before your Majesty, and request your will, commanding, that all these four culprits, the cross, and the catechism, be together delivered to the penal tribunal, and that the men be there subjected to a severe trial, and have their sentence determined."

Reply, in the Emperor's name, "Your Report is recorded and announced."

The polytheism of ancient China—the worship of hills, rivers, deceased men, women, &c.; the worship of living human beings; Buddhism, Shamanism, and Lamanism—as well as Atheism, are all tolerated in China. The Monotheism of the Arabian Prophet is also tolerated.—Why then their hatred to the name of Jesus!

Miscellaneous information extracted from the same work.

The plays in China are mostly performed on religious occasions,

either in honor of their gods, or the anniversary of their temples, as well as on their annual festivals. Before they commence their plays, the musicians go to the temples, where they play one or more tunes, when they bring away with them a small altar, with incense burning, and place it on the stage, which is a temporary building of bamboo; where they again play a few tunes: this is done to invoke their gods to be present during their plays. These plays are generally performed in front of their temples. Once a year plays are performed in the market, when, as before-mentioned, they bring their gods from the temples with music. This is highly esteemed by the Chinese, as the gods are supposed to preside over the affairs of the market, and to cause equity and justice in men's dealings. After any calamity, as fire, &c. it is usual for the people in the neighbourhood to raise a sum for the performance of a set of plays, which is done as a mark of gratitude for the late mercies they have experienced. On other occasions, the tradesmen of the different callings, by turns, go from door to door to collect the yearly subscriptions, and decide, and not the priests, on the numbers of plays to be performed at each festival; as well as when the temples shall be repaired or ornamented. The duty of the priests is merely to attend to reading prayers, &c. and not to secular concerns. They profess to be superior men, having renounced the world and all prospect of gain—and taken to a life of abstinence. Their appearance, however, often indicates, that they are any thing but superior men! being indolent and filthy in the extreme.

That the Chinese give person-
ality to heaven and earth, is incon-

trovertible. Their imperfect know-
ledge of a Supreme Being has led
them to imagine, that all animate
and inanimate creatures have a
presiding spirit; hence they honor
gods of mountains, and hills; of
woods, and of stones; of the sea,
and of rivers; as well as of heaven,
and of earth. They frequently
call both on heaven and earth,
when in bitter distress.

The Chinese have no word, nor
any native phrase, corresponding
to the idea of the Deity, which
prevails amongst Jews and Chris-
tians. They are in the sense of
the Apostle Paul, when speaking
of the Greeks,—“Atheists.” Con-
fucius himself was, and all that
have followed him, in the same
school, have been “*A kind of
superstitious Atheists.*”

Offerings are presented to the sun
at eclipses. Eclipses are regarded
by the Chinese with peculiar dread,
as portending some calamity of a
national nature. On the 16th of
the 8th moon, cakes, or a kind of
small mince pies, are made on the
occasion: oblations of wine and tea
are offered to the moon, very gen-
erally throughout the empire. On
the 7th of the 7th moon, the un-
married women offer flowers and
cosmetics, with wine, to two stars
in the milky way.

The practice of distributing
books prevails much in China at
this day: persons who desire bless-
ings from the gods, or who are
grateful for receiving them, make
vows before the idols, that they
will print and distribute so many
copies of a specified religious or
moral book: and some of these are
left at the foot of the idol, for any
worshipper to take away a part of
them at any time: the other copies
are, by the individual who made
the vow, presented to his neigh-
bours, acquaintances, and friends.

CHINESE NOTIONS OF THE STATE OF SEPARATE SPIRITS.—The Chinese must have a very irrational idea, as it would seem, of the state of the dead, from their supposing that houses, and garments, and money, and food, are wanted by spirits in that state. Paper houses, and gilt garments, are commonly burnt and sent by fire to the invisible state for friends deceased. However, we have lately had an instance here of a complete wardrobe, consisting of silks, sables, &c. to the amount of eight thousand dollars, being all consumed for the service of a rich old merchant, who died about four months ago. His son, who has committed this folly, is a person of education, and of the Joo-keou, or sect of philosophers in China.

The brother of the deceased also departed this life but a few months ago, and left a large and necessitous family, in which similar expensive and useless rites were performed. Such cases are some of the minor temporal ills arising from the superstition of fallen reason; but when compared with burning a widow, the burning of a wardrobe is indeed but a light evil.

The festival, at which they repair the tombs of their ancestors, is observed during the third moon, by all ranks in China, from the Emperor to the meanest family, when the offerings, which are frequently expensive, are according to the circumstances of the family. They often consist of fish, flesh, and poultry, as well as of pastry and fruit, with wine and tea, and offerings of paper, &c. It is no unusual occurrence to see, on the occasion, a large dressed and roasted pig, with a goat ready for the spit. These being all spread before the tomb, and after bowing thrice, they pour out libations both of tea and wine,

at which time, it is supposed, the spirits of the deceased come and partake of the offerings, after which the relations sit down and partake of them, or remove them home, where they generally spend the day in mirth. The wealthy, on those occasions, are frequently attended by one or two priests, who pray for the souls in purgatory."

The following extract from a Chinese work is sensible and curious. The writer who furnished it says,

"There were, at that time, some sticklers for "Liberty & Equality," who thought it was as reasonable that princes should plow and plant, and gain their daily bread, with their own hands, as that others should do these for them. Heu-hing was the most notorious of this levelling fraternity. He affirmed, that a truly good prince would "labour for his breakfast and supper, in the field, along with the people; be his own cook; and govern the people too!" He also complained, that princes "stored up the produce of the taxes in their granaries and treasuries, to feed themselves, while the people were injured and oppressed." A certain person, who had become a proselyte to Heu-hing's views, informed Mang-tze of his master's opinions. The following conversation between Mang-tze and Ching-seang, took place on the occasion:—Mang-tze,—"Then, does Mr. Heu eat of that which he himself plants? Ching-seang—Yes. M.—Does he weave the cloth of which his clothes are made? C.—No: he wears a coarse hair-made cloth. M.—Does Mr. Heu put on a cap? C.—Yes. M.—What sort of a cap? C.—A very plain one. M.—Did he weave it himself? C.—No: he bartered it for grain. M.—Why did not Heu

weave it himself? C.—That would have impeded his ploughing. M.—Does Mr. Heu use pots and pans in cooking, or iron implements in ploughing? C.—To be sure. M.—Does he make these himself? No: he barter them for grain. M.—To give his grain in exchange for implements and vessels, injures not the Smith or the Potter; and, if the Smith and Potter give their implements and vessels for grain, what detriment is done to the husbandman? (None—this is all fair.) But how comes it to pass that Mr. Heu does not himself act the Smith and Potter, and bring every implement out of his own house as he requires it? What use for all the bustle and vexation of exchanging here and there with all the different trades? Surely such a man as Mr. Heu does not fear the toil of these handicrafts. C.—were he to labour at the several handicrafts, it would be impossible for him to cultivate the land. M.—Is then, the government of an empire the only labour that may be associated (in the person of the sovereign) with the labours of common husbandry, without suffering injury! There are labours proper for the higher ranks, and labours suitable for the common people. A single individual requires, in his own person, the fruits of an hundred (i. e. all the) different mechanical occupations. For each person, with his own hands, first to make and then use every thing he requires, would be to convert the empire into an high way. Hence the ancients said—

Some to labour with their mind; and some to labour with their strength. Those that labour with their mind rule others. Those that labour with their strength, are ruled by others.”—Now, that

those who are ruled by a prince, should support him—and that he who rules, should be fed by those over whom he rules, is a just principle, confirmed by universal consent.”

INDIA.

HINDOO SUPERSTITIONS.

Extracts from a letter written by a Hindoo Physician.

“The following circumstances occurred at Canjevaram, in the year 1819, during the festival of Siva, called Acomberanda.

“The feast of Siva has been celebrated at this place, (Canjevaram,) for some days past. Processions go round the streets night and day. A great multitude have come up to the feast from all quarters. Among these are many persons with their hair hanging down, and anointed with the juice of the Banyan tree, who go begging through the streets, and crying, that they intend to go to Kylas.

“Others have put on red robes, and some have shaved their heads, who, begging through the streets, sing aloud, that they are already prepared to enter into the kingdom of heaven.—There are other companies who dress, some like men, and some like women, and act comedies. After they have finished acting, they commence begging like the others.

“In this way many people fall into great darkness, (mental delusion) thinking that they are to obtain the glory of heaven by these things, Deluded and vain creatures!

“A Brahmin, from Teroopady, came to Canjevaram, and gave out that he was possessed of the god

Vencatasaparoomal; that he was a true god, and that he was accustomed to reveal the sentiments of the Heathen, by the words of their mouths. A great number believed on him, and acknowledged him to be a god. Whereupon the wicked people agreed to give out, that he, the god Vencatasaparoomal, had come from Teroopady, in order to heal the sick, and cure the lunacy, the leprosy, with evil spirits, &c."

"When I understood such wicked deceits were practised by him, I went immediately along with some of my friends to him, in order to expose him to the Heathen. When I came to the place he was tumbling among the crowd, in a most obscene manner, before both men and women. His body was all rubbed over with powdered coal, so that a black vapour rose from him. He held some lighted camphor in his mouth. He was making a great noise, vociferating nonsense to the people. Whilst he was capering, and leaping, and bellowing thus, amidst the acclamations of the multitude, I beckoned to them to silence, and attend to my sayings. On this they became still. I then opened my mouth, and spake, saying—"O! Brahmin, you say, that you are a god. Have you therefore, Almighty power? If you have, leap over this house; and then all our nation will acknowledge you to be a god, and will fall down and worship you as God Almighty; and will obey your commands." He answered with great indignation, saying, "he would do so; but I should lose my life in three days, because I thus conceived to tempt him." Having thus said, he leaped with all his might. But the poor unfortunate Brahmin, instead of now saying he was a god, raised up his head, (for he had fallen

down and hurt his leg) and began to wail with a grievous lamentation. With his eyes raised to heaven, he exclaimed, "O! amiable God, have mercy on me, and forgive my sin, that I have just now innocently committed!" Having thus spoken, he fell into deep sorrow and mourning; because his leg was so much wounded, that he could scarcely endure the pain of it. He was now forced to undeceive himself. The people who were standing by, hissed and mocked him. "He is indeed a fool," said each man, as he went away home to his house. They wished to be kept at a distance from such wicked works. Soon after the wounded Brahmin besought me very much to apply some medicine to his wound.

Extract from a recent letter from
MR. PEGGS.

"Since I wrote to you last month some events have transpired which you will read with interest. Blessed be God who "lighteneth our eyes and giveth us a little reviving." Ezra ix. 8. After having had Abraham with us more than fourteen months, we judged it would be for the good of the cause of Christ to liberate him from servitude, and engage him on the behalf of the Society, this we have done, at eight rupees per month. He begins to read the Oorea, talks Hindoostance with astonishing facility and power, and his English and Tamul, (his native language) may be of use in some of his excursions. May the Lord make him an instrument of much good, and raise up many to "make manifest the savour of the knowledge of Christ in every place." On the 11th inst. we received our

first application for the ordinance of Baptism. Our candidate is Mr. Rennell, whose wife and wife's sister, (baptized about eleven years since at Balasore,) are members. He is the son of Major Rennell, who published a map of India, well known in Britain. He is a man of unimpeachable moral character, and of great worth in his situation under the Salt Agent. Last Thursday evening we had a church meeting, and our own conversation with the addition of Mrs. R. and her sisters account of the change on our friend, determined our reception of him. The time appointed for the ordinance is next Lord's-day evening, and the place the Mahanudde, opposite our bungalow. We hope others will be seen "asking the way to Zion, with their faces thitherward."

General Baptist Missionary Society.

HOME PROCEEDINGS.

QUORNDON.—On Monday, Sept. 22nd, 1823, was held the Anniversary of the Quorndon G. B. Auxiliary Missionary Society. In the afternoon, Mr. Westley read and prayed, and Mr. Green preached an appropriate discourse from Isaiah LII. vii. and also concluded with prayer. There was a highly interesting Meeting in the evening. Mr. Stevenson of Loughbro' was called to the chair. The report of the last year was read, and resolutions were moved and seconded by Messrs. Westley, Pike, Allsop, Green, and Balm. The collections amounted to upwards of £8.

THURLESTON.—Missionary Meeting. Mr. Hall preached in the afternoon from Acts viii. 4. Mr. Verow opened the service with reading and prayer.—In the evening Mr. Cheattle preached from

Prov. xi. 2. Mr. Hall read and prayed, and addressed the meeting in behalf of the Mission. The meeting was respectably attended, and much interest appeared to be excited. The collection was above three times that of last year.

RETTFORD.—The Missionary Meeting was held on the 31st of October. Mr. J. Bissil, of Sutterton, preached in the Afternoon, and in the evening the Missionary Meeting was held. Messrs. Boden, Stocks, Marston, Trueman, Bissil, Foster, and others addressed the meeting, and advocated the cause of the Heathen; and is hoped much good was experienced by all present, the sum collected at the meeting amounted to £9. 11s. 0d. which with the weekly contributions amounted to £24. or rather more.

SMALLEY.—The Anniversary of this Association took place on Monday, Dec. 15th. On the preceding Lord's-day a sermon was preached in the afternoon, by Mr. A. Sutton. The Missionary meeting was well attended and interesting. Messrs. Shaw, (Independent,) Aslin, (Wesleyan,) Purcell, Pike, and Sutton, addressed the audience. The collection amounted to £8. 2s. being considerably more than at the former meeting.

BELPER.—On December 25th, was held a pleasing Missionary Meeting at Belper. Mr. S. Taylor preached in the morning at Heage, and at Belper in the Afternoon. A numerous auditory attended in the evening, when Messrs. Richardson, Garbutt, (Wesleyan) Pike, Purcell, Sutton and Taylor advocated the missionary cause. The amount of the Collection has not been reported to the Editors, but was stated to exceed that of last year.

THE
GENERAL BAPTIST REPOSITORY
AND
Missionary Observer.

No. 27.

MARCH 1, 1824.

VOL. III.

A SUMMARY OF THE
LABOURS & CHARACTER

OF
JOHN HOWARD,
THE PHILANTHROPIST.

(Concluded from page 48.)

WE now proceed to notice a few particulars of the character of this eminent Philanthropist; but our limits forbid that enlargement which would be necessary to do justice to its excellencies.

Mr. Howard's disposition was naturally steady, decisive and persevering. He did not possess any extraordinary powers of intellect, and his literary attainments were very limited. His education appears to have been confined; and even in riper years his acquaintance with language was imperfect. Yet he was distinguished by good sense, just discrimination and sound discretion: and the opinion of the Lord Chancellor, Thurlow, expressed in the Senate, that "Mr. Howard's humanity, great as it was, was at least equalled by his wisdom," was probably correct, when applied to those subjects on which his attention had been chiefly engaged.

VOL. III.

The diligence and industry with which he prosecuted his plans contributed much to their success. He suffered nothing to divert him from a regular and systematic attention to them. Recreation, rest and even sleep itself, were obliged to give way, sooner than any object which he was pursuing should be neglected.

He set a high value on his time, and never wasted his own nor his friend's, through a want of punctuality. He usually sat in company with his watch in his hand; and as soon as the moment, which he had fixed for his departure arrived, though in the midst of the most interesting conversation, he would take up his hat, bow and retire. So accurately too did he calculate the time that it would require to reach the scene of his next engagement, that he was seldom a moment beyond his appointment.

Steady courage and cool intrepidity, which braved dangers and despised difficulties, marked all his conduct, and contributed not a little to the success of his pursuits. But his fortitude was far removed from presumption. It was a rational dependence on the care of an Almighty God in the performance of duty, and

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a good hope through grace, that whenever he left this earthly scene, he should enter into rest. "I am not insensible of the dangers that must attend such a journey," he observes, when ready to set out on his last excursion. "Trusting however in the protection of that kind Providence which has hitherto preserved me, I calmly and cheerfully commit myself to the disposal of unerring Wisdom." "I know," he writes to a friend, when entering the regions of the pestilence, "I know that I run the greatest risk of my life. I have no hope in what I have been or what I have done. Yet there is a hope set before me. In the Lord Jesus Christ I trust: -in him I have great consolation." With these spiritual supports, he proceeded calmly and steadily in his arduous course; and to adopt his own words, "thrusting all consequences from his view, was resolved to follow wherever Providence led him."

But that excellence which formed the peculiar glory of his character was *benevolence* in the largest extent of the term. It was this ruling passion, that induced him to employ sixteen years of his life, travel between fifty and sixty thousand miles, spend upwards of thirty thousand pounds, and at last sacrifice life itself, for the sole purpose of relieving the distress and promoting the comfort of the lowest, and often the most depraved, of the human species. But his benevolence did not spend itself wholly in public: it marked every part of his conduct. His domestics grew old in his service: none of them living with him less than twenty years, and several more than thirty. And, though he maintained the authority of a master, yet he was

tenderly alive to their comfort, and watched over their interests with paternal solicitude. His advice, his purse and his influence were often employed in their favour: and when circumstances required it, he placed them in situations of comfort. His old nurse was accommodated with a snug cottage, near his own house; and carefully provided with every convenience. So attentive indeed was he to her, that, when at home, he would himself see that coals were taken to her cottage at night, to warm her bed: and when she died, she was buried, at his expense, in the church-yard of her native village.

He was equally attentive to the interests of his poor tenants. The low and marshy situation of the village of Cardington was injurious to the health of the inhabitants: and the dwellings, when Mr. H. first settled there, were damp and inconvenient. But soon after his second marriage, having closed the accounts for the year, he found a balance in his favour, and proposed to Mrs. H. to spend it in an excursion to London, or in any other gratification she chose. "What a pretty cottage it would build!" was her reply; and the money was devoted to that purpose. He persevered in this plan; pulled down all the mean huts on his own estate, and re-built them in a style of simple neatness, with a particular attention to the health of the inmates. He then purchased others that stood near his property, and improved them in a similar manner. To each cottage he allotted a piece of garden ground and a fore-yard, fenced from the road with neat paling. These cottages he let to the most sober and industrious

persons he could select, at from twenty to thirty shillings a year, and never raised their rents. But he made it an indispensable condition of their enjoying them that they should regularly attend their several places of worship, never frequent public houses, and abstain from certain amusements which he thought pernicious. He was also careful to find useful occupation for his tenants. The men he employed in various labours of husbandry; and the women in making linen for his family, of which he possessed a vast quantity at the time of his decease. He established schools for the instruction of their children, and often visited them personally; instructing and encouraging both the teachers and their scholars. As this village was several miles distant from a place of public worship, he fitted up one of his own cottages for that purpose; which, through his influence, was supplied by neighbouring ministers and itinerants. This place was well attended; and Mr. H. himself never failed of being present, unless prevented by indisposition or unavoidable engagements. By these benevolent and judicious measures, Cardington, which seemed at one time the abodes of poverty and wretchedness, soon became one of the neatest villages in the kingdom: exhibiting all the appearances of competence and content, the rewards of industry and virtue.

His humility adorned his other good qualities; and shone conspicuous in all his conduct. Far from assuming merit to himself for his unprecedented labours in the cause of humanity; he always appeared averse to hearing any commendation of them; and would change the conversation by observing, "It is my hobby-

horse; let us say no more about it." But the most decided proof of his genuine modesty was exhibited on an occasion which called it fully into exercise. While he was absent on his last journey but one, a plan was set on foot to erect a statue to his honour, in some conspicuous situation in his native country; and upwards of fifteen hundred pounds were soon subscribed towards carrying the design into effect. As soon however as the proposal was communicated to him, he resolutely and successfully opposed it. "I cannot," he said in an advertisement inserted in the principal public papers, "I cannot, without violating all my feelings, consent to it; and the execution of your design would be a cruel punishment to me. It is therefore my earnest request, that those friends who wish my happiness and future comfort in life, would withdraw their names from the subscription, and that the design may be laid aside for ever." To his most intimate friends he observed, "Conscious as I am of my many sins and imperfections, I must always view with pain and abhorrence every attempt to bring me forward to public notice and public approbation. If therefore you love me, if you value my peace of mind, you will use your utmost endeavour to prevent any similar attempt." The fund was sorely against his inclination, called the "Howardian Fund;" and when he absolutely refused the honour intended him, part of it was returned to the subscribers, part employed in the discharge of poor prisoners, and the remainder expended in striking a medal to his honour, and erecting the monument in St. Paul's after his death.

It may very properly be en-

quired, What were the principles which actuated this eminent man, and supported this excellence of character both in public and private life? The answer is easy, but highly important. Mr. Howard was a *christian* in the noblest sense of the word. Fully persuaded of the truth of Divine Revelation, and deeply convinced of his danger and guilt as a lost sinner, he had fled for refuge to the Saviour, and obtained peace and joy in believing. This happy change appears to have taken place early in life; and the sacred graces of christianity were cultivated, under the influence of the Holy Spirit, through the whole course of his future pilgrimage, and shone with increasing lustre as he advanced towards eternity. These heavenly principles animated him in the discharge of every duty; and by these he was preserved from the danger to which his deserved popularity exposed him.

When he was about twenty-five years of age, he was admitted a member of the Independent Church at Stoke Newington; and, although his future residence was at a distance, he continued his fellowship with it through life. Soon after his admission, he set on foot a subscription for erecting a house for the minister, towards which he contributed nearly sixty pounds: and he left a legacy to the minister and poor at his death. When he settled at Cardington, he became a communicant with the church at Bedford, of which the famous John Bunyan was formerly the pastor. In 1770, it was found necessary to repair the meeting-house belonging to this society; and Mr. H. presented them with a neat new pulpit, besides a handsome subscription. This church had for more than a century been

composed of baptists and pædo-baptists; and the minister who served it at this time, had practised infant sprinkling; but he now publickly declared that he could not conscientiously continue that practice. This caused a division; and the pædo-baptists being the minority withdrew, and formed themselves into a distinct church. Mr. H. was considered a leading man in this secession; but, throughout the whole delicate business, he manifested so much moderation and christian feeling, that he retained the unabated respect of both parties. With the minister whom he left, he lived on the most friendly terms; continued his subscription to the church and poor till his decease; and then left a legacy to ten of their poor members. The seceders were obliged to erect a new place of worship, and to assist them in this, Mr. H. contributed two hundred pounds and a very neat pulpit. He also lent them two hundred pounds more, on bond for the principal only; which some years afterwards he generously cancelled.

When Mr. H. sojourned in London, he regularly attended public worship with the baptist church under the care of Dr. Stennett, with whom he was in habits of the strictest intimacy.

His attendance on the means of grace, when in England, was regular and punctual. The sabbath was highly valued by this good man. When the weather and his health permitted, he walked, on the Lord's day morning, from Cardington to Bedford, a distance of three miles. He constantly reached Bedford before the hour of public worship; and calling at the house of the pastor, walked to the service in the family party, of which he was desirous of being considered a

member. He built a house within a few doors of the meeting house; which he permitted a family to enjoy rent free, on condition that he should occupy the parlour on the Lord's day. Here the intervals between the public services were spent in retirement: the woman of the house preparing him some slight refreshment. When in foreign countries, he constantly devoted the sabbaths to religious exercises. If, as was frequently the case, he had no opportunity of attending any public worship that he approved, he spent the day in his room; looking over notes of sermons heard in England, which always formed a part of his travelling furniture; and making serious self-application of them, with earnest prayer and holy meditation.

His regard to family worship was great. When at home, he constantly closed every day, accompanied by his domestics, with reading the scriptures and prayer, which, unless a minister was present, he offered himself. On his journeys, his servant attended him, at a certain hour, when he was always waiting in his room; and fastening the door performed his evening devotions; which he would not suffer to be neglected or interrupted on any account or for any person,

It would be easy and pleasant to enlarge, but we have already exceeded our intended limits: we shall, therefore, close the whole with a few extracts from his private journals, which were never intended to meet any human eye but his own. They will best exhibit the spirit and sentiments of this estimable man; and assist the reader in forming a correct judgment of his christian character.

At Turin, Nov. 30, 1769, when

on a tour of pleasure, he assigns the following reasons for returning, without accomplishing some parts of his design; which at once evince his tenderness of conscience, his love for divine ordinances, and the grounds on which he rested for acceptance with God.—“My return without seeing the southern part of Italy, was on much deliberation. I feared a mis-improvement of a talent spent for mere curiosity; the loss of many sabbaths, and many donations which must be suspended for my pleasure.—O! why should vanity and folly, pictures and baubles, or even the stupendous mountains, beautiful hills, or rich valleys, which ere long will be consumed, engross the thoughts of a candidate for an everlasting kingdom? Why should a worm ever crawl on the earth, whom God has raised to the hope of glory, which will ere long be revealed to them who are washed and sanctified by faith in the blood of the Divine Redeemer? Look forward, O my soul: how low! how mean! how little! all but what has a view to that glorious world of light, life and love! The preparation of the heart is of God! Prepare the heart, O God, of thy unworthy creature; and unto Thee be all the glory, through the boundless ages of eternity.”

In the same spirit, he thus writes at the Hague, Feb. 11, 1770.—“I would record the goodness of God to the unworthiest of his creatures. For some days past, I have enjoyed an habitual serious frame,—relenting for my sin and folly; applying to the blood of Jesus Christ; surrendering myself and babe to him; and begging the conduct of his Holy Spirit. I hope I have a more tender conscience, a greater

fear of offending God, a temper more abstracted from this world, more resigned to death or life, thirsting for union and communion with God as my Lord and my God. O! the wonders of redeeming love!"—"Let not, my soul, the interests of a moment engross thy thoughts, or be preferred to thy eternal interests. Look forward to that glory which will be revealed to those who are faithful unto death. My soul, walk thou with God; be faithful, hold out, hold on;—and then—what words can utter the rest?"

At Naples, May 27, 1770, he entered into a solemn covenant with his Maker; and devoted himself and all that he possessed, by a written contract, to his service. This interesting document is too long for insertion in our narrow limits; but a short extract or two will discover its spirit and tendency.—“When I look into my own heart, I doubt, I tremble. Such a vile creature! Sin, folly and imperfection in every action. Oh! dreadful thought, I carry about with me a body of sin and death, ever ready to depart from God. With all the dreadful catalogue of sins committed, my heart faints within me, and almost despairs. But yet, O my soul! Why art thou cast down? Why art thou disquieted? Hope in God; and in his free grace in Christ Jesus. Lord, I believe: help my unbelief.”—“O! compassionate and divine Redeemer, save me from the dreadful power and guilt of sin: and accept of my solemn, free, and, I trust, unreserved surrender of my soul, my spirit, my dear child, all that I am, and all that I have, into thy hands.” “I glory in my choice: and acknowledge my obligations as a servant of the Most High. Now

may the eternal God be my refuge; and thou, O my soul, be faithful to that God that will never leave nor forsake thee.”

—This solemn covenant was his companion in all his journeys; and was deliberately renewed at Moscow, Sep. 27, 1789, only a few months before his death.

Through every period of life, we find him breathing the same spirit, panting after holiness of heart and life, and humbly depending for salvation on the Saviour of sinners. During a severe illness, at the Hague, in 1778, he writes thus: “In pain and anguish all night. My very life a burthen to me. Help, Lord; for vain is the help of man. In thee do I put my trust; let me not be confounded. All refuges but Christ are refuges of lies: my soul, stay thou on that rock.” “Oh! may I not be a cumberer of the ground; but live to the glory of God, and be made through grace an honour to my christian profession. May I have a prudent zeal, and a humble hope in the mercy of God through Christ.” On another occasion he observes, “My desire is to be washed, cleansed and justified by the blood of Christ, and to dedicate myself to that Saviour who has bought us with a price.” And the only inscription which he would allow to be put on the tablet, erected to his memory in Cardington church, and which indeed he took care to have engraved before he commenced his last journey, was, “*My hope is in Christ.*” This hope supported him under many heavy trials in life; and enabled him, in the near prospect of eternity, to say to a friend who visited his dying bed; you style this a dull conversation, and endeavour to divert my mind from dwelling upon death; but I en-

tain very different sentiments. Death has no terrors for me: it is an event I always look to with cheerfulness, if not with pleasure; and be assured the subject is more grateful to me than any other." In a few days after this conversation, he calmly resigned his soul into the hands of his Saviour and entered into rest.

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**CHRISTIAN AND PASTORAL
FIDELITY,
AND ITS
GLORIOUS REWARD.**

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Outlines of a Charge delivered, July 2, 1822, to Mr. W. Hurley, at his Ordination, by Mr. J. Jarrom.

(Concluded from page 53.)

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2. The exhortation requires that you properly *administer the ordinances*. For the instruction and edification of his followers, Christ has appointed two positive institutions in his church, baptism and the Lord's supper. These are to be observed in all ages: and it is the duty of the christian pastor to administer them according to the prescribed forms. You must make no changes; add nothing to them, nor take any thing away from them. You must be careful to administer them to proper persons: baptism to professed believers in Christ; and the Lord's supper to the visible members of his body, to such as by baptism have been admitted into the church, and are entitled to its privileges. You will have to examine the design of these institutions: the one, as denoting the change of heart and life experienced in conversion: the other, representing the body and blood of Christ, as broken and

shed for his people. You will also have to explain and enforce the dispositions suitable to the partaking of these ordinances, and the uses which they are to subserve to the recipients. The whole must be performed in a proper spirit and with appropriate feelings, on your part; and thus you will faithfully discharge this branch of your pastoral duties.

3. Faithfulness in your pastoral office requires *the due exercise of discipline*. You have to rule in the church: to guide and direct, as well as to feed, the flock. Discipline is to be maintained in churches; and it is required of them who have the oversight to maintain it. It is observable, that in all the epistles to the seven churches of Asia, when any defect in discipline is mentioned, it is charged on the pastor. The epistles are addressed to the pastor; and their usual style is, "I have somewhat against *thee*:" "Thou hast persons of such and such characters," &c. Faithfulness in the exercise of discipline has respect to the admission of members; to the due treatment of those who are disorderly; and, in certain cases, to their exclusion. In the reception of members you will have to take care that you receive such, and as far as may be, only such as are proper characters; and that you do not suffer the rank, affluence or connections of the candidates to have any influence. The direction is, "Him that is weak in the faith, receive ye." But he must give credible evidence of real faith; for the church is to be composed of lively members.—The most difficult part of your work in the exercise of discipline respects the due treatment of disorderly members. Here, that you may be faithful, prudent,

forbearing, decisive, &c. as the case may require, the greatest care will be necessary. To animate the cold, reclaim the wandering, strengthen the weak, reconcile the estranged, guide the unruly, administer the proper remedy in cases of disorder, in the most skillful manner, &c. is no small attainment. Here, my brother, will be required all your wisdom and firmness. Seek divine direction and assistance; and get the officers of the church more especially to take a part with you in this branch of your work.—Sometimes exclusion will be requisite. Do this when necessary, and only when necessary. It is the last step: never have recourse to it, till all conceivable methods for correction or restoration have been tried in vain.

4. In the performance of your work as pastor, faithfulness will require you to *pay attention to pastoral visits*. It is not enough publicly to preach the word, &c. you must visit the people in private. That affection which christians entertain for each other, and especially which a pastor entertains for his flock, requires this. There are likewise often instructions, exhortations and admonitions to be administered, which would be improper in public. Sometimes one and another are confined by afflictions of various kinds; sometimes they are indisposed in mind, and neglect the public means of grace. These must be visited at their own homes. The apostle in this, as in other things, is a pattern for us. He taught not only publicly, but "from house to house." Acts xx. 20. Make a practice then of paying the people of your charge pastoral visits. As far as there is a conveniency and

propriety, let them all enjoy them; the poor as well as the rich, the rude and uncultivated as well as the more refined. In your visits, strive to introduce some suitable, profitable conversation. In general, let your visits be short. Avoid intermeddling with the private concerns of the people; and when it can properly be done, let prayer accompany all your private interviews.

This, my dear brother, is a short and imperfect account of the work devolving on you, as a christian minister and pastor, and of that faithfulness which you are to practise in the execution of it.

II. Observe the period till which this faithfulness is to be exercised—to *death*: It is probable that the death of martyrdom is here intended. The pious bishop of the church at Smyrna, was to be faithful as a man, as a christian and as a minister to the stake. It is generally supposed that Polycarp was now the pastor of this church; and in him the exhortation was literally fulfilled. He was faithful even to the death of martyrdom; which he suffered at a very advanced age, nearly seventy years after this exhortation was penned: having, as he informed his judge, served Christ, as a christian or as a minister, eighty-six years. Blessed man! he was faithful through a long life, and faithful to death.

You, my brother, will not probably be called to suffer in this way. Were this to be the case, it would be your duty, and, I trust, you would be enabled to continue at your post, even at the hazard of your life. But though death may not come to you as the crown of martyrdom, he will come; and you are to

be faithful till he comes. You must not relinquish your office, while you have ability to perform its duties. You must not relinquish it from a love of ease or a fear of difficulties. Should you continue in it and be faithful, you will indeed have many painful trials and discouragements; but you must remain firm. He whose servant you are is able to support you: and his grace will ever be sufficient. I do not mean to convey the idea, that there are no circumstances which justify a christian pastor in resigning his office; but that this is not to be done without good reason: not through pique, indifference, love of the world, or a fear of difficulty. There are indeed times and circumstances which demand a minister to resign his office; and then to continue in it is not an evidence of faithfulness, but of indiscretion and obstinacy. Should occurrences so unhappy attend you, I hope you will have wisdom to understand your duty and resolution to practise it; and not persist in occupying a station, when, in so doing, you are not rendering a service to religion, but the contrary. In the absence of events of the kind now referred to, you are to persevere in your work until death. And while you continue in it, you must be faithful to the trust reposed in you: watching for souls as one that must give account. In the midst of trials and opposition, say with the apostle, "None of these things move me, neither count I my life dear to myself, so that I may finish my course with joy and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts xx. 24.

Secondly. For your encourage-

ment in the prosecution of your work, consider the gracious PROMISE, "*I will give thee a crown of life.*" There are indeed many advantages connected with the duty recommended, besides the one here mentioned. You will thus enjoy peace in your own mind, from a consciousness of having been faithful to your trust. It is no trifling blessing to a minister of Christ, when he can say with the apostle, "I take you to record, that I am free from the blood of all men." Thus too you may expect the church to be in peace, and the spirits of the brethren to be refreshed and edified, souls converted and the cause of the Redeemer extended. Fidelity in prosecuting your work has in itself a tendency to produce these results; and, in proportion as you exemplify it, you have reason to expect that the blessing of God will attend you.

But, whatever may be the effects of his labours here, the faithful pastor will hereafter enjoy an immortal crown. The blessing promised evidently refers to the heavenly state. The reward awaiting the righteous is represented under different forms: a house, a city, an inheritance, a paradise, a kingdom, &c.; but all these representations fall short of its real excellence. Here it is spoken of as a crown, and an immortal one. This is in contrast with the death which is mentioned: there is death on the one hand, and life on the other, a crown of life. God suffers none of his servants to lose on his account; he who loses his life for Christ's sake shall find it; and find it with a large interest. The sufferings of this present life are not worthy to be com-

pared with the glory that shall be revealed in us. Though it may not be the lot of the faithful in every age or nation to be crowned with martyrdom, yet they will be crowned with glory. "They that be wise shall shine as the brightness of the firmament; and they that have turned many to righteousness as the stars for ever and ever." "The righteous shall shine forth, as the brightness of the sun in the kingdom of their Father." "The gift of God is eternal life, through Jesus Christ our Lord." And, while all the pious dead are raised to glory, the crowns of faithful pastors will be especially rich and resplendent. "When the chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away."

This is not to be regarded as the reward of merit; but as the gracious and free gift of the Saviour. The best of christians, the best of ministers, are sinful, and have no claim on him for the least reward. Yet his benevolence is such, that on all his people, but more especially on all his faithful ministers, he confers everlasting blessedness and glory.

Frequently consider how bright a crown awaits you, when your work and labour of love shall be completed! How deserving of your faithfulness and diligent perseverance to obtain it! Think how happy, at the termination of your probationary state, if you can declare with Paul, "I have finished my course, I have kept the faith; henceforth is laid up for me a crown of righteousness which, the Lord, the righteous Judge, shall give unto me, in that day!" Think how happy, at the final judgment, when called to render your account and receive the promised blessing, to be able to say with

joy, "Here am I and the children which thou hast given me!" How happy when, in the eternal world, this promised blessing shall be your everlasting portion!

Let the thought of this blessedness animate you in the performance of your work. Let your love of the souls of the people and your love to the Saviour abound. Let his example, in coming to seek and save the lost, suffering and dying on the tree, and shedding his blood in sacrifice for sin, call forth your energies in the prosecution of your arduous undertaking. Let the love of God to your own soul, in your conversion, reconciliation, pardon and adoption, inspire you with zeal in his service. "Give attendance to reading, to exhortation, to doctrine; neglect not the gift that is in thee." "Meditate on these things; give thyself wholly unto them; that thy profiting may appear unto all."

Thus, through divine help, you will be enabled, as a minister and pastor, faithfully to execute your office. Remember that in yourself you are weak, sinful and unprofitable; and that your sufficiency is of God. Christ has promised his presence with his faithful servants to the end of the world. He holds them as stars in his right hand. Look to him, and he will qualify, support, succeed and reward you. And, "May the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will; working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

THE
INSTABILITY
 OF
EARTHLY OBJECTS.

"The fashion of this world passeth away." 1 Cor. vii. 31.

It appears that the apostle, in the latter part of this chapter, manifests his anxiety for the members of the church of Christ at Corinth; lest they should be too solicitous respecting the trials or pleasures of this life; and have their minds drawn from those spiritual and eternal objects, on which they might place their affections supremely, without fear of disappointment; and which, from their nature, were calculated to impart the truest felicity, amidst all the changes and vicissitudes of this life, as well as to lead hereafter to eternal bliss. To wean them from depending on sublunary objects, he observes, "The fashion of this world passeth away."

The term which is rendered fashion, signifies form, face or external appearance. In this sense it is translated by Calvin, Parkhurst and others. Grotius supposes that by this word, the apostle had a reference to the changing scenes of a theatre, which, from their short duration, very forcibly express both the vanity of the pleasures of the world and the quick transition of the earthly afflictions of the children of God. But, whilst the pleasures of mere worldlings and the trials of believers are both as fleeting as a *shadow*, or as the ever varying scenes of a theatre, yet—how different their termination. As the poet justly observes,

"When life's tempestuous storms
 are o'er,
 How calm he meets the friendly shore,
 Who liv'd averse to sin!"

Such peace on virtue's path attends,
 That where the sinner's pleasure
 ends,

The good man's joys begin."

The remarks of the celebrated Archbishop Flechier on this subject, are so just and valuable, that I cannot forbear quoting them. "The world has nothing solid, nothing durable; it is only a fashion, and a fashion that passeth away. Yes, sirs, the tenderest friendships end. Honours and rank are specious titles which time effaces. Pleasures are amusements which leave only a lasting and painful repentance. Riches are torn from us by the violence of man, or escape us by their own instability. Grandeurs moulder away of themselves. Glory and reputation at length lose themselves in the abysses of an eternal oblivion. So rolls the torrent of this world, whatever pains are taken to stop it. Every thing is carried away by a rapid train of passing moments; and by continual revolutions we arrive, frequently without thinking of it, at that fatal period where time finishes and eternity begins."

"Happy then the christian who, obeying the precepts of Jesus Christ, loves not the world nor any thing that composes it! who wisely uses it as a means without irregularly cleaving to it as his end! who knows how to rejoice without dissipation, to sorrow without despair, to desire without anxiety, to acquire without injustice, to possess without pride, and to lose without pain! Happy yet farther the soul who rises above itself; and, in spite of the body which encumbers it, passes, without pausing, beyond created things, and happily loses itself in the bosom of the Creator!"

L—t. Hants.

T. C.

CORRESPONDENCE.

REFLECTIONS
ON SOME
RECENT EVENTS.*Gentlemen,*

Solomon observes that, "A wise man feareth and departeth from evil; but a fool rageth and is confident." Perhaps the truth of this proverb is seldom more clearly exemplified, than when the attention of the public is strongly excited by deeds of uncommon atrocity. While the inconsiderate multitude content themselves with loudly execrating the perpetrators of the horrid crimes, as monsters of vice who have forfeited all claim to sympathy; the humane and the pious will sincerely commiserate the wretched criminals; and at the same time learn lessons of admonition and caution for themselves. The awful murder, which a few months ago filled the nation with horror and dismay, was an event of this nature; and, as the intensity of the sensation which it produced has in a measure subsided, you will perhaps think that an attempt to improve it for the edification of your readers, is not ill-timed.

The first emotion of a well-informed christian on hearing such an affecting event, would probably be detestation and indignation against the bloody men who were capable of committing such a crime. But he would soon recollect that they were fellow creatures, of the same depraved nature with himself, and possessed of souls which must exist for ever. His wrath would give way to pity; and he would drop a tear over the misery and infamy into which their guilt had plunged them in this world, and the awful prospect they had in eternity. He would, therefore, if opportunity offered, endeavour to convince these unhappy men of their danger; exhibit to them the Saviour whose blood cleanses from all sin; and pray fervently that they might be made partakers of mercy through him. But a wise man would be very careful that his pity for their misery did not lead him to extenuate their crimes. One

great security to society at large, arises from the public and universal detestation in which the perpetrators of these horrid actions are constantly held: and a consciousness of this deters many ardent minds from rushing forwards in the career of guilt, who are uninfluenced by the principles of religion, morality or humanity. How careful then, ought we to be not to weaken this salutary restraint by unguarded expressions of sympathy. Still more injudicious it is, to hold up to admiration these criminals, for any real or assumed fortitude with which they may support the just consequences of their guilt; or to signify any approbation of the ingenuity they display in conducting their defence. What can be more painfully revolting to a serious mind, than to hear a prisoner solemnly and repeatedly invoking his Maker to sanction a lie? Nor is this dangerous imprudence confined to the common newspapers, too many of which are the declared advocates of irreligion; there is too much reason to fear that the conductors of religious periodicals have aggravated the mischief. What can be more dangerous than to see persons, who have been clearly convicted of the most atrocious barbarities, transformed, in the course of a few days, perhaps a few hours, into happy converts? And when these extraordinary conversions are attested by eminent christians and reverend ministers, has it not a natural tendency to encourage the profligate to sin, that grace may abound? We know, indeed, that one thief was converted during the process of execution; but his circumstances were singular; and the adorable Sufferer, on whose authority we believe the astonishing fact, knew what was in man, and spoke with certainty. We do not possess his knowledge; and therefore, however encouraging the symptoms may be, we should rejoice with trembling; be very cautious in our assertions; and leave the result to the decision of the Judge of all the earth, who will most assuredly do right.

Very few individuals however are called to personal intercourse with offenders of this class; and it is a duty which every feeling mind would wish to avoid. The wise

man will rather turn his eyes inward, and learn to fear and depart from evil. When he contemplates these shocking transactions, he will be deeply convinced of the utter depravity of human nature; and when he recollects that he is a partaker of the same nature, he will feel a lively sense of danger. He will not lull himself into security by supposing that it is impossible for him, with the feelings and principles of which he is at present conscious, to fall into these depths of iniquity. He knows that "the heart is deceitful above all things and desperately wicked;" and that "he who trusteth his own heart is a fool." He has read, that when Elijah foretold to Hazeael the cruelty and oppression which he would exercise towards Israel, that nobleman resented the suspicion of being capable of acting so wickedly, as injurious to his character. But a few short years brought full proof, in the sad experience of the Jews, that Hazeael had totally mistaken his own disposition. Nor will he flatter himself that a profession of religion will secure him from the vilest sins. The first murderer brought of the fruits of the ground an offering to the Lord; and it was probably at the very altar, that the resolution was formed to commit the horrid act for which he was driven from the presence of the Lord, and his name consigned to everlasting infamy. Nay he will advance a step farther, and reflect that even real religion will not preserve him from danger: for Dávid, the man after God's own heart, when left to the impulse of his own lusts, procured the murder of a faithful servant, under circumstances of peculiar aggravation. He will therefore acknowledge the necessity of the apostolic admonition, "Let him that thinketh he standeth, take heed lest he fall;" and adopt every means to guard against a departure from the paths of virtue and peace.

The issues of life are out of the heart. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, and blasphemies." The wise man therefore will "keep his heart with all diligence." When he detects the first risings of anger, impatience, revenge or envy, he will consider them as insidious enemies which,

unless they be expelled from his bosom, will certainly destroy his peace, bring guilt upon his soul, and expose him to everlasting ruin.

It is to be feared, that some even good men are not sufficiently on their guard against tempers and dispositions which in the sight of a holy God incur deep guilt. Inspiration has assured us that, "He who hateth his brother is a murderer:" and the blessed Jesus declares that, "Whosoever is angry with his brother without cause is in danger of the judgment." And yet how often do we indulge in hatred and anger without reflecting on these important truths, though they are confirmed by daily experience? Without the influence of divine grace, our depraved passions might prevail; and lead us from one degree of guilt to another to the utmost depths of crime. "When lust has conceived it bringeth forth sin: and sin, when it is finished, bringeth forth death."

Reflections like these, will excite the sincere and humble child of God, when he hears of deeds of rapine and blood, to redoubled vigilance and increased earnestness in prayer. Feeling the seeds of every sin in his own heart, and convinced by painful experience of the proneness of his fallen nature to nourish them to maturity, he will instantly take the alarm. Sensible too of his own inability to eradicate them, he will fly to a throne of grace, and supplicate his heavenly Father to impart his divine assistance, and enable him to cultivate a greater tenderness of conscience, a greater abhorrence of sin of every kind and degree, and a more ardent longing after holiness in heart and life. With a deep conviction of the propriety and necessity of the prayer, he will cry, "Create in me a clean heart, O God! and renew a right spirit within me:" and he that heareth prayer will keep from all evil.

REFLECTOR.

ON FEMALES AND YOUNG PROFESSORS *being engaged PUBLICLY in PRAYER.*

(*In answer to Queries.*)

Gentlemen,

In perusing the long catalogue of unanswered Queries, in your valua-

able Miscellany for January last, my attention was directed to No. 5, proposed by L. L. in which it is inquired "Is it consistent with christianity that our sunday schools commence with singing and prayer. If so, would it be right, in failure of a proper male teacher, for a pious female to be encouraged to engage with the children." If you conceive the following observations are worthy a place in your publication, in reply to that query, they are at your service.

The first part of the question demands but little consideration, in order to reply to it in the affirmative; especially as it regards prayer. Singing is not so important, and, in some cases, it may be impracticable to commence or conclude with it, for want of a person to conduct it. In such cases, singing may properly be omitted; and reading the scriptures substituted. Prayer however appears to be an indispensable duty; and to omit it, where a person is present of piety and religion, would be highly inconsistent with the nature of christianity, if not a case of criminal neglect. The nature of the engagement to which a sunday-school teacher is devoted, calls for humble and fervent prayer. The grand end which he has, or should have, in view, is the spiritual welfare of the children committed to his care: he is not only anxious to teach them to read accurately; but feels it an imperative duty to endeavour to furnish their memories with a knowledge of the word of God; to impress upon their minds their natural sinfulness and depravity; the necessity of repentance, &c. to affect their hearts with the love of God, in sending his Son to die for them; and, by every argument possible, to endeavour to lead them in the ways of piety and happiness. This certainly is the duty of every sunday-schoolteacher; and if this be not attended to, the principal part of the work is left undone; and, who of himself is sufficient for these things? None. How necessary is it then, before he enters upon this engagement, as well as all others of an important nature, to present his earnest petitions at the throne of grace, for wisdom to direct, and grace to assist him, in discharging his duty with patience,

perseverance and fidelity. Besides prayer is the vehicle on which his entreaties for success in the discharge of his duty, and his sincere supplications on behalf of the children, must ascend to him who answereth prayer. This noble and exalted exercise will expand the benevolent faculties of his soul, inspire him with love towards his fellow creatures, prepare him for the right performance of his work, insure the blessing of God on his endeavours to promote his glory, and have, in many instances, when employed affectionately, a very salutary effect on the minds of the children. From these considerations it appears that it should uniformly be performed, both at the commencement, and also at the conclusion of the school.

In answer to the second inquiry, I apprehend there can be no impropriety in encouraging a pious female to engage in prayer with the children, in the absence of a male teacher. Perhaps an instance may very rarely occur when this may be necessary. Where cases of this kind do happen, it implies a want of interest in the minds of the members of the church with which the school is connected; but certainly the children should not be assembled and dismissed without a prayer being offered in their behalf. Besides, if there be no pious male teacher there, it must be supposed the number of children is but small: and if this solemn duty then devolves on a female, she may, in this little assembly, summon sufficient courage to perform it. There, however, can be no doubt that, generally speaking, it is incumbent on male teachers; and should be considered as a task belonging to them. I know not, however, why females should be excluded from a share in these exercises, when they are possessed of sufficient courage, and can be prevailed upon to engage. Undoubtedly, in many, their gifts and abilities in this particular, far surpass those of their brethren. When they visit their afflicted sisters, they can pray with them with affection and holy fervour; when they meet together for the express purpose of prayer, they can pour out their souls before God, with earnestness, feeling, fluency and correctness. I know no just reason

therefore why their petitions should be limited within their own circles of acquaintance, or be withheld in such cases of emergency: as most assuredly, their sincere and ardent prayers, are equally efficacious and prevailing, and alike acceptable with those of their fellow teachers.

Another query proposed by a correspondent, No. 7, is, "What are the best methods to induce young professors to engage in conducting public prayer meetings;" on which I beg to offer a few thoughts from my own experience. There are three or four things which I think frequently deter young professors from engaging on these occasions. The first is a natural diffidence or timidity of disposition; another is their ignorance of the scriptures, which should in a good degree, furnish them with matter or expressions for prayer; a third, their inexperience in this new exercise; and a fourth, which frequently greatly discourages them, is the very long prayers of their more experienced brethren, who habitually exercise their gifts at prayer meetings. These comprehend, I believe, most of the difficulties which they have to encounter. To a young professor, who is but an infant in the religious world, public prayer appears to be a formidable task; and it is with trembling that he prays in the presence of his more advanced brethren. The method then that I would suggest to such is, to select one or two or more of their familiar friends, and appoint special meetings for prayer by themselves; and on these occasions, alternately to exercise their gifts, until they have overcome their natural frames and feelings, and have acquired more command and confidence over themselves. When they are requested to engage in a more public manner, let them first be invited to read a hymn, or portion of scripture, for others who are about to pray; and thus, in a gradual way, will they most likely be led to take a share in conducting the public meetings. To enable them to persevere, however, a knowledge of the scripture is essentially requisite. That inexhaustible source of wisdom will wonderfully furnish the mind that is conversant and familiar with its sacred contents. Devout meditation

on the mercy and goodness of our heavenly Father will be exceedingly useful: for if the heart be properly and sensibly affected with these glorious subjects, then out of the abundance of the heart, the mouth will be constrained to speak. Religion is a personal thing; and the zeal and activity of professors depend upon the state of their own hearts and the cultivation of their own minds. If the tree be kept good, the fruit will also be good, and be brought forth in due season in abundance. By these means they will be enabled to grow in grace, and in every good work.

The hint I before suggested respecting long prayers, I wish again to say is a very great discouragement to young professors. When their experienced friends have previously engaged for a length of time, and have embodied in their prayers every subject and every object to which their capacious minds can be directed, every thing which they can think of, and cleared the whole field of matter; the thought immediately arises in the young mind, "I have nothing left to pray for; no scope for my ideas; the ground has been already gone over, therefore what I can say must be a repetition of the same, and will be to those who are present, dry and unprofitable." He therefore shrinks from the engagement. Now if these prayers were abridged, it would be an encouragement to young professors; and, I doubt not, also more edifying to the hearers. The meetings would be conducted with more life and zeal, and a greater diversity of talent would be brought into exercise.

P. C. D.

—

ON BAPTIZING
SUCH AS DO NOT JOIN A
BAPTIST CHURCH.

—

Gentlemen,

As no remarks have appeared in your publication, on the question which was agitated at the last Association, "Whether it is right to baptize persons who do not mean to join one of our churches," I take the liberty, with your permission, of submitting a few thoughts to

the candid consideration of your readers. Every body will admit, we ought not to administer the ordinance to one who despises us; or who, convinced it is his indispensable duty to unite with us, refuses to act according to his convictions: since he must be credulous indeed, who regards such a temper as compatible with that credible evidence of faith which, it is allowed, ought always to be required. Matt. xxviii. 10. James i. Acts viii. 36, 37. Neither would it be our duty to baptize those who regard it as a saving ordinance, either as a medium of regeneration, or as regeneration itself: for since this grace is the inseparable attendant of gospel faith, he cannot give proper evidence of his present faith, who professedly intends to obtain regeneration by a future outward performance. 1 Pet. i. 22, 23. Lastly, I would not be understood to advocate the propriety of baptizing a person, who does not mean to make a distinct avowal of the change in his principles to the society with which he has been connected. For besides that, it is our duty to let our light shine before men, and to walk as children of the light; when an association is formed on principles sanctioned, according to the opinion of its various members, by scriptural authority; it lays every one of them, who does not distinctly avow the point in which he differs from the general body, under solemn obligation to countenance and promote all its tenets. After an avowal of this kind has been made, I know several Independent churches which do not scruple to allow Baptists to remain with them. We have a practice of a similar description. Several of our churches, though generally believing the possibility of a final lapse from grace, would not reject an applicant for communion who holds the doctrine of final perseverance; and on his avowal of the belief of this doctrine, would not consider him under obligation to promote the contrary. After all, however, the question, as far as our duty is concerned in baptizing him, is not whether the man acts perfectly right in our views; but whether it is the dictate of reason and charity to conclude, that he thinks he is acting right;

or in other words, it is not what we with our ideas would do in his circumstances; but what we in love ought to judge is the motive of that man's conduct in this instance, who in other parts of his conduct, and in his profession of faith, appears to be a living temple of the Holy Ghost, and a humble follower of the amiable Jesus. Should a person therefore who has hitherto been a pædo-baptist, and who respects us as a religious body, desire to act up to his convictions of duty, cherishes right views of the nature of baptism as a part of gospel obedience, and is ready openly to avow his change of principles, apply to me to be baptized, I should not feel at liberty to refuse him.

One mode of discountenancing this practice, is to deny the possession of genuine faith by other denominations; but it is a mode which candour, I am persuaded, will not allow a General Baptist to adopt. If it can be made apparent, therefore, that a man may be very conscientious and sincere, who professes to believe baptism to be his duty and attends to it as such, and yet still continues to worship in the congregations of pædo-baptists, it must be conceded, we ought not, on this ground, to object to an application for baptism.

Believing our tenets to be congenial with the word of God, I think all christians were General Baptists in the apostolic age; but I am persuaded, it would be criminal, in the present day, for persons holding the views of our Independent brethren to unite with our churches. Differing from us in their ideas of election of the extent of the atonement, and the resistibility of divine influence, how could they either make that engagement to support our distinguishing doctrines, or give them that sanction, which is implied and understood in the very act of their union with us, who exist, as a distinct people, almost for the sole object of promoting opposite sentiments? For the same reason, a Methodist whose views are opposed to ours on the direct witness of the Spirit, attainable perfection, and various other points, would act criminally in uniting himself to our denomination. I grant it is the duty of every baptized person to promote an

attention to baptism; but it is as much his duty to promote the diffusion of those views in which he may differ from us; and if he attaches more importance to them than he does to the institution of baptism, it is his bounden duty to make that superior reverence for them apparent in his outward conduct. What more eligible mode, generally speaking, is there of doing this, than to worship where these peculiar views are proclaimed and defended? Our eagerness in supporting different parts of truth will always bear proportion to our conceptions of their relative importance. Were all men entirely free from error, their notions of duty would never be in opposition; because truth, which is the spirit of duty, is always consistent with itself; but since, in our present dark and imperfect state, the lines of obedience often appear to verge in contrary directions, it is a maxim of prudence to allow the less duty to give way to the greater. But it ought not in charity to be imagined that the applicant will not further, in every way allowed by a consistent regard to his own ideas of truth, an observance of that ordinance to which, from pure conviction, he wishes to attend; and through which attention he probably makes considerable sacrifices of feeling and convenience.

The scope of the remarks hitherto made, has been to shew that a man may be conscientious who, after he has been baptized, continues united with a pædo-baptist church; and this, considering that it is not the province of a mere mortal to judge hearts, is not a difficult task. But surely it would be a perplexing business to make it appear, how we should act consistently in refusing to baptize such an applicant as we have supposed. To say nothing of the desire, felt by a benevolent mind, to pay respect to the religious opinions and practices of other denominations, and to avoid every appearance of bigotry or prejudice, the authoritative direction of scripture is, to baptize those who give credible evidence of faith, without making the proposal to join any church an indispensable term of baptism. In Matt. xxviii. 19, 20, the repetition of the word teach, and its occurrence in a participial form,

after the express command to administer the ordinance, plainly intimates that there are some things in religion, the knowledge and belief of which are not to be made prerequisites for attending to this duty. From the address of Philip to the Eunuch, it appears the Evangelist regarded a credible profession of faith, as removing every hindrance to an attention to baptism. How then shall we presume to make other obstructions, which God has not made? Do we plead reverence for truth? It appears to me, the word of God is plainly in favour of baptizing all sincere, upright, conscientious believers in Christ. Let us remember, among the truths to be revered are these, that we are all liable to error, that often when we think we see we are blind, and that in this state of fallibility, it becomes us not to be too confident of possessing much superior light on those subjects of religion, which, as they are not essential to salvation, so they are not revealed with that strength of evidence which accompanies the fundamental parts of scriptural knowledge. Some doctrines of the gospel appear to be as necessary to our well being, as the light which charms our eyes or the bread which sustains existence. When known and believed they are felt to live in the soul; they incorporate themselves with our nature, become elements of character, and sources of happiness. It is principally this experience of their power which induces us, both to style them fundamental, and to reject all the vile errors of heathenism and infidelity by which they are opposed. When therefore we administer the ordinance, in the circumstances first mentioned, we only give limitation, that the truths on which we are agreed are of more importance than those on which we differ; and that, as all men are exposed to error on minor matters, through the prejudices of education, the ambiguities of words, the obscurities and changing aspects of things, and the corruption of human nature, it does not become a puny erring mortal to require, as a prerequisite for attending to divine ordinances, a perfect conformity to his notions on points concerning which he may be mistaken.

It would doubtless be highly de-

sirable that these perplexing cases should never occur; yet as, in this present imperfect state they will occasionally present themselves, and we must decide on some line of conduct, it is safest and most consistent with the amiable spirit of christianity, to follow the apostolic precept, and "let all our things be done with charity."

LISLAW.

QUERIES.

Gentlemen,

23. I as well as many others in our congregation have experienced considerable annoyance by the infliction of corporal punishment on sunday-school children, during divine worship: permit me, therefore, through the medium of your miscellany, to propose the following query to your judicious correspondents.

What methods are best adapted to procure the orderly behaviour of the children attending sunday schools, in the house of God? And is not corporal punishment during public worship improper?

Lincolnshire, A TEACHER.
Feb. 10, 1824.

24. *Sirs,*

Much is generally said, at the ordination of *Deacons*, on the importance of their office; and I believe no more than is true. But, while the pastors are generally remembered in the social and private devotions of the members, I fear the *Deacons* are seldom made the subjects of intercession. Would it not contribute to the temporal and spiritual interest of the church, and promote the zeal, strengthen the hands and encourage the hearts of the *deacons*, if they were favoured more frequently with the prayers of their brethren?

Lincolnshire. W. S.

Gentlemen,

25. As circumstances are frequently occurring which disturb the peace of the church, and bring disgrace on religion, by professors contracting debts which they are unable to pay; it is thought, that a plain and practical illustration of the apostolic precept, Rom. xiii. 8. "Owe no man any thing; but to love one another;" and a few scriptural directions as to the course which

churches ought to pursue towards members of this description, would be profitable to many, besides being highly obliging to
Yours,
Derbyshire. W. S.

VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c.

THE PERSECUTOR SUBDUED.—A pious and zealous minister, now with the spirits of the just in heaven, was invited by a gentleman in a large town, in Yorkshire, to preach for the first time in a contiguous village. The worthy evangelist went on the appointed day, and called on his friend; who received him with much trepidation, and urged him to desist from preaching, as he was convinced that his life would be endangered. He laid before him the causes of his apprehension, but these representations availed nothing; he counted not his life dear to him in such an employment; and at the time expected, he entered beneath the roof of the barn, and was received apparently with much respect. The service commenced by singing a hymn; but during that part of the worship, the leader of the conspirators stood covered. Prayer was then offered; at the close of which, the same person standing next him, still remained with his hat on. During the singing of the next hymn, the preacher saw his danger, and lifted up his heart to God for wisdom and courage. His mind was impressed with the answer which Joseph made a certain man, who found him in Shechem, wandering in the field, and asked him, saying, "What seekest thou?" And he said, "I seek my brethren," "I seek my brethren," he selected for his text; and after a brief illustration of that part of Joseph's history, he adverted to the incarnation, sufferings and death of Jesus; at the hearing of which, the persecutor took off his hat. At the close of the sermon, he stated that his design in coming to preach to them was the same as that of Joseph, and his incarnate Redeemer. The countenance of the man changed. The minister then spake of the plan devised to take away his life, and expressed himself willing to die in

the service of his Divine Master. The once hardened sinner felt for his pocket handkerchief, and his tears began to flow plentifully; and after a solemn appeal from the man of God, the singing of the hymn and a short prayer, public worship closed. On returning from the barn, the man, from whom he had suffered the most painful apprehensions, stepped before him; and on coming into the open air, his companions vociferated, "John, have you got the parson?" He replied, "I have; but before you shall touch him, you must pluck out my heart." His companions retired confounded, and the man conducted the minister in safety to the neighbouring town. In that village a place of worship was erected, a church formed, and he who was the chief persecutor, became its deacon.

SINGULAR CONVERSION.—Mr. Madan was a clergyman of the established church; and for a long while a very popular preacher, and very highly esteemed. In the former part of his life, he was rather gay and dissipated. Being one evening at a coffee house with some companions who knew his talent for mimicry, they desired him to go and hear Mr. John Wesley, who was then about to preach in the neighbourhood, and then to return and exhibit his manner and discourse for their entertainment. Madan accordingly went with this intention; and just as he entered the place, the preacher named as his text, "Preparo to meet thy God," with a solemnity of accent which struck him with a seriousness, that increased as the good man proceeded in exhorting his hearers to repentance. On his return to the coffee house, his acquaintance asked him whether he had taken off the old Methodist; to which he answered, "No, mon, but he has taken me off;" and then left their company altogether. From that time, Mr. Madan became an altered character; he frequented places of worship, and associated himself with serious people; at the instant persuasion of whom, he entered into holy orders.

THE RULING PASSION.—Dr. Huton, the eminent mathematician, was to the last exceedingly cheerful in his conversation and manner,

although deliberate in expressing himself. His taste for his favourite study continued to his death. Shewing a friend not long before his decease, a bust of himself, he said, "There, sir, is a bust of me, by Graham—My friends tell me it is like me, except that it is too grave, though gravity is a part of my character. As to the likeness and expression, I cannot myself be the judge; but I can vouch for the accuracy; for I have measured it in every point with the compasses." Upon the same person taking leave, the Doctor insisted on accompanying him to the door; and on remarking to him, that the street was broad, light and very airy, he stepped two or three paces on, and pointing to the end of the row, said, "Yes, it is a very agreeable place to walk in. From the chair in my study to that post at the corner, is just forty yards; and from that post to the other post at the other end of the row, is exactly the eighth part of a mile: so that when I come out to take my walk, I can walk the eighth part of a mile, the quarter of a mile, half a mile, or a mile, as I choose. When I return to my seat, I know what exercise I have taken. I am in my eighty-sixth year, and, thank God, have my health in a remarkable way at such an age. I have very few pains, but am a little deaf."

BIGOTRY AND IGNORANCE.—A gentleman belonging to the British factory at Hamburg, being ill, was ordered into the country for the benefit of the air. Accordingly he went into a village, about ten miles distant, and after some time died there. Upon this, application was made to the parson of the parish for leave to bury him in the church yard. The parson enquired what religion he was of, and he was told he was a Calvinist. "No," said he, "there are none but Lutherans in my church yard; and there shall be no other." This was told to the chaplain of the factory, who took his horse and went to argue the matter with him; but found him inflexible. "At length," says the chaplain, "I told him he made me think of a circumstance which once happened to myself, when I was curate of a church in Thames Street. I was burying a corpse, and a woman came and pulled me by the

sleeve in the midst of the service—
 “Sir! Sir! I want to speak to you!”
 ‘Pr’ythee,’ says I, ‘woman, wait till
 I have done.’ “No, Sir, I must
 speak to you immediately.” ‘Why,
 then what is the matter?’ “Why,
 Sir,” says she, “you are burying a
 man who died with the small pox,
 next to my poor dear husband, who
 never had it!” This story had the
 desired effect; and the curate per-
 mitted the bones of the poor Calvin-
 ist to be laid in his church yard.

SPIRITUAL PRIDE CHECKED.—“I
 read once,” said an old divine in his
 sermon, “a story of a holy man,
 some say it was St. Anthony, who
 had been a long season in the wil-
 derness, neither eating nor drinking
 any thing, but bread and water;
 at length he thought himself so
 holy, that there should be nobody
 like unto him. Therefore he de-
 sired of God to know who should be
 his fellow in heaven. God made
 him answer; and commanded him
 to go to Alexandria, there he should
 find a cobbler, which should be his
 fellow in heaven. So he went
 thither and sought him out, and got
 acquainted with him, and tarried
 with him three or four days to
 enjoy his conversation. In the
 morning, his wife and he prayed
 together; then they went to their
 business; he in his shop, and she
 about housewifery. At dinner time,
 they had bread and cheese; where-
 with they were very well content,
 and took it thankfully. Their
 children were well taught to fear
 God, and to say the Lord’s prayer,
 creed, and the ten commandments;
 and thus he spent his time in doing
 his duty truly. St. Anthony per-
 ceiving the cobbler’s superior virtues,
 came to the knowledge of himself,
 and laid away all pride and pre-
 sumption.”

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

Died, at Derby, on the 5th of
 December, 1822, Mr. JOSEPH JOHN-
 SON, coal merchant. He was one
 of nine persons who were baptized at
 the formation of the church at that

place, in the year 1790; and con-
 tinued to his decease steady in his
 adherence, and strong in his attach-
 ment in the cause of his Saviour.
 As his station in life, though respec-
 table, was not elevated, and his dis-
 position diffident, gentle and unas-
 suming, the events of his life were
 not peculiarly striking. If there
 be any thing that particularly arrests
 the mind, on a retrospect of his
 course, it is, “the even tenor of his
 way.” His surviving brethren, who
 at the first witnessed his confession,
 and were all along his companions
 in his pilgrimage, bear him honour-
 able testimony, that he walked with
 God; that his conduct was invari-
 ably circumspect, and gave not
 the slightest occasion to the ad-
 versary to speak reproachfully. He
 held the office of deacon for more
 than twenty years: and although
 his natural disposition prevented
 him from originating measures of
 utility, yet he wanted not judgment
 to appreciate, nor firmness to sup-
 port and encourage the most judi-
 cious measures adopted by his breth-
 ren. The church of which he was
 a member was not unfrequently in
 pecuniary difficulties, and gave to
 our friend ample opportunity to
 prove his decided attachment to
 its interests. To his power, yea,
 and perhaps, in some instances,
 beyond his power, he was ready to
 contribute to the support of the
 cause. He was peculiarly one of
 the sons of peace; and perhaps
 few have more steadily regarded
 the apostle’s exhortation, “As much
 as lieth in you, live peaceably with
 all men.” We believe that, during
 the whole of his christian profession,
 he never created uneasiness unne-
 cessarily to any one of his brethren.
 He was prompt to relieve the neces-
 sities of the saints, and largely en-
 dowed with that charity which
 “thinketh no evil.” These dispo-
 sitions made him sometimes the
 dupe of designing men, who, under
 the garb of religion, concealed their
 wicked purposes. He had a good
 report of them that were without;
 and maintained the character of
 integrity in his dealings.

His evening was clouded. His
 mind being naturally of a gloomy
 cast, long continued personal in-
 disposition, together with afflictions
 in his family; and the approach of
 death, bowed down his spirits and

darkened those cheering prospects with which religion is so well calculated to solace the soul in nature's decline. But to the last, his faith remained firm in the truths of the gospel, and his soul rested on Christ, as his exclusive dependance for salvation. He had greatly to contend with doubts and fears, and found it difficult to satisfy his mind of his own personal interest in his Saviour and in the promises made by a covenant-keeping God. Yet if his sun set not in splendour, it set in peace. His death was remarkably easy; and, at the time, little expected. No one was with him in his departing moments; but from his appearance, and his position on the bed, it was evident he had died without a struggle. His death was improved by Mr. Pike, in a discourse, from Luke ii. 29. The congregation was large and seriously attentive.

May the brethren that remain be waiting for their change; and may his surviving relatives be anxious to seek that God whom their friend and father sought; that they may at last unite with him in that song of praise which shall never—never end!

Jan. 3, 1824, died, in her forty-sixth year, SARAH KIRBY, a worthy member of the G. B. church, at Morcott, Rutlandshire.—Till nearly forty years of age, she was a stranger to vital religion; though her moral deportment and amiable disposition gained her the esteem of her neighbours. By a regular attendance on the preaching of the word at Morcott, she was awakened to a sense of her real condition as a sinner. She fled to Christ as her only refuge; in whom she found pardon, salvation and eternal life. In April, 1821, she was baptized; and till her death, she adorned her profession by a truly consistent conversation. Her unfeigned humility, and ardent affection, made her highly respected and very useful among her christian friends. Her love for the word of God, and all the means of grace was eminently fervent. She used to hail the return of the seasons for social worship with peculiar pleasure; and frequently observed, that she felt, on a Lord's-day morning, like a new creature.—For several months previous to her death, it pleased the Lord to visit her with a

very painful affliction; but her humility, patience, and submission under it, were highly becoming her character as a believer. As she approached eternity, her faith, hope and love shone brighter and brighter. The morning before her dissolution, she said to her husband, "I have had this morning a delightful interview with my Lord; and I feel an assurance that this day will introduce me into his immediate and eternal presence. How dear I find Christ to be to me now! What a solid rock! What a sure refuge he is to my soul!"

Her funeral sermon was preached at Morcott, to a crowded audience, from Phil. i. 23. "Having a desire to depart and be with Christ:" a text chosen by herself as descriptive of her own experience. She has left a beloved husband and seven children; one child not many months old; and another eleven years, but totally helpless and in a state of idiocy. May her widowed partner, who will have to bear the chief weight of this painful dispensation, be enabled to trust in that God, whom he has learned to serve; and who has said, "Fear not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea I will uphold thee with the right hand of my righteousness."

ORDINATION.

Nov. 13, 1823, Mr. JOHN LILLEY was ordained to the pastoral office, over the G. Baptist church, at Tyd St. Giles. Mr. John Ewen commenced the services of the day, by reading the scriptures and prayer. Mr. E. Payne gave a description of a gospel church. Mr. T. Rogers asked the usual questions of the church and minister, and offered the ordination prayer: and Mr. J. Jarrom delivered the charge, from Acts xx. 28. In the afternoon, Mr. Thomas Ewen opened the service; and Mr. H. Everard preached to the people, from 1 Thess. v. 12, 13. In the evening, two deacons were ordained; when Mr. S. Wright read and prayed; and Mr. J. Bissill addressed the deacons, from 1 Tim. iii. 13. The services were solemn and impressive. May they be best to the promotion of the Redeemer's glory in that part of the church!

NEW PLACES OF WORSHIP OPENED.

Jan 1, 1824, a small G. B. meeting-house was opened at *Tipton*, in Staffordshire. Mr. Cheatle, of Birmingham, preached in the morning and evening; and Mr. Pickering, of Wednesbury, in the afternoon. Messrs. Green, Passmore and Bagball engaged in prayer. This place, which, under the direction of the Warwickshire Conference, will soon be conveyed to proper trustees for the use of the New Connection, is situated in the midst of the Staffordshire collieries, and continues to be well attended. The neighbourhood presents an ample field for exertion; and several young men, connected with the infant cause, promise to be very useful. May this little one become a thousand; and this small one a strong nation! The Lord hasten it in his time!

On Lord's day, Jan. 25, 1824, a large room was opened for divine worship, at *Ashbourn*, in Derbyshire. Mr. Pike, of Derby, preached in the morning, from Luke ii. 10; in the afternoon, from Mark xvi. 15; and, in the evening, from John ix. 27. The services were very impressive, and the congregations numerous and respectable. In the evening, the room was crowded to excess, and many could not gain admittance. The room is thirty-seven feet long, sixteen wide, and ten high; and will contain upwards of two hundred hearers. Hitherto the afternoon and evening services have been crowded, and the appearances are highly favourable. May the great Head of the church grant his blessing to this attempt to promote his kingdom on the earth! And may many souls be born here to glory!

REVIEW.

The *BIBLICAL CYCLOPEDIA; or a Dictionary of the Holy Scriptures: intended to facilitate an acquaintance with the Sacred Writings: By William Jones. Part I. 8vo. pp. 104. plate. Price, stitched, 3s. Jones, London.*

Every one who has applied himself to the study of the sacred scriptures has experienced the necessity of seeking for information on the great variety of subjects, both theological and natural, which are constantly recurring in the inspired volume. This necessity is peculiarly felt by young men, who, with little previous education, are laudably ambitious of increasing their knowledge of the Bible. Unacquainted with authors, and destitute of the means of procuring them, their progress is impeded at every step; and they either give up the pursuit as hopeless, and sit down in ignorance; or, indulging conjecture when they have not the opportunity of ascertaining fact, they run into the most wild and dangerous errors. Much injury has been thus sustained by the church as well as by the individuals; and he that attempts to supply these inquirers with useful instruction merits the thanks of both. Nor can we conceive how this instruction can be more effectually and commodiously conveyed, than by putting into the hands of youth a work, in which the most useful information on the various topics, which has been collected by the labours of the pious and learned of all ages, is condensed, and arranged in a form which is adapted for easy reference. Such is the publication, the first part of which now lies before us. It professes to detail, in alphabetical order, the biography of the patriarchs and principal persons, the geographical description of the places, and the natural productions, mentioned in scripture; the antiquities, buildings, coins, habits, laws, customs and peculiarities of the Jews; and the doctrines of christianity, with the evidences of its divine origin.

This is certainly an extensive plan: but the author possesses the assistance of the many laborious works of the same nature, which have already been published; and, from the specimen before us, he appears to have made a diligent and judicious use of this important advantage. His production is not however a mere compilation, but in many particulars original. The articles on points of doctrine and discipline will doubtless be treated according to the author's particular views; which in some respects differ

from the sentiments of the majority. He however professes to derive them from the scriptures; and frankly exposes the ground on which he builds. Though we differ from him on several important subjects, we highly approve his reverence for the authority of revelation, and the candid and open manner in which he avows his opinions. We hope that this work may have some happy effect in recalling the attention of the religious world to the only standard of truth; and of checking some of the mischiefs which a spurious liberality is widely spreading. We sincerely wish the author success in his undertaking; and recommend his publication to our readers in general, but especially to young inquirers after scriptural knowledge, whether ministers or private christians. It is proposed to be completed in twelve monthly parts, at three shillings each, or thirty-six shilling numbers; and every part to be illustrated with a map or plate. The first includes an engraving representing the Table of Shew Bread, the Altar of Incense, the Golden Candlestick, the Censor, the Ark of the Covenant, with the Mercy Seat and the Brazen Laver.

When the work is completed, we propose taking a more extended view of its character and contents: and shall conclude this notice by transcribing one or two short articles, as a specimen; the brevity of which alone has recommended them for selection.

AIJALON; there were three or four cities of this name in Palestine: one of them belonged to the tribe of Dan, and was assigned over to the Levites of Koath's family. It was situated between Timnath and Bethshe-mesh; and is probably that spoken of in Joshua, ch. x. 12, when he said, "thou moon stand still in the valley of Aijalon." Another city of this name belonged to the tribe of Benjamin, and was situated three miles east of Bethel. 2 Chron. xi. 10. Another in the tribe of Ephraim, two miles from Shechem, on the way to Jerusalem, and east of Bethhoron; and

a fourth in the tribe of Zebulon, of which the situation is not clearly ascertained.

AMBASSADOR, a person sent as the representative of a sovereign prince or state, on any public business, to a foreign country. 2 Chro. xxxii. 31. Eliakim, Shebna and Joah, the servants of the king Hezekiah, are probably alluded to by the prophet Isaiah, under the title of Ambassadors of Peace." Compare 2 Kings, xviii. with Isaiah, xxxiii. 7. In the name of their master they earnestly solicited a peace from the Assyrian monarch, but were made to "weep bitterly" with the disappointment and refusal. See *Bishop Lowth's Note on the place*. Paul styles himself and fellow apostles, the ambassadors of Christ, commissioned by him, not only to proclaim pardon to guilty rebels, but to "beseech men, in Christ's name, to be reconciled to God." 2 Cor. v. 20. They were put in trust with the gospel; were sent forth to bear witness to the truth among the nations, to persuade men by every motive of terror and of love, calculated to influence the human heart, to receive the divine testimony; and to invite, exhort, and entreat men to believe in Christ, that they might be saved. They were also invested with authority to punish the disobedient, and such as treated their message with contempt or neglect. See Acts v. 1, 16. ch. xiii. 8, 12. 2 Cor. x. 1, 6. In this view of things, the apostles, as the ambassadors of Christ, have had no successors; and every assumption of that high character by the professed ministers of the word, since their decease, ought to be regarded as arising from the same ambitious principle, which has prompted the heads of the Roman church to

take the title of pope or universal bishop.

ANNAS, was the high priest of the Jews, at the time of the death of Christ. He was the father-in-law of Caiaphas. John xviii. 13, and Luke describes the latter as being conjoined with him in the office. Luke iii. 2. from which some have inferred, that, as according to the law there could be no more than one high-priest in office at the same time, Caiaphas must have been only the deputy of Annas. But so corrupt had the state of things at this time become among the Jews, that the office of high-priesthood was a marketable commodity, and transferred from hand to hand, every few years, like cattle at the fair; in consequence of which it was no uncommon thing for there to be several persons living at the same time, who had officiated as high-priests, and who, though they had given

place to others, still continued to bear that name, and to derive emoluments from the temple. Annas enjoyed the priesthood for eleven years, having succeeded Joazar, the son of Simon, and being succeeded by Ishmael the son of Phabi. After his deposition, he still preserved the title of high-priest, and had a great share in the management of public affairs. When Christ was apprehended in the Garden which formed part of the Mount of Olives, he was carried directly before Annas; John xviii. 13. who, it would seem, immediately transferred the affair to Caiaphas. ver. 24. Josephus tells us that Annas was looked upon as the happiest man of his nation, five of his sons having been high-priests, as well as himself; an instance of such good fortune as till then had happened to none of his countrymen.

RETROSPECTION.

The following LINES were written by the Honourable Sir George Tucker, of Virginia, on being solicited to know why he ceased to write Poetry.

Days of my youth, — ye have glided away,
 Hairs of my youth, — ye are faded and grey;
 Eyes of my youth, — your keen sight is no more,
 Cheeks of my youth, — ye are furrowed all o'er;
 Strength of my youth, — all your vigour is gone,
 Thoughts of my youth, — your gay visions are flown.

Days of my youth, — I wish not your recal,
 Hairs of my youth, — I'm content you should fall;
 Eyes of my youth, — ye much evil have seen;
 Cheeks of my youth, — bathed in tears have you been;
 Thoughts of my youth, — ye have led me astray,
 Strength of my youth, — why lament your delay!

Days of my age, — ye will shortly be past;
 Pains of my age, — yet a while can ye last;
 Joys of my age, — in true wisdom delight,
 Eyes of my age, — be religion your light;
 Thoughts of my age, — dread ye not the cold clod,
 Hopes of my age, — be ye fixed in your God!

Missionary Observer.

EXTRACTS FROM THE JOURNALS OF MR. BAMPTON.

THE journal of Mr. Bampton having been recently received, we now furnish our readers with some copious extracts from it.

Feb. 9, 1823.—Last Lord's-day, we for the first time assembled the palque bearers, &c. who came with our Portuguese hearers, in a shed, and I addressed them during English worship: there were about 40 of them. During the past week, we have looked at a house well situated, and large enough for us both; whether we can get it or not is doubtful. We have lately dismissed our Pundit, and are now trying a man, who we hope, is more likely to help us forward in the language than he was. Visiting the schools takes us a considerable portion of time, and at the commencement of this month we determined that our Christian servant, Abraham, should visit them every other day, for which service we agreed to allow him a rupee a month on the account of the Society; he has been in the habit of assisting us in this way, though not of going so often; the main end of these frequent visits, is to see that the children are there, and the masters with them. A laudable desire to qualify himself for usefulness amongst the Oorigas, has led the man to give a Pundit a rupee a month to assist him in acquiring the language, and we

determined to encourage him by paying that in the name of the Society. I think we have already related circumstances connected with the loss of one out of our five schools. We have now a place building to supply the loss, which will cost but a few rupees, and the ground on which it stands will be made sure to us so long as we pay the annual rent of 12 anas, or two shillings.

Yesterday I was engaged in addressing the natives four times, first, the servants in the morning, second, my weekly congregation of beggars, and I addressed two companies whilst out in the evening. Study was attended to as usual, and it is superfluous to say, that I was weary. Going out in the evening, a man, with a laugh, asked me whether Jesus Christ was black or white? and I replied, by asking him what good it would do to answer his question?

Feb. 22.—Last Lord's-day, after shewing the hearers the way of salvation, one of them said, that these were merciful, good words, and he liked to hear them. I should have felt more satisfaction with what he said, if I had not recollected using in my discourse some expressions of affection to the Hindoos. A Bengalee, with a smattering of English, has been to me two or three times that I might hear him read. Much

of our time might be taken up in this way, if we would encourage the people to come, as a knowledge of English qualifies them for situations as writers. I have tried to make him pay me in his language what I give him in mine. I have several times lately, delivered a parable to the people in my own language, and attempted an application of it. I gave him something of this kind by a sentence at a time, that he might aim at translating it; and as he could commonly give me the meaning in broken English, I was encouraged by finding myself so far intelligible.

A house, which our circumstances have led us to think of purchasing, is subject to a rent,* part of which, we have been told, goes expressly to the support of Mahomedanism; the lawfulness of buying it in these circumstances, is a question that has occupied our minds, and we have stated the case to our tried friends at Serampore, that we may have their opinion and advice.

Last night, a man 20 years' old, expressed an inclination to learn to read at our night-school, but he was afraid of the master beating him. I encouraged him to come by our assurance, that I would give the master orders to treat him mildly.

March 4. On February 22d, some of my hearers talked of trusting in Juggernaut, when I referred to his ornaments having been stolen, to show that he could take little care of what was entrusted to him; they laughed--one seemed considerably attached, walked away with me, and promised to visit me, but very commonly such promises are not kept.

23d.—Preached in English in the morning, and was amongst the natives at night. 24.—Bro. P. and I having business to do

which required us both, we addressed the company. 25.—Not out; unwell; children or their masters have taken a holiday on account of an idolatrous feast, and they have not pleased us. 26.—Saw some idolatrous revels early in the morning.

The schools were examined as usual: a little more than 70 were present from three schools; we felt reason to be dissatisfied with the children's progress. 2.—Engaged amongst the palque bearers in the morning; preached in English at night. Feb. 27.—Bro. P. and I were out together.

March 3.—We had some of our hearers to tea with us, and the missionary prayer-meeting. 5.—After both of us addressing the same company, we called on a careless Englishman, and tried to say something useful to him. 6.—In the Bazar, after some talk, a bramhun went away rather pettishly, and I charged him with being afraid of the argument. During the week I have made some attempt to get possession of the Hindoos sacred stone, the Shalgram, and saw several, but the owner and I could not agree about the price. 10.—Rainy; not out. 11.—Bro. P. and I crossed the river, on our way to Poore, and after riding some time on a dark road, we visited a village, called Gopaulpoor, where we addressed twenty or thirty persons. On the next day we were over the river on the other side, and were animated at the sight of the new road from Calcutta to Juggernaut. What pleased us, was its resemblance to an English turnpike. Much of the ground is covered with bushes, and it seems very rocky, the surface being in several places a vast mass of stone. We saw several villages, and went to one of the largest of them, where we eventually succeeded in raising a

* The ground on which it stands is said to be thus subject.

congregation of perhaps one hundred persons. After both of us addressing them, we left amongst them two gospels and a few tracts. I got wet in crossing the river, and was unwell for two or three days after this excursion. On this day, we received a letter from Mr. Ward, to which an addition was made by another hand, informing us, that Mr. Ward was seized with the Cholera Morbus, and that his recovery was doubtful.

13.—We received both from Dr. Marshman and Mr. Cashman the affecting intelligence, that our dear friend was no more. Mr. Peggs and I, riding home one evening, our servants told us, that they both prayed to Jesus Christ every morning at gun fire. We have reason to think that neither of them much revere the idols of the country; and though they are, doubtless, very uninformed, I do not think their assertion incredible. I have generally been out on the evenings not mentioned here. Yesterday, (16th,) Brother Peggs, agreeable to notice, preached a funeral sermon for Mr. Ward, to more people than commonly attend. I had, consequently, more palque bearers to address than usual, and was naturally led in the evening to a subject connected with the same event.

March 22.—Out every night since writing the above, and have acted a little differently to what I have been in the habit of acting; instead of addressing one company for a few minutes, and then going to collect another group, I have sat down on a stone, and kept my place for about three-quarters of an hour conversing or speaking a little more at length as opportunity offered. Hindoo audiences are very changeable; in these circumstances, many go and come, and perhaps one

speaks to as many or more than in any other way. One evening I gave a gospel to a man who came the next day to say that he and one of his countrymen had read part of it last night, and he wanted it explaining; I explained part of it, and before he went away he begged a gospel for his fellow-lodger, who came from another place, and being told that he was lame and could not come himself, I sent him one. This same person, understanding that we had also Bengalee books, said he had a friend at his own town who read Bengalee, and would be very glad of one; he was to come again, that he might hear more, but I have not seen him since. The people often make such promises voluntarily, and, alas! generally break them.

I have made some inquiry amongst our teachers lately, how long a child of moderate capacity is learning to read pretty well, but their accounts are contradictory. April 2.—Yesterday we as usual examined the schools; the three schools brought together about eighty children, and we were better satisfied with their state, than we were at the last examination. In one of the schools three boys repeated by rote five or six verses in the third of John. The night school only, containing such as work during the day, is not inspected at these times, but visits paid to it almost every night, keeps us tolerably acquainted with its state; at this time it only contains eight or nine, but a number have left it, supposing when they could read and write a little, that they knew enough. Yesterday, we expect that a new school was commenced to supply the place of that we were so unhandsomely deprived of, but the evening was so unpromising, that we could not get

out to see it. We also hope shortly, to make a grand effort for a school of girls, and a day or two since, a master already in our service, tried to obtain the superintendence of it for a relation, but the man belonging to a family, which, relative to the last school, has used us very ill, we positively refused to employ him. Last Thursday I was requested to bury the infant daughter of a young man who attends our English worship; and on his yielding to my doing it in my own way, I consented. Two or three days ago we received a lot of books from Serampore, the number of pamphlets it contained, was 556 or 557. Some were Luke, others John, a third class Acts, and a fourth Rom. 1 Cor. 2 Cor. and Galatians, altogether; they got wet on the way, but came to hand soon enough to prevent their taking any harm; a stone, called the Shalgram, is esteemed as an object of worship more than most of the images; and having made considerable efforts to obtain one or two, at length succeeded through the medium of my Pundit. I got two pebbles, for which I paid 9s. 11½d., because I said that I would not give 10s. these sacred articles wait a passage to England. The poor fellow seemed really conscious of doing wrong, by encouraging this traffic; but I did all I could to remove his qualms by reason and ridicule. Abraham has advised us to employ schoolmasters who have brothers, as they will feel interested in aiding to keep up the number of children. We have on various occasions seen more than one employed, and we have been told that one of our teachers actually hires a man to fetch up the stragglers, as we make their credit and wages depend in part upon the numbers

they keep together. April 2.—At night, I saw the new school; it seems to begin pretty well; twenty children were present, and ten of them could make the letters I dictated to them. April 3.—Mrs. B. began to translate Mr. D. Taylor's catechism into Ooriya. Some bad cases of hernia have been brought to me lately; they being irreducible, trusses would have done no good, but I wish I had a few to be ready in more hopeful cases.

A poor pilgrim lately staid with us about ten days; he came afflicted with a bowel complaint, which often proves fatal to persons of his class, but he took medicine, and went away better. April 8.—We were requested to visit Mrs. Baptist, the wife of one of our hearers, who has made himself very useful to us. He seemed much concerned about her, and I observed, after talking and praying with her, that another individual seemed more affected than I had previously observed him to be. A day or two after, Mrs. B. died, and I was requested to bury her. This afforded an opportunity of addressing most of that class; and the next morning I received a letter from the person just mentioned, as feeling affected at Mrs. B's bed-side. Mr. Rennell, his wife, and her sister, are in fellowship with us, having been baptized by Mr. Peter at Balasore. In his letter, Mr. R. said, that he had been much affected at the grave; that he had thought about the ordinance of baptism, and wished that it might be administered to him next Lord's day.—Though we never heard anything to the disadvantage of his moral character, we had, however, even then, little opinion of his conversion, but we both called on him at night, and were most

agreeably surprised to find that his mind had been operated upon in a way that we had not supposed. Mrs. Reynell understands much more English than she can speak; but if some of her language was unintelligible, we could not misunderstand her countenance, which was truly expressive of the pleasure she felt on the occasion. We declined baptizing him so speedily as he had desired, for several reasons, and have subsequently conversed with him again, not only about his experience, but also about a church state. In our last interview with him, we were pleased to hear him say that he had done business at the office on Lord's-day, but that he would rather resign his situation than do so again. He was asked if he knew what had operated on his mind, so as to produce the change; to which he replied, in general, that he had reason to be thankful for our coming to Cuttack, and mentioned, in particular, his being set on thinking, by a conversation, in which I recollect urging, that idolatry consisted in loving other things more than God; and he says, I told him that he was no better than a Hindoo. He was observed in tears, whilst Brother Peggs was preaching last Lord's-day morning. We have much hope of him, and have called a formal church meeting to be held this evening, when his case will be disposed of. He has engaged in a written controversy about baptism, with one of his neighbours, who seemed at first little disposed to yield. Mr. R. modestly requested assistance, in replying to one note of his opponents, and the old gentleman gives way. Mr. R. was educated in England, and I believe every one allows him to be a respectable man. Last week, we had the

horrid swinging festival again. I saw three or four posts, but only two persons actually upon them. More might have been seen if they had been sought for, for our Pundit said, the total who swung in Cuttack were 47!!—Mrs. Bampton saw one, and I thought of shewing her more, but one was more than enough; she fell ill, in consequence. I that evening got hold of several Brahmins; got them to acknowledge, that the Shastars did not require swinging, and asked why they did not teach the people better, to which they replied, that the people would not notice them. One or two went past with the hooks in their backs, and I made a Brahmin tell them that it was wrong, and it had the effect of sending them away; the man said, "You see they will not regard."

April 22.—Not many mornings ago, Mrs. B. and myself walked to the river side, and saw at a distance such a number of large birds, as indicated that there was a body amongst them of one kind or another, so we walked on the sands to the spot, and found that it was a human body which had been slightly buried in the sand. In some places, bodies are thrown into the water, but we are told here, that when the relations cannot afford to burn them, (and it is frequently the case,) they are buried in the sand, but, it seems, so slightly, that dogs, jackalls, and birds, easily scratch them up again. This body could not have been twelve inches below the surface; it was only partially disinterred; the legs and thighs were eaten up, and one arm lay unmoved, which they had scarcely began of. On our going up, several of the birds went off, and joined two or three odd ones at a distance. We fol-

lowed them, and found the bones of another human body, but the flesh was all eaten, except one of the feet, and from it the toes were gone. At this last there was a dog, and his savage growl rendered it questionable whether we could safely advance, but he at last retired a little way, and suffered us to go up. There was a cloth about the bones, and this anatomy, together with a female ornament near the place, seemed to indicate that it was the skeleton of a woman. The day after the swinging festival, a boy, 16 years old, who had been suspended, came in his gaudy dress to beg the cord and hooks at the end of it, hung about his shoulders, and I tried to buy them, with some more instruments of torture, for transmission to England. They promised to bring them in a day or two, but did not keep their word. The boy was accompanied by his father, who told us, that he had swung thirty times, and the scars in his back rendered what he said very credible, for we could count twenty or upwards on each side, and I think this is the sixth time he has suffered, or rather encouraged the poor child to follow his wretched example. A few evenings ago, I met with a Shikh gooroo; he agreed with me in asserting the unity of God, and the folly of idolatry, but would not admit that there had ever been any incarnation of the Deity. The day before the swinging, the children of one of our schools, when I visited them, requested a holiday on the occasion, but I refused, and told the masters that if the children did not attend, we would cut his wages. The threat was, however, disregarded.

16.—We called a formal church meeting, to conclude, respecting Mr. Rennell, and it was unanim-

ously resolved to receive him: he is to be baptized Ap. 27. 17.—Br. P. and myself, in company with a neighbour, went off to a place, called Bobonaiswor, where the natives say there are 2000 temples, except one. They were, according to them, all built in a night; and if one more had arisen in the same time, Juggernaut would have taken up his residence there, instead of going to Poore. The place is between 20 and 30 miles from Cuttack. We left home about five in the morning, and reached the tent, which Brother Rennell had kindly sent forward, about ten. The first thing I observed after I got out of Cuttack, was, that a large collection of mango trees was planted in rows. Soon after, we met two or three droves of bullocks, laden with bags of corn, one on each side, and we frequently both passed and met pilgrims going to Juggernaut, or returning from him. Saw many mango trees by the way side, which I thought a sad emblem of myself; they bore little or no fruit. Much of our journey lay on the road to Juggernaut, to which a wealthy native has largely contributed.—Anything like a regular road in India is an uncommon thing. About five miles from Cuttack, I observed a tomb and a well; near the same place, a flock of monkies, some on the ground, and others on the trees; here and there we saw flocks and herds attended by their keepers, feeding in what may properly be called a wilderness. Several paths led off the road, as I supposed, to villages; and some land was cultivated. The next thing I noticed was a temple at some little distance, and meeting several hackeries, I observed that the people preserved fire to light their scgars in a bundle of straw, the

thickness of one's wrist, hard bound up. I have before seen fire kept through a night by igniting the end of a rope. About this time, noticed another well, and a hut or two near it; the ground here low, and the road much raised. I also saw off the road, some narrow banks, which I thought had been raised to walk on in the wet season, by the natives, but they had suffered some of them to be rendered impassable by the jungle. The next objects were more monkeys, and one or two skulls, I suppose the remains of pilgrims who had fallen and been eaten on the spot. The country looks very wild; another skull. More cultivated ground. An odd mud building, which I thought might be a caravansary. Seven o'clock; a solitary woman sitting by the roadside to sell rice;—another skull. A native with a white skin, I suppose he has had the happiness to survive the leprosy. Large village to the right;—another skull. Much cultivated ground. Some soldiers guarding a box, containing treasure, I suppose. Half-past seven:—a temple on the left, and a skull in front of it; much cultivation; more monkeys. To the right saw a bank, and soon after such hills of sand, as made me think of being near the sea; it was, however, a river called by the natives, the Quakey; another skull. About eight, reached a place called Bolento, when we changed our bearers, and crossed, I think, the same river; but here, they told me, it was called Barrogoby: there was a little water in the river, and two or three boats: one of them sunk. Here we left the Pooree road, and passed sometimes through an absolute wilderness, and sometimes over cultivated land. We soon fell in

with great numbers, going, like us, to the idolatrous meeting, but for a very different purpose. When we pass the women, they generally stop and turn their backs to us, but unwilling to lose so strange a sight, many of them steal a glance. The country here varied—rocky, and very wild. Nine o'clock:—a thick wilderness on one side, and the other cultivated; many pilgrims. The bearers here pointed out to me one of the temples to which we were going, which they said was two and a half coss off: (six or eight miles.) Many, many people. Patro plantations—name of place, Nokosaggoro. Gave one of the bearers a tract, which after awhile he returned. Country very wild. Now we reached a number of temples; some of them frequented by the people, and some of them falling, and almost covered with trees and bushes. Setting aside their impious use, they are what we should call respectable buildings, better than most of the temples at Cuttack. Vast crowds. Some people held a bough in their hand for a shade. The people's rude music made a great noise; one man had a round piece of wicker-work stuck upon his head, like a hat. Another was dancing on a platform, upon two men's shoulders. Many beggars had cloths spread by the side of the path, and were very importunate. Some plots of ploughed ground had the clods set up in small pyramids, perhaps nine or ten inches high; they were perhaps twelve inches asunder, and I was afterwards told that they were set up by individuals, one heap each, in order that the carriage conveying the idols might throw them down,—for what purpose I did not learn. I ordered the bearers to take me towards the large tem-

ple, and arriving within half-a-mile of it, I saw our tent pitched in what was thought the most convenient place. On our arrival I began to clean myself a little, but before I had finished, people came to the tent doors, and we were soon both employed, and continued to be so pretty constantly till about one o'clock.—I felt some liberty in talking to the people, and found that we were as well understood here as at Cuttack. We gave away a number of gospels and tracts; two were brought back again, and we received them without hesitation, for we do not wish to encourage a notion that we are obliged to the people for taking our books. One man, with an insignificant look, accused us of blaspheming Juggernaut; but the people generally are more obsequious than in Cuttack, where we are better known. When we wanted rest and refreshment, we could scarcely dismiss them.—After dinner we tried to get a little sleep. Brother P. had suggested the propriety of seeing any persons of rank who might be there; and looking out to see why the people made an extraordinary noise, my servant told me, that a Rajah was passing, so I sent my Salaam, and invited him into the tent, when we discovered that he was not a Rajah, but the son of a respectable Zemindar, a few miles off; and after we had conversed with him for some time, I gave him a gospel, and Bro. Peggs presented him with another book for his father. Before we dismissed the young man, the car, containing three little idols, made its appearance. The people told me, that the height of the car was 50 cubits, or 75 feet, and pacing round it, after it became stationary, I found it about 80 feet in circumference.

It was drawn by ropes nearly as thick as I could grasp with both hands: they were made of tough green twigs; there were four of them, and they were each about 40 yards long. The names of the three idols given me by the people, were, Chundru Seerks, Doorga, and Annunto Basso Dave. In the cool of the evening, Bro. P. staid near the tent, and I went into the vicinity of the large temple, where I talked, with the assistance of my servant, to as many people as could hear me, and gave away some books. We very seldom give a book to any one who cannot read it, but the people we met with here seemed to read better, if they could read at all, than the people at Cuttack.—The people were very anxious for books. I walked out by moonlight after my return to the tent: I saw many of them collected in small companies to sleep in the open air. After prayer, (being sufficiently exhausted,) we retired to our palanquins, and slept in them, but not very comfortably. In the morning we took different routs: I went towards Cuttack, and looked at several ruined temples. I also entered an excavation in a rock, which was called the Prison of Sheta, Rum Chundru's wife. The temples were numerous in the quarters I visited; and our companion, going a way we never went, found as many as in other places. Some of the people took up some dust on the road to carry home with them, and my servant said it was that they might have an answer to the question, "What did you bring from Bobonaiswor?" Some of the people carried away rice, which had been offered to the idols under the name of Maha Presand, i.e. "the great favour," as they do from Juggernaut. I gave away several

books to pilgrims, who were returning home, and amongst others, a gospel to a woman who requested it for her son. Another made a similar request, but as she came from Cuttack, I did not give her a gospel, but encouraged her to send her son for one. I, however, offered her a tract, which she could not keep, because it bore the picture of Juggernaut, and she was of too low a cast to keep it in her house. I met a man from Cuttack who heard me attentively; returning, I breakfasted and dressed, after which I was pretty constantly employed in talking to the people at the tent door, till nearly one o'clock. Our companion had the change of raiment he brought with him stolen out of the tent. The car, we are told, does not go back in less than seven days. One of the idols is going to visit its aunt in a neighbouring temple. I got some information of a young (ryot,) i.e. peasant, concerning their circumstances. He told me what the land produced, and said that seed-time commenced in 25 or 30 days. It seems that the ryots, on an estate, cultivate it for the Zemindar, and he is expected to maintain them, but they have no claim for wages. It seems, however, that much of their time is at their own disposal, and they can go away if they have an opportunity of mending their circumstances. According to this youth, each labourer has a small quantity of land given to him, and is only obliged to work four months in the year. He rises with the sun, and works till noon, then rests for three hours, and afterwards works till sun-set. When he is not working for the Zemindar, he may, if he can, obtain labouring work for himself, at which he earns between five farthings and

three-halfpence a day: (Coolies in Cuttack receive from Europeans about threepence per day.) In harvest time, a reaper is said to be rewarded with one-twentieth of what he cuts. I was employed amongst the people nearly all the time from rising till one o'clock. We found it very hot. Within a few yards of our tent, were two or three considerable temples, all in one inclosure; and the small ones about them, I understood, made up the number twenty. I saw the object of worship, (the lingu,) in, I think, about twelve of them. This image, notwithstanding its obscene signification, could not, I think, be recognized as resembling anything; the word lingu means gender: we have it in our grammar; where, as in other languages, it is masculine, feminine, and neuter. The bottom part of the image is a square stone, perhaps eighteen inches square, and eight or nine high. In the centre of this is a circular excavation, perhaps half an inch deep, and a foot in diameter, and from this there is a channel about the same depth and several inches wide to the side of the stone; in the centre of this circular excavation, is a smooth black stone, nearly in the form of a sugar loaf, and in some of them nearly as large. Water is poured on this in the worship, and it runs off by the excavation mentioned: the images differ in their size. At four o'clock we commenced our journey homewards; and about five we had a pleasant breeze of wind. Noticed a good deal of what is called the Indian fig; mango trees, bamboos, and a hen. One of the bearers begged a book for his brother, and I gave him a tract. Was much employed on the way, in thinking of a sermon for the following day; and felt

very comfortable nearly all the time without either jacket, waist-coat, or handkerchief. Arrived safe about nine o'clock.

On the Lord's-day, I suppose the people were not a little surprised to hear, that the following Lord's-day we expected to administer the ordinance of baptism. On Monday morning I was visited by a Hindoo doctor, with whom we have talked many times, and who, we think, is a great hypocrite. I talked to him with considerable severity, telling him, that his knowledge will increase his condemnation. He wants to take one of my shal-grams away with him, promising to return it, but I shall not trust him. Since my return, when amongst the people one night, a man asked me where God was? I replied, every where. Then said he, God is in wood and stone. But I said, God has commanded us not to worship wood and stone. In our shastras, said the man, he has required us to worship them. But I asked, are your shastras true or false? True, said he. Of this, I rejoined, we want proof. Proof, replied the man, I will give. I will come to your house with it to-morrow; I assured him I should be very glad to see him, and shortly after went home; but as I was going, he said, that he would not tell me a falsehood; he had business the next day that would prevent his coming. I suspect, said I, that you have no proof to bring, and so are afraid of coming. At this they all laughed, and we parted on very good terms. Another evening, I fell in with a shikh gooroo, and after some conversation about idols, in which we were both of a mind, I asked what assurance he had of being saved in his way? and he said, that his shastras said that

he would. I inquired what proof he had that his books were the word of God? and he replied, the books said they came from God. I then took out of my pocket a slip of paper, and wrote, in the Ooriya character, that it came from God; after he had read it, I asked him if it were not false? he replied, that it was; and there the matter rested.

Saturday, April 26.—The Rev. D. Corrie called on us: he seems a pious, zealous, affable man; he has been at Poore on account of his health. We expected that he would preach at the colonel's, but the information went round with regimental orders, and we actually had no positive information respecting his preaching, till after it was over; and I suppose our hearers were left in the same state, at least we had no fewer than usual. Lord's-day evening, our friend, Mr. Rennell, was baptized in the Mahanuddy. More persons were present than usually attend at one time, both to witness the ordinance, and also to hear the sermon afterwards; but several children were sprinkled the next day.

On Monday we called on Mr. Corrie, and found him the same man as when he called on us,—he is much of the Christian. He is senior chaplain in the Hon. Company's service; but he says, if he did not hope to be useful to the natives, he would not remain in India. And though we are far from living the life of Brainard, I believe this is the feeling of every missionary, at least it is mine.

The Lord's-day after the baptism, the Lord's Supper was administered; our newly baptized Brother's heart seems accessible to divine truth. I was pleased to see tears in his eyes, whilst I was preaching from Matt. xxvi.

23. Not many evenings since, I saw six or eight Byragees assembled on a spot of ground near an idol. No person who has not seen them, all but naked, covered with ashes, and their faces, perhaps, partly white and partly yellow, can form a tolerable notion how disgraceful to human nature they look. A good painting of them would be pronounced a caricature. I hoped to make them understand me, but in vain. It was intimated that the ground was too holy for me to keep my shoes on, and if I had not walked off, perhaps we should have had a disturbance. Not long since one of our neighbours brought in the skin of a tiger to shew it; its horrid head retained its form, and the mouth was open; its length was about eight feet. Government gives five rupees each for as many as the natives can kill; this is said to have been killed within six miles of where we live.

I spent one evening lately at a neighbouring village, called Tul-sipore; had few hearers, but the people want us to give them a school. May 7.—Wrote to brethren with whom we are acquainted at Serampore. Same day, received two dozen English Testaments, and two dozen gospels of Matthew and John, in English and Bengalee, on opposite pages. 17.—During the last ten days, we have had a pious man in Cut-tack: he came to conduct some military stores, but will shortly go again. The New Testaments came by him.

It is shocking to hear, as we have lately heard from authority too good to be disputed, the real heathenism of some professing Christians in India. I hope they are confined to the Roman Catholics, but we are assured that they actually, through the medium of

natives, sacrifice to the idols!!! At first hearing it seemed almost incredible, but when we think of scripture history—of the force of example, and recollect that a number of these people have seen and heard a great deal more of idolatry than of Christianity, much of our astonishment ceases. A week ago our old Pundit called on us; he has lost his father, and has been very ill himself; he is rather remarkable for the strength of his natural affection, and we pity him. We have recommended him to a gentleman who may perhaps employ him. He is what he always was,—a very staunch idolater; here we respect nothing, except his unbending consistency: he will not cringe. Not long since, two Bengalees called:—though they had lived in Orissa, they professed not to understand the language, and I was forced very deliberately to attempt speaking Bengalee, and we conversed pretty well. A child from one of our schools lost his way going home, and was lost four or five days, but at length found in another part of the town. I sent for the boy, and pleased him by giving him two anas, i.e. 4d. After talking about salvation by Jesus Christ to the bearers last Lord's-day, I was about to leave them, when one of them said, I very quickly went. I asked if he wished to hear more, and he replied, yes; adding, that it was cool, which I suppose was meant as an argument for my staying longer, and saying more. We have several good things in Bengalee: I have therefore advised Abraham to learn the character, as that will help him to understand them. Last Monday, we saw a man lying on the ground, and crying like a child: went to him, and learnt, that one of his two oxen, which had fine horns,

had the end of one horn slightly shattered by a blow. He thought the beast would soon be very ill. The man was 30 years old. I remonstrated with him, and left him. Our thoughts have lately been a good deal employed about occupying two stations, and we have written to Serampore for advice. One morning lately, gave some account of poor Joseph, extempore, though somebody has translated the tract into Bengalee. Founded some remarks on Bishop Butler's dying feelings. Did so again to-day amongst the beggars. A few evenings ago, an awkward man, who mutters something ill-naturedly when we pass him about Jesus Christ, addressed a company to which I was speaking, inquiring, what they wanted. I thought that he wanted to dismiss them, in absolute spite of me, so I looked bold, and inquired if he did not know what they wanted when he saw me, and if he wanted any thing,—desiring, if he had any thing to say, to address me. He left us grumbling. Have thought lately of trying more to get acquainted with some of the natives, in order to do them good. In the streets, one so seldom meets the same people; the worst of it is, they care for so little, but money, that it may not be easy to attach them.

May 31.—We have lately made some ineffectual efforts to obtain a suitable master for our intended girls' school. Our Pundit wishes to recommend somebody, and he urges the propriety of employing a person recommended by him, because, he says, the parents will *believe on him*, and send their children. We have reason to think, that the teacher, in order to succeed, must be some one in whom the people will confide.—The man uses just the same lan-

guage for faith that is used in the New Testament.

Calling, not long since, at Bro. Rennell's, I commenced a conversation with a respectable native, and it was carried on in a spirited manner by Mr. and Mrs. R., and the man was induced, either by complaisance or conviction, or something else, to confess that our religion was better founded than his own. The man is a Persian scholar, and he soon after got Bro. R. to beg him a Persian gospel. Two or three evenings lately, I have staid at home, because I have not been well enough to get out safely, or at least comfortably. Not long since, I visited a neighbouring village, called Kanapore, and obtained a hearing from a considerable number, who were already assembled for some other purpose. Read one morning, not long since, nine or ten Bengalee pages, in a tract I had not read before. This was my most successful effort of that sort. In a recent conversation with our Pundit, respecting the way in which a sinner can be pardoned, he proposed,—1. The mercy of God; a good master, he said, would pardon a servant who had offended him; but he soon saw, that if a good master pardoned one offence, or two, or more, it might be improper for him to forgive an hundred. He then said,—2. That as fire consumes what is put into it, so our good deeds must burn up our bad ones. I soon shewed him that the law would not admit such a fire to burn in a court of justice, and he gave up that point, with another of the same description, which I have forgotten. Thus we can sometimes silence them, but, alas! they remain idolaters. We have lately received another letter from some of Juggernaut's friends, the greater part of which is at present untranslated. We

have been pleased lately to see one of the miserable looking wretches, called Byragees, sitting on the skin of a wild hart, in the veranda of one of our schools, learning to read. The worshippers of Juggernaut bring pictures of the idol away with them; and as I was riding on the road the other evening, a servant, who has disgusted most of us by his forwardness, held up one of them to me, calling out, "Dundobot," that is, make your obedience. I turned round, and demanded the object of reverence, which he refused to surrender. He, however, suffered me to ride near enough to take it out of his hand, and, I suppose, to his no small mortification: I tore it in pieces. Last night I had a comfortable opportunity: I sat down upon a bridge, where I remained about fifty minutes. At times I was surrounded by many natives, and besides other conversation, had three different opportunities of briefly exhibiting the way of salvation by our gracious Saviour.

June 11.—The first day of the month we examined the schools, as usual. The chief mark of progress is a few more of the children being fit to receive gospels. The number present from four schools was 110, and the average attendance during the month 85.—We have resolved to pay the masters according to the average attendance in each school, and not to give 5 rupees for the month unless they come within a fraction of 30. On the same day we engaged a man to attempt a girls' school, promising him 5 rupees a month if he obtained and kept 12 girls, and an additional rupee for every additional 6. We soon heard, that a man who was disappointed because we did not give him the place, circulated a report in the neighbourhood, that it was

our intention to send the children to Calcutta, and, finally, to England. This was intended to frustrate the object, and how far it operated I cannot say, but as we expressed our determination rigidly to abide by the terms we had proposed, the man gave up in three days, during which time he had 3 girls. Previously to this, one man had given up in despair, after sounding the people. This second man was related to our Pundit, and particularly recommended by him, as one who would succeed, because the people would confide in him.—After this, strange as it may seem, we thought it best to try the fellow who had acted so basely, because he said that he could bring 8 or 10 children.—He, after learning that his pay would certainly depend upon his success, went amongst the people to try, and afterwards declined. Now, of getting a school entirely of girls, we almost despair. Mr. Corrie is here for his health, Poore, I believe, not suiting him. He treats us affably. Last evening, Mrs. Corrie and two children drank tea with us. Mr. C. has kindly furnished us with some Bible reports, as also with the loan of some Missionary Registers. We are in daily expectation of Major Moxon's coming hither to spend a little time, on his way to Calcutta; he married a relation of Dr. Carey's: is a very good man, as we understood, and he has written to say, that he shall be glad to pitch his tents on our premises: we shall be glad to see him.

A breach of the sea has lately made dreadful devastation, one or two hundred miles from here, and, we fear, not only of property, but lives. A boy came begging, and telling me a tale which I did not think probable,

I asked a servant about it, and he pronounced it false, adding, that one in a lack, i.e. one in 100,000, speaks the truth, but the rest are not to be credited. Taking my seat on a bridge, to which I often resort, a few evenings ago, I asked a rather sour, conceited-looking Bramhun, to let me look at a book he had in his hand. His reply was, I should not understand it. A loose leaf, he told me, was about medicine; and on my saying that I could give them some medical information, I was permitted to say something about the diseased state of our souls, and the remedy provided in the gospel. They even introduced Juggernaut, as they commonly do, for they seem aware, at least many of them, that our religion and their's cannot stand together. My plea against Juggernaut was, that he could not save, because he had no power; and they then called my attention to the mighty acts of Ram in the island of Lun-ka, i.e. Ceylon. To this, I said the account was not credible, because the general description given by their books of Ceylon was false. The earth and stones are not gold, and the people are not giants.—Had I been there, they inquired; and I said, no, but some of my acquaintance had. I said a few words, which led them to suppose I was well informed, because I knew the stories we were discussing; and they proceeded to ask me about the eclipse of the moon, which, they say, is occasioned by a being, called Rahoo, attempting to swallow it. I explained the real cause to them; and by their way of explaining it to others, I could see that some of them understood me. Not long since, our Pundit obtained for me a sight of 60 idols, in one temple. The officiating priest

sells idols,—sells objects of worship. O, that they were wise!
W. BAMPTON.

KIDDERPORE.

LONDON MISSIONARY SOCIETY.

Extract from the Journal of a Missionary.

Sabbath, March 16, 1823.—For upwards of a month past, inquirers have nearly every day visited me, to converse on the momentous topics of salvation. This morning the congregation was unusually large and attentive. Noticing among the auditors an aged Brahmin, leaning on the top of his staff, I requested him to come forward, and seat himself before me. He accordingly came in front of the people; when on being asked his age, he replied, “four-score years and ten.”—“During so long a period you must doubtless have committed many sins?”—“Yes, many sins.”—“As it is evident, from your advanced age, that you have but a short time to remain on earth, do you know how your sins are to be pardoned, and what will be your state after death?”—He replied, “My hope is in the Ganges.” On my expressing much sorrow at his deception, and stating the general arguments which prove the absurdity of such a faith, he looked very serious; and when the question was pressed on his attention the second time, he confessed, that if the Ganges could not take away his sins, he knew not what could. He was then directed to look to the precious sacrifice of Christ, as the only source of pardon. Service being concluded, the hearers manifested no disposition to depart, and about 30 of them followed me to the gate of our house. The old Brahmin, who had paid great attention to the word, and who had

been invited to come for further instruction the following day, came with them to the gate, and thus addressed the durwan (door-keeper):—"When I come tomorrow to converse with this gentleman, be sure you let me in, that it may be well with me in the other world."

Monday, March 17.—The aged Brahmin visited me this morning, when the following conversation ensued:—"Friend, I am exceedingly happy that you are come to seek further instruction on that very important subject, the salvation of your soul. Pray are you a resident at Kidderpore?"—"I have been residing here about 14 days, but my dwelling-house is at Jhappore, a village about 12 miles distant."—"What induced you to leave your home?"—"Ah! Sir, I am an old man, ripe with age, and a great sinner; whilst in my native village, I began to think that my time on earth must be necessarily short; and if I died friendless, perhaps the people would cast my body into the Gobra,* and the jackals and vultures would, under such circumstances, come and gnaw my flesh. This thought was very afflicting. Respecting my future happiness, I felt that I was a great sinner, but the Ganges takes away all sin. I came hither, therefore, to bathe in this sacred river, to dwell on its banks, and to die by its side; that by this means I might secure my pardon, and that my body might be consumed on its holy banks."—"Ah! my friend, what a dreadful deception are you in! If you die in your present state, you are lost for ever! I rejoice, however, that in coming to the Ganges, you are in the way of coming to Christ:

but how did you find out the chapel?"—"I was bathing the other day at the ghaut where the people cross in the ferry; as the boat was on the opposite side, and the people were waiting its return, I heard some of the company speak of the wonderful words which they had heard in your chapel, and I thought I would come and hear them myself."—"Did you ever hear the name of Christ before?"—"No, never."—"What do you now understand of all I have said concerning Him, and of the way of salvation through Him?"—"What can I say, Sir? I am an old man; my heart is like a stone, and my understanding is almost gone. I will come, however, and hear these holy words daily." When part of the third chapter of St. John was explained to him, and he was urged to seek a new heart from Christ, in order to his admittance into heaven, he appeared to be in great agitation. After conversing with him two hours, I exhorted him to go home, and think over what he had heard, and to pray earnestly to God for his Holy Spirit, to enable him to understand and believe it. He then pointed to his tottering frame, and significantly said, "Ah, Sir, as long as I am in this body, nothing shall prevent my attendance on your instructions." My heart bleeds over the miseries of this poor old man. Never do I recollect feeling so acutely for the perishing heathen as on this occasion. Alas! who can understand their wretchedness?

Tuesday, March 18th.—The aged inquirer came at half-past eight o'clock. He was again urged to make a speedy application to Christ for mercy:—being told that his advanced age admitted of no delay, and that he was in the most imminent danger,

* A receptacle for dead animals.

he replied, " True, Sir, I am like a ripe fruit, ready to drop from the tree, and at death where I shall fall I know not." He was told that if he died in his present impenitent and unbelieving state, he would unquestionably fall into hell, as there was no salvation for any but through Christ. The essential truths of Christianity were again stated, enlarged on, and affectionately enforced on his conscience. At the close of this morning's conference, as I knelt down to pray, the poor old man seemed exceedingly affected.—When confession of sin was made, and mercy implored for him in particular, he made many bitter moans, fastened his eyes upon me, and very significantly shook his head; whilst his frail body, agitated with fear, and enervated by age, trembled exceedingly. It was a most affecting sight. May the Lord speedily lead him to that Fountain which is opened for the purpose of washing away the sins of the world!

Wednesday, March 19.—The old Brahmin came again this morning whilst we were at breakfast. He retired unobserved by us, and made his appearance the second time about nine o'clock. After expressing the joy I felt at beholding his anxious solicitude to obtain information relative to eternity, I said, " My friend, I am exceedingly anxious to know what you still think of your former sentiments. You tell me the preservation of your body was the first consideration that excited you to flee from your native village; you imagined, the people, at your death, would throw your body into a pit assigned for dead animals, where you would be devoured by the jackals and vultures; but now you know, that unless your sins are pardoned, your soul will be cast into hell,

and there be tormented by devils. Now, tell me, what is the present state of your mind? You must give up your faith in the Ganges, and other debtas, for reasons before stated, or you never can be saved." The old man seemed greatly astonished at what he heard, and after some consideration, said, " I have doubts respecting my former faith."—" Then what do you think of Christ, and of salvation through Him?"—" I think, by a daily attendance on your instructions, I shall find the right way."—" You have now heard a great deal about Christ, that he is the Son of God, and the Saviour of the world; that he became incarnate, and died on the cross to expiate our sins. You have heard that man's heart is very unclean,—that we need the Holy Spirit to sanctify it, and fit us for heaven; and that prayer is the instituted means for obtaining these inestimable blessings. I now request that when you leave me, you will instantly retire to some place of secrecy, and there meditate and pray over these three particulars:—1st. I am a great sinner, and can only be pardoned by the death of Christ, for he only died to expiate guilt. 2d. My heart is impure, and the only purifier is the Holy Spirit. 3d. The way to obtain the Spirit is by prayer in the name of Christ. Think deeply on these things, my dear friend, for there is no other possible way of obtaining salvation, save that which I have mentioned." The poor old man left me apparently much impressed. I now begin to have some bright hopes of him. May the Lord stretch out his hand, and snatch him as a brand from the burning, that we may rejoice over him with joy and singing

THE
GENERAL BAPTIST REPOSITORY

AND

Missionary Observer.

No. 28.

APRIL 1, 1824.

VOL. III.

BIBLE GEOGRAPHY.

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No. 21.
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THE ISRAELITES IN CANAAN
—JUDAH—DAN—SIMEON.
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ON the south of the tribe of Benjamin, the descendants of the patriarch *Judah* obtained their portion. It occupied almost the whole of the southern part of the Land of Canaan; and formed the principal district of the possessions of the sons of Jacob. It extended from forty to fifty miles from east to west, and from fifty to sixty from north to south; and was bounded, on the north, by the children of Benjamin; on the east, by the whole extent of the Dead Sea; on the south-east, by a small part of the country of Moab; on the south, by the Deserts of Shur and Paran and Mount Seir; on the south-west, by the tribe of Simeon; and on the north-west, by the tribe of Dan.

A ridge of mountains ran across it from north to south, which was called "the Hill Country of Judea." Near the centre of this elevated tract, stood *Hebron*, a city of the priests; Josh. xxi. 11, 13; and probably the

residence of the parents of John the Baptist: Luke i. 39. This was esteemed the most ancient city in the world, being built soon after the flood. Numb. xiii. 22. It was, for some time, inhabited by those renowned men, whom the sacred writers designate giants; and from Arba the progenitor of the Anakims, who reigned here, it was called Kirjath Arba, or the city of Arba. Josh. xiv. 15. Hebron and Debir, a city a few miles to the south-west, which had also belonged to the giants, (Josh. xi. 21,) and the districts round them, were given to Caleb. Josh. xv. 13, 19. David, after the death of Saul, began his reign here; and made it his residence for seven years. 2 Sam. ii. 1, 11. Here also Absalom commenced his unnatural revolt. 2 Sam. xv. 7. During the Babylonish captivity, it fell into the hands of the Edomites; but was recovered on the return of the Jews to their own country. It was a place of great strength and importance under the Jewish princes; and still continues to exist, though at present little better than a heap of ruins. The Turks have so great a veneration for it, that they call it "the well-beloved city;" and will allow nothing but water to be drunk in it.

This city was sometimes called Mamre, Gen. xxxv. 27. It took this name from the plain of Mamre that lay on the east of it, and was long the favourite residence of Abraham, Isaac and Jacob. In this neighbourhood also was the cave of Machpelah, the burying place of these patriarchs. Gen. xxiii.

Bethlehem, celebrated as the city of David and the birth place of the Messiah, was situated on an eminence, near the north border of Judah, about six miles south-east of Jerusalem, in a rough but excellent soil. Its ancient name was Ephrath or Ephrata: Gen. xxxv. 19. Ruth iv. 11. Hence it is sometimes called Bethlehem-Ephrata, Micah v. 2. Sometimes too it is called Bethlehem-Judah to distinguish it from another town of the same name in Zebulon. Jud. xvii. 7. xix. 1. 1 Sam. xvii. 12. A few miles south of Bethlehem are pleasant gardens and three remarkable pools of excellent water, which are supplied from a fountain concealed in a cavern. Tradition ascribes these works to Solomon; and asserts that the former are referred to by the royal preacher, Eccl. ii. 5, 6: and that the latter is the "fountain sealed," mentioned, Cant. iv. 12. To the west of this city is shewn a well, which they say is the same out of which David's champions drew the water. 2 Sam. xxiii. 15. Bethlehem has, in all ages of christianity, attracted great attention, as the birth place of the Saviour; and here, as usual, the monks pretend to point out the scene of almost every transaction connected with that important event: the place in which he was born, the manger in which he was laid, the cave in which his mother hid him and herself from Herod, the field where the

shepherds were watching their flocks, and the village itself where they dwelt. The cave of the virgin Mary is excavated out of a rock of chalk; but even this chalk was not white, till some drops of her milk fell on it as she was suckling Jesus. Hence it has acquired a miraculous power of increasing the milk; and for this purpose is often taken by the neighbouring nurses, both Christians, Arabs and Turks.

About ten miles west of Bethlehem stood the city of *Adullam*; which existed in the days of Jacob, (Gen. xxxviii. 1.) and continued to flourish for several centuries after Christ. Under the latter kings of Judah, it acquired considerable splendour, and was called "the glory of Israel." Mic. i. 15. Perhaps David had enlarged and beautified it, in commemoration of the shelter which a cave in its vicinity frequently afforded him in his wanderings. 1 Sam. xxii. 1. *Lachish* lay a few miles west of Adullam; and appears to have been a strong city, as it resisted the arms of Sennacherib; who sent from hence the haughty Rabshakeh to insult Hezekiah. 2 Kings xviii. 17—xix. 8.

The eastern part of this tribe which lay towards the Dead Sea, appears to have been called "the Wilderness of Judah," on account of its unfitness for regular tillage; though it contained a great number of populous towns, and was in many parts very productive. In this region, John the Baptist first began to preach, Matt. iii. 1; and here also our Saviour was tempted.* The various parts of this district obtained different names; generally from the towns to which they were adjacent. Thus, from *Te-*

* See Vol. I. page 204.

koah, a town about twelve miles south-east of Jerusalem, the residence of the artful messenger of Joab, and the birth place of the prophet Amos, a tract extended towards the Dead Sea, called the Wilderness of Tekoah; famous for the signal victory obtained, by the pious Jehoshaphat, over the enemies of Israel, 2 Sam. xiv. 2. Amos i. 1. 2 Chron. xx. 20. Adjoining to this, were the wilderness Jeruel and the valley of Barachah or blessing; so named from the rejoicing on this memorable occasion. Tekoah was probably the place where the invaders of Canaan from the north and east were most usually first discovered. Hence, when evil and great destruction appeared out of the north, the prophet commands a trumpet to be blown in Tekoah and a beacon to be lighted at Beth-haccerem, a neighbouring station. Jer. vi. 1.

Proceeding still southward we meet with the wilderness of Ziph and Maon, where David often concealed himself from the pursuit of Saul. The mountain and city of Carmel, where the churlish Nabal resided, lay between these two deserts. Not far distant, rose the hill Mizar, from which the fugitive David cast such longing eyes towards the sanctuary of his God. 1 Sam. xxiii. 14, xxv. 2. Psa. xlii. 6. On the south-west bay of the Dead Sea was situated the ancient city of *Engedi*, formerly denominated Hazazon-Tamar. 2 Chr. xx. 2. In a cave near this place, David spared the life of Saul. 1 Sam. xxiv. Though the scene of that noble transaction be called a wilderness, yet it was celebrated for vineyards and aromatic herbs; and furnished the royal poet with a beautiful comparison; "My beloved," he says,

"is unto me as a cluster of camphire, in the vineyards of Engedi." Cant. i. 14.

But it would be tedious to particularize the numerous towns in this populous tribe. When the Israelites took possession of Canaan, it contained upwards of one hundred and twenty cities, with their towns and their villages; the names of which the reader may find, Josh. xv. 21—61. Little however is known of many of them beyond their names. Seven or eight of the petty kingdoms conquered by Joshua were also included in it; but their history is totally lost. The country itself, though in many places rough and mountainous, was in general, except towards the southern shores of the Dead Sea, very fertile in many of the most valuable productions of the earth. It abounded in vineyards, which, yielded wines of the most excellent qualities; was well stored with cattle of various kinds; and supported numerous swarms of bees, that manufactured vast quantities of the finest honey. It therefore fully realized the prediction of dying Jacob, Gen. xlix. 8—12, who blessing his son Judah, said, "Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garment in wine and his clothes in the blood of the grapes: His eyes shall be red with wine; and his teeth white with milk."

But the most important part of the benediction of the venerable patriarch, related to the future populousness, power and dominion of the posterity of this distinguished son. "Judah," said Jacob, "thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies: thy father's children shall bow down before thee. Judah is a lion's whelp; from the

prey, my son, thou art gone up : he stooped, he couched as a lion, as an old lion ; who shall rouse him up ?” Now this magnificent prophecy was eminently fulfilled in the subsequent history of Judah’s descendants. When they entered Canaan, they amounted to seventy-six thousand five hundred men, able to bear arms. Numb. xxvi. 22. After the death of Joshua, they were appointed, by divine authority, to lead their brethren to the complete reduction of the promised land. Judg. i. 2, 19. When David, who descended lineally from this patriarch, ascended the throne of Israel, Judah became the royal tribe. When the unhappy revolt of the ten tribes took place, under his ill-advised grandson, this tribe formed so important a part of the adherents to the house of David, that the whole state was denominated the “ Kingdom of Judah,” in opposition to the revolvers, who assumed the style of the “ Kingdom of Israel.” Down to the Babylonish captivity, the government remained in this family ; and during that gloomy period, it still retained a degree of authority over the exiles. After the return of the Israelites from Babylon, this tribe regained its influence and power, and retained it, in one shape or another, till the birth of the Saviour. Thus the event justified the assertion of their ancestor, when, under the influence of the Holy Spirit, he predicted, “ The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come ; and unto him shall the gathering of the people be.” This tribe too has given the name of *Judea* to all the southern part of Palestine ; and from Judea the whole remnant of the descendants of Jacob have as-

sumed the appellation of *Jets* ; and, under that name, have exhibited to every succeeding age and in every nation, a lasting monument to the memory of Judah.

But the highest distinction that has been conferred on this illustrious patriarch and his posterity, is that from them, according to the flesh, descended the Saviour of the world ; for “ it is evident our Lord sprang out of Judah.” Heb. vii. 14.

At the north-west corner of Judah, lay the small portion of territory allotted to the descendants of *Dan*. It extended about twenty-five miles from north to south, and fifteen miles from east to west. It had Ephraim on the north ; Judah on the east ; Simeon on the south ; and the Mediterranean Sea on the west. But this district included Ashdod, Gath and Ekron, three of the governments of the Philistines, which were never wholly subdued by the Israelites ; and were compelled to pay tribute only by the strong power of David and Solomon. The country therefore occupied by the Danites was very limited, when we reflect that, on entering the promised land, they mustered sixty-four thousand four hundred fighting men. Numb. xxvi. 43. It was therefore natural for them to feel themselves straitened in this narrow lot, and seek for settlements elsewhere. Accordingly, in less than forty years after the division of the land, they made excursions to the north-east extremity of Canaan, and seized Laish ; which they called Dan, after their progenitor ; and round which they established a numerous colony. Josh. xix. 47. Judges xviii.

Joppa, a celebrated sea-port, was situated on the north-western corner of this little tribe. From

this port Jonah embarked on his vain attempt to flee from the presence of the Lord. Jon. i. 8. Here dwelt Dorcas, whom the apostle Peter restored to life. Acts. ix. 36. This town still continues a port of some importance; and is now called Jaffa; but it is greatly reduced. About twelve miles eastward from Jaffa, are Lydda and Saron; where the same apostle cured the paralytic cripple, Eneas. Acts ix. 32. The north part of this tribe was called the Land of Zuph, in which Ramah, the city of Samuel, and Naioth, the school of the prophets, were situated. 1 Sam. xix. 18, 19. Aijalon, over which Joshua commanded the moon to stand still, occupied the eastern border. Ekron, the most northerly of the Philistine cities, stood in the north-west of this small district, Gath near the centre, and Ashdod on the shore of the Mediterranean towards its southern boundary. The first worshipped Baal-zebub, the god of flies; 2 Kings, i. 3, 16: the second was the birth place of the giant Goliath, and sometimes the refuge of David; 1 Sam. xvii. 4. xxvii. 4: and the third was noted for the foul disgrace of the idol Dagon before the ark of the true God; 1 Sam. v. 1-5. Ashdod is called Azotus by Luke; Acts viii. 40.

When Jacob gave his last benedictions to his sons, he foretold, "Dan shall judge his people as one of the tribes of Israel;" which was literally fulfilled, when Samson, one of his descendants, obtained the government of the state; and inflicted so many injuries on its enemies. The patriarch also added, "Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward." Gen. xlix. 16, 17.

And Moses observed, "Dan is a lion's whelp; he shall leap from Bashan." Deut. xxxiii. 22. It is plain that both these inspired writers represent the Danites as excelling in stratagem and courage; and the little that we know of their history clearly establishes the accuracy of this representation. Their conduct in the north of Palestine is a proof of the former; and the whole life of Samson an exemplification of the latter.

When the dying Jacob recollected the conduct of his sons, Levi and Simeon, in the cruel massacre of the Shechemites, his indignation was roused, and he exclaimed, "Cursed be their anger, for it was fierce; and their wrath, for it was cruel; I will divide them in Jacob, and scatter them in Israel." Gen. xlix. 7. Divine Providence gave effect to this denunciation, when the tribes took possession of Canaan. The descendants of Levi, as we shall soon have occasion to observe, were literally scattered through all the tribes of Israel; and the posterity of Simeon obtained no distinct possession; but was crowded into a narrow district, originally granted to the tribe of Judah. Josh. xix. 9. This district extended about twenty-five miles from north to south, and fifteen or twenty from east to west. It bordered on Dan, northward; and Judah, eastward. The deserts of Paran and Shur separated it from the Moabites and Amalekites on the south, and the Mediterranean Sea was its western border. But by far the greatest part of this scanty domain was occupied by the Philistines, who were never expelled from their settlements. Though the descendants of Simeon had diminished in the wilderness from fifty-nine thousand three hundred

to twenty-two thousand two hundred fighting men, they found themselves straitened, and pushed their settlers southward into the mountains of Seir and the deserts of Gedor. Num. i. 23; xxvi. 14. 1 Chron. iv. 27, 42.

The territories of the Simeonites were hilly, but exceedingly fertile. The brook Besor rose on its eastern border, ran through the valley of Eshcol, so noted for its luxuriant grapes; (Num. xiii. 23, 24.) and crossing the centre of the district, discharged itself into the Mediterranean.

Most of the cities in this district, the names of which have been preserved, belonged to the Philistines. Ashkelon in the north-west corner, Gaza near the middle of the western boundary, the gates and bars of which were carried away by Samson, Judg. xvi. 2, Gerar, Gedor and Hormah, which were situated towards the south, all belonged to that warlike people, and have been already noticed. Ziklag, kindly granted by a prince of the Philistines, as an asylum to the persecuted David, was situated near the centre of this tribe, and became attached to the crown of Israel. 1 Sam. xxvii. 6. Beersheba, the southern extremity of the promised land, was situated near its south-east corner. The "South Country," several times mentioned by the sacred historians, included the whole of its southern part, and part of the adjoining districts of Judah. Gen. xx. 1; xxiv. 62.

THE

DIVINE OMNIPRESENCE
IMPROVED.

"THOU GOD SEEST ME."

The idea of a Being who is, at every instant of time, actually

present in all parts of universal space, and conscious of whatever is passing in the whole extent of creation, at once astonishes and confounds the most intelligent mortals. We labour to stretch our imagination to admit the vast conception; yet, though we may use the terms, and profess our belief of the truth which they are intended to convey, our notions are still vague and our perception indistinct. Perhaps it may assist us in forming some adequate views on this grand subject, and have a tendency to impress our hearts with its importance, if we briefly contemplate the difference, in this respect, between created beings and their exalted Creator.

Within the sphere of our senses we see our friends, hear their voices, and perceive the objects with which we are surrounded. But beyond this limit, all is blank. We may have full evidence that certain persons did exist, at a distant place, a few days or hours ago, and were the subjects of sorrow or joy; but we have no certainty that they are not, at the present moment, swept from among the living; or placed in circumstances, of which we have no knowledge. Nor does this ignorance relate only to objects at a great distance; it applies to scenes which are contiguous to us. A few minutes ago, I left my friend in a neighbouring dwelling, in health and comfort: but before this he may be no more, or plunged into the deepest affliction. How often, indeed, are events passing under the same roof, of which we are wholly unconscious. In the evening, our dearest relative may have retired into the next room, in the full enjoyment of bodily ease and mental serenity; in the morning, we enter and find him buried in the arms of death,

writhing under acute diseases, or exhibiting decided symptoms of intellectual derangement: and this affecting change has taken place, without our being in the least conscious of it, though the object has, during the whole transition, been separated from us only by a thin partition.

But when from this narrow sphere of consciousness we turn our thoughts to that incomprehensible Being who fills immensity, how striking is the contrast! In every part of his vast dominions, he is always present; perfectly conscious of what is passing at the same instant in the most distant scenes; and intimately acquainted with the actual circumstances of each of his creatures. Such an attribute however baffles our power of description, and is best conveyed in the language which he has inspired. "Whither," says the admiring psalmist, "Whithershall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

We must however carry our reflections still further. That God who is every where present, must be acquainted with all the external transactions that happen in the unlimited scene of his observation; as we are able to perceive the conduct of those who are placed under our immediate inspection. But it is only their

external actions that we can know; their thoughts are beyond our keenest penetration. While they profess friendship and load us with caresses, they may be nourishing the deepest rancour and meditating horrid revenge. Under looks of cheerfulness they may conceal the most poignant anguish of soul. The heart is deceitful above all things; who can know it? None; except He that searcheth the heart and trieth the reins. The presence of the Lord penetrates the inmost recesses of the human breast; and his knowledge embraces its most secret emotions. The ideas that occupy every mind are perceived by the all-seeing God with infinitely more ease and accuracy than the actions and words of our companions are observed by us. Not a rising conception, not the slightest motion of the passions, not the faintest inclination of the will can escape his notice; but are accurately known to him who "knows the secrets of the heart." This truth greatly affected the royal poet. "Thou understandest my thoughts afar off. There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Such knowledge is too wonderful for me: it is high, I cannot attain unto it."

A due consideration of this astonishing attribute of the great Creator, united with correct views of his moral perfections, is adapted to produce the most beneficial results. When we reflect that a God of infinite wisdom, inflexible justice, unspotted purity, and irresistible power is constantly observing all our actions and acquainted with all our thoughts, we shall certainly feel its sacred influence in subduing the evil propensities of our nature and strengthening our habits of mo-

rality and piety. Let us hint at a few of the useful effects it would produce.

This subject properly realized would prove a most powerful antidote against secret sins. Human nature is sadly depraved; and we are prone to indulge it when we are not exposed to observation. But when we are called to act or speak in the presence of a person who is respectable for his rank or venerable for his character, how careful we are to preserve the utmost decorum in our actions, and the strictest propriety in our words! And, did we habituate ourselves to reflect, that we are always acting and speaking in the presence of the Lord of lords and the King of kings, of a God who is of purer eyes than to behold iniquity, surely a reverential regard for his presence; a wish to avoid his displeasure and obtain his approbation, would inspire us with the same feelings which David possessed, when he cried, "Who can understand his errors? Cleanse thou me from secret faults."

But there is one class of our actions that lies totally out of the view of our fellow creatures: our thoughts entirely escape their notice, and are placed beyond their inspection. Yet whoever has taken due pains to know himself must be convinced of the truth of the inspired declaration, that "the heart is desperately wicked." Even good men, when they seriously reflect on the vain and wicked ideas that often rise in their minds, and the impious and horrid suggestions that sometimes force themselves on their meditations, and almost involuntarily occupy their intellectual faculties; and when they consider that, in too many instances, they have indulged, or not opposed with

sufficient energy, these vile intruders, are truly humbled at their own depravity; and, deeply sensible of the need of a divine change, they adopt, with sincere fervour, the prayer of the penitent monarch: "Create in me a clean heart, O Lord; and renew a right spirit within me."—Now the consciousness that no one is privy to our thoughts, has a powerful tendency to encourage the folly and wickedness that too frequently pollute them. Did we suspect that the meanest of our associates could perceive the reveries that occupy our minds, that circumstance alone would be a great restraint on their indulgence. Yet how inconsistent it is, to profess to believe that all our thoughts are perfectly known to God himself, and not to feel this truth a stronger check on every idle, irregular and sinful imagination, than if the greatest and most holy of mortals could read our hearts and discover every idea that passes through them! Surely the awful reflection, "Thou God seest me," if duly applied, would be a most powerful guard against every secret sin, whether of heart, lip, or life.

An habitual persuasion of the presence of the Almighty is also a great support of secret virtue. Some of the most arduous duties of the christian, are of a personal and private nature. In the performance of them, he can neither be animated by the approbation, nor directed by the counsel of his brethren. But it will invigorate his zeal, fortify his principles and strengthen his resolution to recollect that there is an adorable Being who is the approving witness of his conflicts with temptation, his steady adherence to duty and his most retired acts of piety and devotion: that his Fu-

ther, who is in heaven, seeth in secret, and will reward him openly. When the struggle grows dubious and he is ready to faint, this reflection will revive his energies and arm him with double vigour. Sensible of his own weakness, but trusting in divine aid, he will resolve with holy confidence, "I will go on in the strength of the Lord God; I will make mention of thy righteousness and of thine only."

The consideration of the omnipresence of God will likewise enable the good man to bear with cheerful patience the calumnies of the world, and the mistakes of his brethren. Often has the active christian, who is sincerely labouring, probably with great personal inconvenience, to promote the cause of his Saviour and the welfare of his people, to hear his most disinterested exertions ascribed to improper motives, and his most sincere assertions doubted. Often indeed he may, even with regard to those who profess themselves his associates, adopt the language of persecuted David; "Every day they wrest my words: all their thoughts are against me for evil." To an ingenious mind, sensible of his own integrity, such misrepresentations are peculiarly painful. But if he daily cherishes the persuasion that God, who is always present, knows his heart, and will, in his own time, vindicate his character, it soothes his feelings, and enables him, regardless of the prejudices or calumnies with which he is assailed, to proceed with steadiness and comfort. Like a pious saint of old, whose character had been strangely misunderstood by his friends, he will leave his cause in the hands of his God, and say, "He knoweth the way I take; when he has tried me, I shall come forth as gold."

Again. A realizing sense of the constant presence of God, supplies a most effectual solace and support under secret trials and afflictions: "Every heart knoweth its own bitterness." There are few individuals who have not some cause of sorrow, some heart-felt anguish, which is known only to God and themselves; Motives of prudence, or delicacy, or duty, forbid them to intrust their complaints to any mortal ear; and they can neither be soothed by the sympathy, nor relieved by the assistance of their christian friends. Though they sigh in the bitterness of their souls, yet they sigh in secret, and their groans are heard only by Him who is privy to their inmost thoughts. But what a consolation it affords the secret mourner to know that they are heard by Him. He is possessed of infinite wisdom, goodness and power; and has promised, "He shall call upon me and I will answer him. I will be with him in trouble; I will deliver him, and honour him."

A due self-application of this important subject, will also inspire an affectionate and believing regard to the blessed Saviour. For who can seriously reflect that all his actions and all his thoughts are observed by a holy and just God, and recollect how full of imperfection and guilt they are, and not tremble for the consequences? A holy God must hate iniquity, and a just God must punish guilt: and he feels that he cannot stand in his presence. How gratefully in such circumstances, will the gospel message sound! How cordially will he embrace the Saviour whose blood cleanseth from all sin! How desirous that he may stand accepted in the Beloved! Then alone will he be enabled to real-

ize without terror the presence of that Being, whose eyes behold the evil and the good; because he will view him in the most interesting character of a just God and a Saviour.

May these obvious remarks awaken us all to a holy vigilance and strict self-examination, lest we should be found to indulge any thing contrary to the will of our ever-present Maker. May we feel sensible of our weakness and ignorance, and look for divine strength and illumination. May each of us, with sincerity and deep humility, adopt the prayer with which the royal psalmist concludes his meditations on this sublime and instructive theme. "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

S. O.

ON REMEMBERING SCRIPTURE.

The following plain advices were addressed to young ministers, by the late Mr. DAN TAYLOR; but they are adapted to be equally useful to all christians who wish that the "word of Christ may dwell in them richly, in all wisdom," and are especially recommended to the attention of young professors.

A good memory receives, with readiness and ease, the various ideas offered to it; is large and capacious to treasure them up; strong and tenacious to retain them; and faithful and active to suggest them when necessary. It is a great advantage, and well deserving of cultivation.

In order to its improvement, keep it, as well as the other pow-

ers of body and mind in regular exercise. "Use strength and strength will come," applies as truly to the intellectual faculties as to the bodily powers. In applying this general direction to the treasuring up of scripture knowledge in the memory, observe these rules.

1. Labour to obtain a clear knowledge of the subject or passage you wish to remember. Nothing can be well remembered that is not well understood. To this end, read it deliberately, attentively and frequently. Mark its scope, design and phraseology. Read leisurely, a little at once; and fix upon something important and worthy of remembrance at every perusal.

2. Read distinctly and methodically. Try to divide what you have read into its several parts. Then endeavour to recollect and observe the number of the parts, and the contents of each part; and consider well the dependance of one part on another.

3. Often review and repeat to yourself or to others what you would remember.

4. Note down on paper the principal terms, phrases or clauses of the passage; and write them plain, large and regularly. The mind loves regularity and is confused and fatigued with the contrary. Review often your written notes, and from them recollect the whole passage. Once writing will fix the subject more on your minds than several times reading.

5. Especially reflect upon and repeat, to yourself or to others, every night what you have seen, read, heard or learnt in the course of the day. This is a good method; and is, I think, best done in walking.

6. Keep your minds, thoughts and conversation as much as pos-

sible free from all useless subjects. They load the mind with lumber and clog its operations.

7. Labour after a composed temper. Beware of all violent passions; they disturb and disorder the mind, and unfit it for recollection and meditation.

8. Pray much for a sanctified memory.

—
THE
IMPORTANCE
OF
PERSONAL RELIGION
TO THE
SUCCESS of the MINISTRY.

—
(By the same.)

1. See that your own religion be real and genuine in the foundation of your hope—the principles of your conduct—the temper of your hearts—your entire surrender of yourselves to Christ—and in the uniformity and universality of your obedience.

2. In the power and liveliness of religion, be eminent. Cultivate superior love to the Saviour, and less esteem for the world; be more active and ready in every good work than other christians. You ought to be exemplary in every grace, that you may lead your people by pattern as well as by precept; and thus give force to what you preach. † Tim. iv. 12.

3. To promote this, be much in self-examination, prayer, holy meditation, and self-denial. Thus you will be happy and peaceful; will speak boldly, and the Spirit of God will be with you and not be grieved. A sacred savour will accompany what you say in public and private. Hence the divine blessing may be humbly expected to attend your labours.

Your hearts will be thus enlarged; you will take delight in every part of your work; it will not be a burden or a task, but a gratification and pleasure.

4. Take care therefore that through grace your general conduct be exemplary; distinguished by seriousness, fidelity, punctuality, prudence, patience, frugality, self-denial, meekness, purity, humility and diligence. Let your speech be pleasant and engaging, though grave and edifying. Read often 1 Tim. iii. and Titus i. with the lives of pious, laborious, and useful ministers. Imitate them as far as they followed Christ; and thus you gain boldness and freedom in your ministry, acquire the esteem of your people, exemplify the doctrines you preach, and promote the salvation of men.

—
CORRESPONDENCE.

THE
MARTYRDOM OF POLYCARP,
BISHOP OF SMYRNA.

—
Gentlemen,

In your last number, it was stated that the person to whom the epistle to the church at Smyrna, in the beginning of the Apocalypse, was addressed, was probably Polycarp, who for a long time presided over that congregation. On reading this, it occurred to me that a brief account of the martyrdom of that excellent christian might be instructive and entertaining to many of your younger readers. With this view, I transmit you a short abstract of the relation sent by his friends, soon after the event, to a neighbouring church. Though this affecting portion of ecclesiastical history is doubtless familiar to many of your readers, yet it may perhaps be new to the majority; and for their sakes deserves insertion. Its early appearance will oblige,
Yours, &c.

SELECTOR.

Polycarp was converted to the christian faith about fifty years after the

death of its adorable Founder. He was the scholar, and probably the convert, of the beloved apostle John. Towards the close of the first century, he began to preach the gospel; and, not long afterwards, was appointed to be the bishop or pastor of the church at Smyrna. Having been instructed by the inspired apostles, and maintaining a high reputation for life and doctrine, he was considered, both by his friends and enemies, as the chief of the christians in those parts of the world. He appears to have been a warm, zealous follower of the Saviour, and a fearless opposer of those who refused to give due honours to his divine Master. One day a heretic, who denied the divinity of Christ, met him; and as he took no notice of him, said, "Do you know who I am?" "Yes," replied Polycarp, "I know thee to be the first begotten of Satan."

When the fourth persecution broke out, about the year of Christ, 162, the storm fell heavy on the churches in Asia; and it was expected that Polycarp would soon be sought for, as the most illustrious victim. His friends therefore were very urgent that he should withdraw for a season, and conceal himself. He was very unwilling to comply, being desirous to remain at his post, to support the faith and patience of his brethren, many of whom were daily exposed to the severest trials. At length, he reluctantly retired to an adjacent village, where he remained for a time unmolested. His retreat was, however, at length discovered, and his enemies pursued him. The intreaties of his friends again prevailed on him to flee to another village; but here his active pursuers soon arrived; and seizing two children, whipped one of them so severely, that, to avoid further torture, it led them to the inn where the good man lodged. His pursuers did not immediately enter, and Polycarp, who was at the top of the building, might easily have escaped into the contiguous houses. He was eagerly entreated to avail himself of this opportunity, but steadily refused; saying, "The will of the Lord be done." As soon as the officers had entered the inn, he went down, accosted them in a friendly and cheerful tone, and ordering a table to be spread for them, pressed them to partake heartily of the refreshments set before them. He then demanded to be allowed an hour for prayer before he set out; which

being readily granted, he engaged in that sacred exercise, with so much fervour, affection and piety, that even his guards relented, and began to be sorry that so worthy an old man should be exposed to the sufferings that awaited him.

After he had concluded his prayers, they set him on an ass and proceeded to the city. On the way, two noblemen met them, who, knowing Polycarp, caused him to enter into their chariot, and earnestly persuaded him to abjure his religion, and save his life. He firmly resisted their intreaties; and his firmness so incensed them that they pushed him rudely out of the carriage. He however, without noticing their violence, went forward with great alacrity to the place of judgment, which was much crowded with Jews and pagans. As he entered, a voice was heard, saying, "Be of good cheer, Polycarp; and play the man." No one saw the speaker; and his friends thought that so seasonable an admonition came from heaven. When he advanced, the judge asked him whether his name was Polycarp, to which he promptly answered, "Yes, it is." The magistrate then advised him to conceal his name, to be good to himself, and to favour his old age. "Swear," said he, "by the emperor's good fortune. Consider well this business, and join us in crying, Destroy the wicked men:" alluding to the christians. The martyr surveyed the numerous assembly with a steady but pensive countenance, and looking up to heaven, said, "Thou, thou, O Lord, wilt destroy these wicked men." The judge repeated his remonstrances with greater earnestness. "Take the oath," he observed, "and I will set thee at liberty. Only deny Christ." "Fourscore and six years," replied the venerable minister, "have I been his servant, yet in all that time hath he not so much as hurt me: how then can I deny my King and my Sovereign, who has thus preserved me." The magistrate still persisting in his attempts to shake his constancy, repeated "Swear by Cæsar's prosperity, and I will release thee." "If," answered the intrepid veteran, "thou makest this proposal, under a pretence of not knowing who I am, I inform thee, that I am a christian: and if thou art desirous of learning what the doctrines of christianity are, appoint a day and I will instruct thee!" "Persuade the people to this," said the judge. "Tru-

ly,' replied Polycarp, 'I thought it my duty to propose this to thee, because we are commanded to give unto the governors appointed by God, the honour that is due to them; but, as for the people, I do not consider they have any right to demand a vindication of my conduct.' On this the magistrate arose in great agitation, and said, "I have wild beasts, to which I will throw thee, unless thou take a better course." 'Let them come,' said Polycarp, 'We have determined that we will not turn from a better way to a worse; it is much more profitable to turn from evil to good.' "But," said the judge, "as thou makest so little account of the wild beasts, unless thou recant, I will consume thee with fire." 'Thou threatenest me,' answered the undaunted christian 'with fire that shall burn for the space of an hour, and then be extinguished; but thou art ignorant of the future judgment and of the everlasting punishment that is reserved for the wicked and ungodly. But why all these delays? Give me whatever death you please.' While he was thus discoursing, the countenance of the good old man displayed a joy and confidence that called forth the admiration of his friends, and filled even the judge with confusion. To put an end to the business, he ordered it to be announced to the multitude, by the public crier, that Polycarp had confessed himself a christian; which was equivalent to passing sentence of death upon him. No sooner had this proclamation been made, than the surrounding spectators cried out, with great violence, "This is that teacher of Asia, the father of the christians, and the destroyer of our religion; who has instructed great numbers that our Gods are not to be worshipped. Let the lions be let loose on him." The magistrate said, the lions had already had their prey, and therefore he could not consent to their demand. Then cried the mob, "Let him be consumed in the flames." To this the judge assented; and it was instantly executed. Shops, workhouses and barns were immediately ransacked, and plenty of wood soon collected to raise a pile on which to consume him. The Jews exhibiting greater alacrity in providing these deadly materials, than even the heathens. The pile being constructed, the venerable Polycarp very com-

posedly undrest himself and went to the stake; to which they were preparing to fasten him with iron hoops. 'No,' said the courageous sufferer, 'leave me alone as I am: for he that hath given me strength to suffer, will also give me power, without your nails and hoops, to abide the fire, and not stir in the midst of the flames.' They therefore only bound his hands; which being done, he lift up his eyes to heaven, and with great devotion, said, 'O Father of thy well-beloved Son Jesus Christ, by whom we have the knowledge of Thee, the God of angels and principalities, of every creature and of the spirits of the just made perfect, I give thee thanks that thou hast vouchsafed to me this day, that I may have my part among the number of the martyrs, in the cup of Christ, unto the resurrection of eternal life, both of body and soul, through the operation of thy Holy Spirit; among whom I shall this day be received into thy presence as an acceptable sacrifice. Wherefore for this, as for all other events, I bless and praise and glorify thee, by our everlasting Bishop, Jesus Christ, to whom be glory for evermore. Amen!'

Before he had pronounced the last word, his eager persecutors put fire to the pile, and the flames burst forth with great violence. But, either owing to the impulse of the wind, or, as his friends believed, to some more exalted cause, the flames circled round the sufferer, and formed a kind of a hollow vault, in which he stood, with a countenance of composure and serenity, almost unhurt. The executioners observing this, being impatient of the delay, one of them rushed forward, and run him through with a sword. A stream of blood issued from the wound which nearly quenched the fire, and his body fell on the unburnt pile. The christians, on seeing this, shewed some wish to have his corpse delivered to them; but the Jews instigated the mob to request that the magistrate would not permit it, lest, as they maliciously said, his followers should leave Christ and begin to worship Polycarp. The fire was therefore renewed, and the remains of this holy martyr were consumed to ashes. "But," say his mourning friends, "the Jews well knew that we meant

at no time to forsake Christ, who gave his life for our salvation, and that we should never worship any other. For we worship him as the Son of God; but the martyrs we honour as the disciples of the Lord, for their abundant love towards their King and Master; of whom also we earnestly desire to be the companions, and to be made his disciples.'

Thus this venerable servant of Jesus Christ was "faithful to death," and doubtless received that "crown of life" which his Divine Master had promised him.

THE PROPER OBJECTS OF SUNDAY SCHOOLS.

Gentlemen,

In the mythology of the ancient Romans, there was one divinity who was supposed to have nothing to do; but, being morose and gloomy, he employed himself in finding fault with every thing that was done by his compeers. It is much to be regretted, that there should be the least resemblance to this carping deity, among any of the professed followers of the infinitely amiable and benevolent Jesus, and still more to be lamented when any of them appear desirous to be close imitators of Momus. With some of this description, your correspondent P. C. D. appears to have been perplexed. From his enumeration of objections made to Sunday scholars, the objectors appear to have stood at a distance from any active co-operation in the benevolent work of Sunday-school instruction, and to have employed their minds in framing ill-natured objections for the discouragement of others. But their objections are more specious than solid; and ought not to excite any uneasiness in the mind of the benevolent Sunday-school teacher. One particular design of Sunday schools is undoubtedly to instruct poor children to read the scriptures of truth; but this is not the only design, or even the principal one, that is worthy of the labours of the Sabbath teacher. The ultimate object of his exertion should be to lead the young mind to the only Saviour of sinners; and reading should be taught with the especial intention, that the scholars may read about him and be

induced to love him. Hence, reading the scriptures appears to be a means, subservient to the principal intention of Sunday schools, at least in their present state; and who can say that this intention and this means are not worthy of the vigorous exertions of those Christians who have a portion of time on the Sabbath to devote to them? That this is at least the implied intention of Sunday schools is evident, from the manner in which they are frequently spoken of, as the nurseries for those churches with which they are connected. And the propriety of this representation is evident from the numbers who are annually received into communion, and even into the ministry, from among those who have been in our Sunday schools. I well remember the late revered Mr. Pollard, when preaching a Sunday-school sermon, say, "Where are we to look for the future members of our churches, if not from among the children of our Sunday schools? From whence are we to expect that the places of our ministers, who are growing old and dying in the service of their Lord, are to be supplied, if not from among those boys?" And, at this very day, there is one pastor and one minister from among the boys then alluded to, who are now labouring with acceptance in churches; beside several others who are private members. Now, if the salvation of the children is worthy of the exertion of teachers, why should any children that *can read*, or are learning to read in *other schools*, be thought ineligible for that course of religious instruction that is here supposed to be pursued in the Sabbath schools? Such children certainly do not require to be taught their letters; but is not there much instruction which they do need, and which is, by the disinterested labours of many pious teachers, very efficiently imparted in Sunday schools? How many parents are there who send their children on the week days to learn to read, who have no serious inclination to piety, and who never concern themselves about the religious education of their children? And, if these parents wish their children to be admitted into a Sunday school, where they may be instructed in the paths of piety, by what religious feelings shall they be rejected? Further, these children, after having been in

The school for a while, may become the most regular and valuable teachers; and will most carefully enforce those salutary regulations to which they themselves have been in the habit of submitting. But to admit children of this description, it is said, is defrauding the public, by representing them as objects of charity, when they have other means of obtaining instruction. This is evidently a groundless charge, unless the children have other means of obtaining that *kind* of instruction which is imparted in a sunday school; but this, by far the greater part of those who learn to read at other schools have not; and, without sunday schools, would probably, on the sabbath, be strolling about, the disgrace of their parents and the terror of their neighbourhood. Nor are the public so far unacquainted with the nature of sunday schools, as to suppose, that no children are admitted there but such as cannot read, and have no other means of learning. They cannot therefore be defrauded, when they contribute for the religious instruction of children; and this object is steadily kept in view by the teachers. It is objected too that some of the children are unthankful, and their parents do not second the efforts of the teachers. This is lamentably true in some instances; but not in all, nor we hope in many. But this should not discourage the efforts of teachers. It should induce them to labour and pray more earnestly that their efforts may be judiciously directed, and crowned with the divine blessing. If, in some instances, they be successful, they should be encouraged amidst many disappointments. How often have the ministers of the gospel to say, "Who hath believed our report?" But who on this account thinks the ministry should be discontinued?

These general remarks may perhaps furnish a sufficient answer to the former of the two queries proposed by P. C. D. His second query is probably more difficult properly to answer. It appears strange, that the leading members in any church should be uninterested in the progress and success of institutions so valuable and important as sunday schools. But if this is, in any instance, unhappily the case, the cause of it should be sought out, and

prudent means employed to remove it. The cause may be unreasonable prejudices; these should be carefully removed, by conversation and explanation of the designs and labours of sunday schools. It may be owing to the want of a part in the management or regulation of the school. Persons are generally found to be most interested in those institutions which they themselves help to regulate and direct. In some sunday schools, there is an appearance of jealousy, lest any but the teachers and persons immediately engaged with them, should say any thing respecting their general regulations. Hence the school and the church are, in a great measure, unconnected with each other, when it would be well for them to be intimately united. The members of the church ought to consider the school as a nursery in which are educated those who are to fill up their place, when they are removed to the church above. The cause of their want of interest may be mere inconsideration, and may be removed by respectful and earnest representation of the importance of such institutions; and desiring that the school may enjoy a share of attention and assistance from the more aged and experienced members of the church. This is undoubtedly desirable, both for the encouragement of the teachers and for the welfare of the scholars. An aged and experienced christian, though he may not reconcile himself, as some others can, to continue the greater part of the day among a number of children, may, by stepping into the school now and then, speak a word in season, both to the teachers and to the scholars.

If these remarks should be any encouragement to P. C. D. and his fellow labourers, or be the means of removing any prejudice, it will be a gratification to

A FRIEND TO SUNDAY SCHOOLS.

Gentlemen,

The evils referred to by your correspondent P. C. D. in your number for February last, are certainly in existence. To lay down a rule adapted to all cases, which shall precisely point out the proper objects of the charity alluded to, will be found extremely difficult, if not impossible. Yet, if we can determine what are *not* disqualifications,

the obstructions will be in a measure removed. I am inclined to think that a decided negative ought to be given to each part of P. C. D.'s first query. He asks, whether "Parents sending their children to a day school, renders them unfit for the Sunday school?" In the middle of the last century, such a question would scarcely have been thought of. Our Sunday schools might then have been crowded with objects, pitiable indeed, and truly proper; unable to distinguish the first letter of the alphabet from the last, or the right hand from the left. But the nation has gradually assumed a more favourable aspect. Through the agency of Sunday schools themselves, as well as from other causes, general knowledge has been more extensively diffused. In consequence of this, education has risen proportionably in the estimation of the lower classes of society. Hence greater exertions are made by parents to confer on their offspring some of the advantages of learning: the result is such, that, were we rigidly to adhere to the law which denounces unqualified exclusion against all who possess any other means, we should give such a shock to the institution, as would, if it did not completely overthrow it, considerably diminish its strength.

I oppose this restriction, however, not merely in consequence of a desire to keep up the numbers in our schools, but because I conceive its enforcement would be an act of injustice to the persons against whom it would operate, as well as a direct infringement of the very spirit and design of the institution. Let us suppose the regulation adopted.—The poor of the nineteenth century are not superior in their temporal circumstances to the poor of the eighteenth. If, therefore, the children of the one were intitled to gratuitous tuition, so are the children of the other. But it appears by our conduct, that all the attempts of the former to enlighten the minds of their posterity are to be accounted criminal, and the patriots punished by being prohibited the participation of those privileges, to which their inactive forefathers had unrestrained access. Thus we give up the end, because the means are redoubled; reject all auxiliaries to the attainment of an object in the

pursuit of which we profess to be zealously engaged: generously rewarding the well-meaning seconders of our efforts by an absolute refusal of all co-operation. Such are the absurdities and injustice of the hypothesis.

The restriction is also inconsistent with the spirit and design of the institution. If the ends for which day and Sunday schools are professedly instituted be similar, I must at once yield the argument; but as this cannot be admitted, the use of the latter cannot be superseded by the former. There is a similitude in some of their parts, but this does not hold throughout. In both are taught the elements of language; and the way is laid open to the sacred volume. But to sow the seeds of piety, and by familiar and affectionate addresses, to instil into the young and tender mind those sacred truths, which, in whatever circumstances they may be placed in after life, it will be almost impossible for them to forget, and which, it is pleasingly probable, will make them the ornaments of the sphere in which they may move, and ultimately conduct them to "fairer worlds above," is the indisputed prerogative of the Sunday school. From this view of the subject, I think it must be evident that we cannot deny its benefits to children merely because their parents send them to a day school.

It ought always to be remembered however, that the children of the poor are the only proper objects of this charity. It is for the children of the poor that the minister annually appeals to the hearts of the benevolent. The contribution is a response. Can that then, which is received, for one purpose be conscientiously devoted to another? Ought the mites of the widow to be lavished upon the children of the comparatively affluent?

P. C. D. wishes to know whether "parents dressing children in a style above poverty, renders them unfit for the Sunday school." With respect to dress, it is difficult to ascertain the precise point at which it becomes intolerable. In determining it, regard must be paid to the different tastes and dispositions of mankind. These are as diversified as their features. As an illustration, take the heads of three families in

equal circumstances. One clothes his children in rags, another in decent attire, a third in what I should suppose P. C. D. would denominate "a style above poverty;" each, notwithstanding, thinks himself consistent. Excess of ornament is undoubtedly highly censurable, and ought not by any means to be tolerated in Sunday schools. Independent of its influence on the supporters of the institution, its effect on the minds of the scholars is extremely pernicious. It excites a desire of imitation; the first gratification of which is only adding fuel to the fire; but if it cannot be gratified, it gives place to envy: thus "the nurseries of our churches" become the hot-beds of the baneful passions.

I cannot see the justice of debarring children from our Sunday schools, on account of the ingratitude manifested by their parents. In most cases where this disposition shows itself, it will be found to arise from ignorance and a consequent incapability of estimating the value of the blessing. It can then call forth only our commiseration. Where the children are the offending party, still we are bound by the express injunction of heaven, to "do them good." But to exact retribution from the son for the offences of the father, is a most palpable violation of the divine commands.

It is not my intention to answer the other query of P. C. D. To do this would require a more accurate acquaintance with the various movements of the human heart than I possess: but I have often thought that, if, in the accounts which are annually published of additions to our churches, the number which we gain from Sunday schools was specified; the distinction would speak loudly in their favour, and could not fail to interest, not only "the leading members of their respective churches," but the Connection at large.

Sincerely praying that the influence of these admirable institutions may be universally felt. I am, &c.

VIGIL.

INJUSTICE.

Gentlemen,
I have reason to know that many

persons are in the habit of sending letters to ministers without paying the postage. Now if such persons would reflect, how scanty the income of most of our ministers is, the number of letters they are liable, from the publicity of their stations, to receive, and the consequent burden they lay on a class of men, already too heavily laden, I believe they would see the injustice of adding to their difficulties.

I am also afraid that another evil of a similar nature is sometimes committed. Ministers are invited and urged to attend distant anniversaries, &c. for the purpose of pleading the cause of religious institutions; and I suspect that the managers of such institutions do not always remember to reimburse them for their expenses and the losses they sustain by complying with these invitations. This is evidently unjust.

I hope that this brief notice of these improprieties may induce the considerate to reflect and avoid them; but if some of your able correspondents would take up the subject in your valuable Miscellany, and expose its unreasonableness and injustice, it would greatly add to the effect, and sincerely oblige

Notts.

A LAYMAN.

QUERIES.

26. If any friendly correspondent will favour us with a few practical remarks on Matt. xviii. 21, 22; and Luke xvii. 3, 4, it will greatly oblige

H. J. L.

27. If a Christian cannot obtain his just claims by milder methods, is he justifiable in having recourse to legal redress? and if so, how is his conduct to be reconciled with the advice of our Saviour, Matt. v. 39—41; and of Paul, 1 Cor. vi. 1—7?

VIGIL.

VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c.

SIMPLE PRAYER.—Simplicity is a necessary ingredient in prayer, for the want of which nothing can

alone. Elegance of speech, highly refined comparisons, elaborate phrases, poetical allusions, and rounded periods, are quite out of place here, as obnoxious intruders, useless and unmeaning. In prayer we are beggars; and what beggar, when considering his real interest, would not relate, extempore, his simple, unvarnished tale, and abide by the consequences? Compliment, flattery and fine words would ruin his cause. In the Divine presence, all should appear as paupers. What a volume of simple, feeling sentiments is contained in, "God be merciful to me a sinner!"

ICELANDIC VOLCANOS.—The opinion, that Iceland owes its formation to the operations of sub-marine volcanos, is not only confirmed by analogical reasonings, deduced from the appearance presented by other islands, which are confessedly of volcanic origin, but gains ground in proportion to the progress of a closer and more accurate investigation of the geological phenomena, which every part of it exhibits to the view of the naturalist. In no quarter of the globe, do we find crowded, within the same extent of surface, such a number of mountains vomiting fire, so many boiling springs, or such immense tracts of lava,* as here arrest the attention of the traveller. The general aspect of the country is the most rugged and dreary imaginable. On every side appear marks of confusion and devastation, or the tremendous sources of these evils in the yawning craters of huge and menacing volcanos. Nor is the mind of the spectator relieved from the disagreeable emotions arising from the reflection on the subterraneous fires which are raging beneath him, by a temporary survey of the huge mountains of perpetual ice by which he is surrounded. These very masses, which naturally exclude the idea of heat, contain in their bosom the fuel of conflagration; and are frequently seen to emit smoke and flames, and pour down upon the plains immense

floods of boiling mud and water, or red-hot torrents of devouring lava.

From the 1st to the 8th of June, 1783, the inhabitants of *West Skaftafell's Syssel*, in the east part of the island, were alarmed by repeated shocks of an earthquake, which, as they daily increased in violence, left no reason to doubt that some dreadful volcanic explosion was about to take place. Having deserted their houses, they awaited in the open fields, in awful suspense, the issue of these terrifying prognostics. On the morning of the 8th, a prodigious cloud of dense smoke darkened the atmosphere. The eruption now commenced; the heath or common was completely covered with ashes, pumice and brimstone; and the raging fire, as if sublimated into greater fury by the vent it had obtained, occasioned more dreadful tremefactions, accompanied by loud subterraneous reports, while the sulphureous substances that filled the air, breaking forth into flames, produced, as it were, one continued flash of lightning, with the most tremendous peals of thunder that ever were heard. The extreme degree to which the earth, in the vicinity of the volcano, was heated, melted immense quantities of ice, and caused a great overflow in the neighbouring rivers.

Upon the 10th, the flames first became visible. Vast fire spouts were seen rushing up, amid the volumes of smoke; and the torrent of lava that was thrown up, flowing in a south-west direction, through the valley, reached the river *Skafta*, when a violent contention between the opposite elements ensued. The fiery current, however, ultimately prevailed, and forcing itself across the channel of the river, completely dried it up in less than twenty-four hours; so that, on the 11th, the *Skafta* could be crossed, in the low country on foot, at those places where it was possible before to pass it only in boats. The cause of its desiccation soon became apparent; for the lava, having collected in the channel, which lies between the rocks, and which is between five and six hundred feet in depth, and about two hundred in breadth, not only filled it up to the brink, but overflowed the fields to a considerable extent; and, pursuing the course of the river with great velo-

* *Lava* signifies the fiery liquid matter, chiefly of a sulphureous nature, which issues from the mouth, or *crater*, of volcanos or burning mountains. When cooled, it congeals into a solid mass of considerable hardness.

city, the dreadful torrent of red-hot melted matter approached the farms on both sides, laid waste the neighbouring districts, and by the evening of the 12th, reached to the town of *Ha*, when it instantly overflowed the houses, the pasture ground and the meadows. In the mean time, the thunder, lightning, and subterraneous concussions were continued with little or no intermission; and besides the crackling of the rocks and earth, which the lava burnt in its progress, the ears of the inhabitants were stunned by the tremendous roar of the volcano, which resembled that of a large cauldron in the most violent state of boiling, or the noise of a number of massy bellows blowing with full power into the same furnace.

The burning fluid now having filled an immense unfathomable abyss in the bed of the river *Skapta*, and risen afterwards to a prodigious height, ran across the plain—destroyed the land—burnt up the church, the houses, and the wood of *Brandaland*. It also rushed into the subterraneous caverns; and when its steam had no vent, it burst the surface in pieces, and threw it up to the height of one hundred and eighty feet. Streams of red-hot lava continued to pour from the volcano almost every day, and flowed down with amazing velocity, so that one stream was literally heaped above another, and masses of flaming rocks were seen swimming in the lava. The ravages of this liquid fire are inconceivable. It continued its desolating march for many leagues; dismay and destruction accompanying it: houses, farms, villages, and even churches, were overwhelmed or completely destroyed! For a long time it continued to send forth, in dreadful torrents, its burning lava, till at length, like the awful thunder-storm that has discharged all its destructive vengeance, it gradually subsided. It has been asserted that the torrent of lava flowed for six weeks, ran a distance of sixty miles to the sea, and was nearly twelve miles in breadth.

FAVOURITE SAINTS.—When Dr. Collet, Dean of St. Paul's, commenced the plan of expounding the holy scriptures in his church, in 1504, there was not so much as a latin testament in any cathederal in

England; only a spurious gospel, that of Nicodemus, was fastened to a pillar. It was a usual thing to make three offerings: one to Jesus Christ, another to the Holy Virgin, and a third to Thomas Becket. The offerings made to Thomas Becket amounted, one year with another, to eight hundred or a thousand pounds; those which were made to the Virgin amounted to two hundred pounds; while the oblations to Jesus Christ came only to five marks, and sometimes to twelve, and at the most not more than eight pounds! The historian adds, "I do not wonder at it—the people knew Thomas Becket and the blessed Virgin, better than they knew Jesus Christ."

IRISH SUPERSTITIONS.—When a woman has milked her cow, she dips her finger into the milk, with which she crosses the beast, and ejaculates a prayer, saying, "Mary and our Lord preserve thee until I come to thee again!" In going to bed, and on blowing or putting out the candle, they say, "May the Lord renew, or send us the light of heaven!" On Candlemas-day, the people assemble at mass, and bring with them such a quantity of candles as they think they shall have occasion for during the year. These candles are blessed by the priests in high mass; after which they are dispersed, as occasion requires, in the cure of wounds, aches and diseases, and other purposes equally absurd and superstitious.—If a protestant surgeon be employed to bleed a catholic woman, her husband will dip his finger in the blood and mark her with the sign of a cross, in order to atone for the heinous sin of being bled by a heretic. All prescriptions which catholics take from protestant physicians are presented to their priests; who, as they believe can both forgive sins and heal diseases: And when a patient is restored, he cannot leave his bed without having first obtained the consent of his priest.

DEPLORABLE IGNORANCE.—Three witnesses were placed on the table in the crown court at Ennis, not long ago, in order to be sworn, preparatory to examination before the grand jury; and when the clerk of the crowd had administered the

usual oath, Judge Torrens, perceiving that one of them, a man apparently upwards of forty years of age, had not kissed the book, asked him why he neglected doing so, and the reply was, that he did not know it was necessary; when the following conversation took place. "Did you never take an oath before?" "Never." "Do you know the nature of an oath?" "No!" "Did you never hear that any punishment awaited a person who took a false oath?" "Never!!" "Did you ever hear that there was such a person as God Almighty?" "I did." "Do you believe in God?" *No answer!!!* "Where do you live?" "At Newmarket." "Do you ever go to mass?" "Regularly." "Do you ever pray?" "No." Here the judge, much affected, observed, "This is one of the most lamentable cases of the ignorance of a wretched being that ever came within my knowledge; and if repeated, would not in any other country be believed:—to think that a man should live to such a time of life as the witness has attained, and yet be ignorant of the simplest rudiments of religion, is so incredible, that if I were not present myself, I, too, should doubt the possibility of such a circumstance having taken place." But, observes the Editor of the *Dublin Mail*, from whom we have copied this affecting account, there are fifty thousand human beings in the province of Munster alone in a similar state of ignorance.

THE REWARD OF VERACITY.—The duke of Ossuna, the prime minister of the king of Spain, being once at Barcelona, took an opportunity of visiting the galleys, where the condemned felons were confined to hard labour. He interrogated several of them, as to the causes of their conviction and banishment. Each excused himself; one saying, that he was put in out of malice; another, that he was ruined by the corruption of the judge; a third, that he was found guilty through perjury; and so on: but all insisting that they were confined unjustly. At last observing a little sturdy fellow standing alone, he asked him why he was sent thither; "Sir," said he, "I stole one hundred ducats at Saragossa, to keep me from starving."—The duke struck him a smart blow with his cane, saying, 'You *rogue*, begone

out of the company of so many *honest men*;' and instantly set him at liberty

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

Jan. 10, 1823, died at Wimeswold, at the advanced age of eighty-five, Mr. RICHARD THURMAN, whose name will be long venerated and esteemed in that village and neighbourhood. Little is known of the early part of his life. He was born at Woodhouse, near Loughborough. When young he enlisted for a soldier, and lived long without hope and without God in the world; though even then, he was not without his convictions. After he left the army, he settled in the neighbourhood of Loughborough; and was, through Divine Providence, led to attend the preaching of the General Baptists, which was the happy means of bringing him to the knowledge of Christ as his Saviour. Though the exact time and circumstances of his conversion are uncertain, yet a long life of consistent department proved it to be genuine.

He began his ministerial labours several years before the church at Loughborough, Leake, &c. was divided. When the division took place, he was fixed at Leake and Wimeswold, over which church he was ordained as pastor, in the year 1782. Here he sustained the pastoral office with great credit and usefulness, for about twenty years. His zealous and pious labours were sanctioned by his God and Saviour, The gospel which he proclaimed, came not in word only, but also in power. Many are now in heaven, and numbers on the way thither, who will be the crown of his rejoicing in the day of the Lord Jesus. His labours, during his continuance at Wimeswold, were indefatigable. He was instant in season and out of season. He travelled and preached much, both on Lord's-days and week-day evenings. The church was preserved in unity and peace, and the members of it were built up in their most holy faith. Discipline was maintained, and many were added to the church, such as shall

be saved. When the church at Leake, &c. was divided, Mr. Thurman removed to Broughton. Over this church he took the pastoral office, and continued his labours till he became superannuated, which took place a considerable time previous to his death. During his last affliction, he was at times greatly dejected, under a deep sense of his great unworthiness; which caused him to feel much anguish and distress. But he found support through the blood of the Redeemer. It was on this alone that he depended, and this was the firm ground of his support and his hope to the very last. By his request, his funeral sermon was preached by Mr. Hoe, from Acts iv. 12. "There is none other name given under heaven, &c."—Mr. T. was an humble, pious, consistent christian. He exemplified by his life, the power of that gospel, which he so warmly recommended to others; and he is now gone to that Saviour, whose name he both loved and honoured, to reap the fruit of his labours, where he will shine as the stars, for ever and ever. "The memory of the just is blessed."

On Nov. 15, 1823, died, at Leicester, Mr. W. JOHNSON, aged eighty-seven years. He had been a member of the G. B. Connection fifty-three years; the greater part of which he was united with the church at Quorndon; but the latter part of life, he spent at Leicester. in order to enjoy the tender care of a pious and affectionate daughter.

Our deceased brother was one of those worthies, who, before the means of grace became so plentiful as they are now, used to travel sixteen or twenty miles on the Lord's-day, in order to hear the word of life, and enjoy the consolation of christian communion. Perhaps his most distinguished characteristic in the ways of God was, that of stability in faith and practice. Notwithstanding, in the close of life, he seriously lamented that his christian course had not been pursued with greater ardour and diligence.

Mr. J. had long acknowledged the hand of a gracious Providence; and in times of peculiar doubt and perplexity, was used to say, "Come and let us ask counsel of God;" and

Providence was not unmindful of its unceasing dependent, but crowned his last years with ease and competency. No regular disease was employed to remove our friend to his better country; but he died of the natural infirmities of age. A few days before his death, one asked him if he thought he should be saved, he replied with great energy, "Do you believe Christ died for sinners? For so surely as he died for them, I shall be saved!" Like a true patriarch he gave a solemn charge to his children and grandchildren; and died with the words of David in his lips, "Bless the Lord, O my soul!" His mortal remains were interred in the burial ground attached to Arch-deacon-lane meeting-house; and the event was improved, from Gen. xxxv. 29, to a crowded audience.

CONFERENCE.

The MIDLAND CONFERENCE was held at *Kegworth*, Dec. 30, 1823. A case from Bradwell, earnestly soliciting ministerial aid, was received; and Mr. Whitehead, of Castle Donington, was requested to visit them for three months. The propriety of purchasing certain premises for the fitting up of a place of worship was considered; and Mess. Pike, James Smith, J. Brand, J. Barrow and G. Wilkins were appointed to attend to this business, and report to the next meeting. It was agreed that Mr. Barrow should go to Hopsford, and collect for the expenses incurred there; and that the deficiency should be paid by the Home Mission.—A letter was received from the friends at Syston and Queniborough, thanking the Home Mission for the assistance already received, and craving a continuance of it, during the next year.—A letter was also received from Arch-deacon-lane, Leicester, suggesting the propriety of establishing an Auxiliary Academy in the Midland District; and the secretary was directed to write to each church for its opinion on the subject. The opinions to be sent to the next Conference; which will be held, at Hugglescote, on Easter Tuesday, 1824: the inn, the sign of the Gate.

On this occasion, Mr. Pickering

preached, in the morning, from *Micah* vii. 18; and Mr. Orton in the evening, to young people, from *Titus* ii. 6.

NEW MEETING-HOUSES.

The minority, who separated from the G. B. church in Friar's-lane, Leicester, seeing no probability of an amicable adjustment of the differences between themselves and the church, as recommended by the Association, and being unwilling to disperse, were formed into a church, Nov. 30, 1823, by Mr. Barnes, of Austrey, who had previously spent a week amongst them. They have erected a neat chapel in *Dover-street*, *Granby-street*, fifty-one feet long and twenty-eight wide, capable of seating upwards of three hundred persons, and sufficiently lofty to admit a gallery. This chapel was opened, Mar. 14, 1824: the Rev. R. Hall, A. M. of Leicester, preached in the morning, from *1 Cor.* xii. 1-6.; Mr. Stevenson, of Loughborough, in the afternoon, from *Psalms* cii. 16.; and Mr. Goadby, of Ashby, in the evening, from *Psalms* cxlv. 11.; and Messrs. Bromwich, Westley and Hull assisted in the devotional exercises on the interesting occasion. The services of the day were highly encouraging and animating: the chapel was well filled in the morning; in the afternoon, numbers could not obtain admittance; and in the evening it was also crowded. Several friends were present from almost all the neighbouring churches, as well as many of the most respectable attendants in the other dissenting congregations in the town; who evinced their sympathy by a more than ordinary display of liberality: the collection at the doors amounting to sixty-seven pounds, fifteen shillings.

The chapel is thought to be very eligibly situated, being at a distance from most of the other places of worship, in a new and increasing neighbourhood; and, it is hoped, it will be conducive, not only to the comfort of those who have erected it, but be an additional means of proclaiming the gospel to perishing sinners. The church at present consists of fifty members. "May the little one become a thousand, and the small one a strong nation!"

Lord's day, Feb. 22, 1824, a large room, situated in St. James's-square, *Woolverhampton*, Staffordshire, was opened for divine worship, by the G. B. friends at Netherton. Mr. C. Passmore, of Tipton, preached, in the morning, from *Luke* xix. 9.; and Mr. Cheate, of Birmingham, in the evening, from *Mark* xvi. 15, 16. In the afternoon, a church was formed, when Mr. Cheate explained the nature and discipline of a gospel church. Four persons, who had been previously baptized, gave each other the right hand of fellowship, and sat down together to partake of the Lord's supper: several members from the church at Netherton, joining with them in the sacred ordinance. The services were well attended. In the evening, the room, which held from one hundred and fifty to two hundred persons, was crowded to excess. *Woolverhampton* is the largest town in Staffordshire; and it is computed that a circuit of ten miles round it contains a population exceeding one hundred thousand.—May this attempt to introduce the G. B. interest at this important station, enjoy the blessing of the Almighty, and be rendered abundantly successful!

REVIEW.

DISSENTING REGISTERS of BIRTHS, MARRIAGES, and BURIALS, examined as Documents of Evidence. By a BARRISTER.

8vo. pp. 50, price, stitched, 1s. 6d.
Offor, London.

The subject of this pamphlet has lately excited considerable attention. Some objections, made in the courts of law and equity to the certificates of births, registered at Dr. Williams's Library, has caused, we conceive, too great an alarm in some minds; while the dissenters, as a body, appear not sufficiently alive to the importance and necessity of adopting some efficient plan to furnish their children with satisfactory proofs of their legitimacy, and to secure to them the undisputed right to the property of their ancestors. The increase of the numbers and wealth of the seceders from the establishment, renders a measure of this nature requisite, not

only for their own security, but also for the general advantage of society. The learned author of the tract before us, therefore deserves the thanks of all parties for the candid and lucid manner in which he has treated the subject; and we trust that his valuable observations will be extensively read, and carefully considered.

After explaining the general rules of evidence, as acted upon in the courts of law, the barrister traces the inconvenience which the dissenters have experienced, not to any prejudice against them or favour for the establishment, nor to any thing legally defective in a dissenting register as such; but to the carelessness, irregularity, and variety of form in which such registers are kept. These defects he exposes in strong terms; and we are compelled, from our own knowledge, to admit that his charge is too well founded.

The author conceives that registers kept in each congregation, on a regular and uniform plan, would be the most effectual mode which the dissenters could adopt, to prevent, in future, all questions relating to descent and property. If the whole body of dissenters could agree to adopt one uniform mode of registering their births, marriages, and burials, he doubts not, but it would render the authority of their registers unimpeachable. But as the diversity of sentiment which prevails amongst them, inclines him to believe this general plan hopeless; he earnestly recommends each denomination, speedily to devise some regular and efficient method, and cause it to be adopted in all the churches of that denomination.

Of the Baptists in particular, he observes, "Had this denomination of christians adopted one uniform plan of keeping their registers, those registers would have afforded unimpeachable testimony. The error has been in neglecting, in many congregations, to keep all records; and, where they are kept, in not conforming to some general rule. Their negligence and omission repudiate their own acts; else, there can be no doubt that a register of birth, made by a Baptist minister, is at least as good evidence of birth as the register of baptism. The act of the 35th of the late king, which was for laying a stamp duty on dissenting registers, expressly refers to those kept by "protestant dissenters as do not use

infant baptism." This act has been repealed, but the registers themselves are not on that account the less accredited. The Baptists are noticed as a sect, over and over again, by acts of the state, and their records are as sacred in the eye of the law, as the records of other sects. Little or nothing turns upon the point that they register birth and others baptism. The whole hinges here: is it the record of a fact, made at the time, according to general usage, and preserved in such custody as frees it from suspicion? All registers kept in a slovenly or irregular manner; all such as notice the births of children a long time after the event has taken place; those which are made by ministers living at one end of the kingdom of the children born at the other end, which is not uncommon, where parents remove to a distance, and wish to have all their children registered in one place; the fact that some congregations keep registers, while others omit it, are all blots upon the purity of the record, which are looked upon with jealousy. How can it be set up, that registers thus compounded, are as clear of imputation as those of the Church? Whether they are to be treated as public or private documents is another question, involving only the privilege of producing an extract, instead of the original. However, even here, if the Baptists were uniform and punctual in their practice, there can be no doubt that their documents would be received as in other cases of the same kind."

"Those who reject infant baptism, should have the birth of their infants recorded as soon after the event as possible. The time of naming the child is the fittest opportunity; and if this were made a public, instead of a private ceremony, the registry of the event would acquire additional credit. As the registers are the records of general reputation, the presumptions in their favour are increased by publicity. It gives an opportunity for contradiction, if the event, proposed to be recorded, did not happen."

To remedy the evils complained of, the author has furnished specimens of registers both for births and burials, which seem well calculated for the purpose. Whether they are the best possible, we presume not, at present, to determine.

The barrister advises the dissenters to apply to the legislature, for an act to enforce more regularly and uniformity in keeping their records; and then concludes with this important observation:—“ Nevertheless, if no legislative assistance should be obtained, I hope and trust the dissenters will not lose sight of so important an interest as is involved in the subject under discussion. After all, the remedy is in their own hands; and what parliament can do for them is nothing as compared with what they can do for themselves. Let them only feel the importance of a punctual attention to order and regularity; and let not their ministers, because they have not a host of births and burials to enter, imagine for a moment that the little they have to do may be done ill. Those who excite jealousies, though they be unfounded, have the more reason to be particular in their conduct. Let the dissenters only act justly towards themselves, and then justice will not be denied them by others.”

We recommend the pamphlet to the attentive perusal of the ministers and leading men of our churches; and most sincerely hope that they will come to the next Association, prepared to propose and support some practicable and efficient plan. Happy would it be if the New Connection should take the lead in introducing order, efficiency and confidence on a subject which hitherto has been involved in confusion, disappointment and distrust.

◆

POETRY.

—

EXPERIENCE.

Clouds of darkness, void of light;
Deeper than the gloom of night,
Once o'erspread my mind:
Fetter'd fast in satan's chains,
Full of spotted leprous stains;
Sinful, wretched, blind.

Lock'd each thought, on future bliss;
All my heart engag'd to this
Empty, passing scene:
Fond, too fond of earthly toys,
Borne away with carnal joys
Down its fatal stream.

Mercy great to me was giv'n,
Tho' I'd wander'd far from heav'n,
In the way to hell:
Truth arose with pow'r divine,
Beam'd upon my fetter'd mind,
And dissolv'd the spell.

Then I saw my guilt and sin,
Awful state my soul was in,
Plunging deep in woe:
Pleasures, that I lov'd before,
Now could charm my heart no more,
As they once could do,

Works, I thought, would favour gain,
Works, I found, were all in vain,
To secure my soul:
Days of grief my spirit knew,
Floods of whelming sorrow too,
Rag'd beyond controul.

Sore distress'd, I thus did cry,
“ Save me, Jesus, or I die;
“ Cleanse my guilt away:
“ Let me grace and favour find;
“ O'er my dark chaotic mind
“ Pour celestial day.”

Read God's word, attended pray'r,
Found a Friend and Saviour there,
Jesus all divine;
Peace and joy, and pard'ning love,
Richest blessings from above,
Soon I found were mine.

Blessed word! that set me free,
Precious blood! which flow'd for me,
From my Saviour's side:
How shall I begin my lay?
“ Heart! awake! rejoice and pray;”
“ Bless the crucified.”

May, 7, 1820.

E. B.

—

THY KINGDOM COME.

Honour and glory, pow'r and grace
To our Redeemer's name belong:
O spread thy banner! Prince of peace,
O'er ev'ry nation, clime, and tongue;
Let all the world thy sceptre see,
And in thy peaceful reign agree.

Thy word declares that thou must reign,
And all thy foes to thee submit;
All nations shall thy truth maintain;
And dash their idols at thy feet.
O! Jesus, haste the joyful day!
Nor let thy chariot wheels delay.

Thy kingdom come in ev'ry heart!
Erect, dear Lord, thy throne in mine;
O! let thy Spirit and thy word,
Into its darkest corners shine!
My sins subdue, my griefs assuage,
And all my pow'rs for thee engage.

Let me no more oppose thy sway,
No more thy holy spirit grieve;
But fear thy name, thy will obey,
And only to thy glory live:
Peace, joy, and love inspire my breast,
True earnest of eternal rest.

JUNIOR.

Missionary Observer.

DEMERARA.

THE case of Mr. Smith, a Missionary connected with the London Missionary Society, has attracted so much public attention, that it will probably gratify many readers of this miscellany to be furnished with a statement respecting it. In August, 1823, a revolt took place among the oppressed negroes in Demerara. The enemies of religion laid hold of this circumstance, and endeavoured to implicate Mr. Smith, as a promoter of the insurrection. They proceeded so far as try him by martial law, to convict him on evidence which would not in a civil case, be received in support of a debt of a few shillings, and to sentence him to death. The sentence being laid before his Majesty's Government, has been so far reversed, that Mr. Smith is merely required to leave Demerara, and to enter into recognizances not to reside in any of the West Indian Islands. The particulars that follow are extracted from the Missionary Chronicle for last month.

COPY OF THE CHARGES AGAINST MR. SMITH.

The following are the charges upon which Mr. Smith was tried: the clauses in italics, between the brackets, are the parts *not found* in the sentence of the Court:—

Charges preferred by order of his Excellency Sir John Murray, Lieutenant-Governor and Commander-in-Chief of the United Colony of Demerara and Essequibo, &c. against John Smith, Mission-

ary:—1st. For that he, the said John Smith, long previous to and up to the time of a certain revolt and rebellion, which broke out in this Colony on or about the 18th of August last past, did promote, as far as in him lay, discontent and dissatisfaction in the minds of the Negro Slaves towards their lawful masters, managers and overseers, [*he the said John Smith thereby intending to excite the said Negroes to break out in such open revolt and rebellion against the authority of their lawful masters, managers and overseers,*] contrary to his allegiance, and against the peace of our Sovereign Lord the King, his Crown and dignity.

2. For that he, the said John Smith, having, about the 17th day of August last, and [*at divers other days and times,*] one day theretofore preceding, advised, consulted and corresponded with a certain Negro, named Quamina, touching and concerning a certain revolt and rebellion of the Negro Slaves within these Colonies of Demerara and Essequibo; and further, after such revolt and rebellion had actually commenced and was in a course of prosecution, he, the said John Smith, did further aid and assist in such rebellion by advising, consulting, and corresponding, touching the same, with the said Negro, Quamina; to wit, on the [19th and] 20th of August last, he, the said John Smith, then well knowing such revolt and rebellion to be in progress, and the said Negro, Quamina, to be an insurgent therein.

3. For that he, the said John Smith, on the 17th of August last past, and for a certain period of time thereto preceding, having come to the knowledge of a certain revolt and rebellion intended to take place within the Colony, did not make known the same to the proper authorities, which revolt and rebellion did subsequently take place—to wit, on or about the 18th of August last past.

4. For that he, the said John Smith, after such revolt and rebellion had taken place, and during the existence thereof—to wit, on or about [Tuesday and] Wed-

nesday, the [19th and] 20th of August, now last past, was at Plantation Le Re-souvenir, in presence of, and held communication with Quamina, a negro of Plantation Success, he, the said John Smith, then well knowing the said Quamina to be an insurgent engaged therein, and that he, the said John Smith, did not use his utmost endeavour to suppress the same [by securing or detaining the said insurgent Quamina as a prisoner, or] by giving information to the proper authorities, or otherwise; but on the contrary, permitting the said insurgent Quamina, to go at large and depart [without attempting to seize him, and] without giving any information respecting him, to the proper authorities, against the peace of our Sovereign Lord the King, his crown and dignity, and against the laws in force in this Colony, and in defiance of the proclamation of martial law, issued by his Excellency the Lieut.-Governor.

The directors make the sub-joined statement:—

The perusal of the voluminous documents referred to, confirmed all the fears which the Directors had entertained, of the extreme hardships which Mr. Smith had endured, and the vast difficulties to be encountered in his defence, as well by the nature of the trial by Court Martial, as by the inevitable influence of the violent prejudices and fervid animosity which pervaded the Colony. How far these were augmented by arbitrary acts of rigour—whatever opinion the Directors may have been led to form—they will not presume publicly to pronounce. But if the well-defined and impartial procedure of an English Court of Judicature may be taken as the rule of what a British subject has a claim to, when on trial for his life, in any part of the British dominions, then, undoubtedly, the Missionary Smith has many causes of deep complaint.

The Directors feel it to be their duty to give some of the features of this extraordinary procedure, as the impression produced by the tenor of the sentence resulting from it must necessarily be affected thereby, in the judgment of the community at large, by whom the final sentence of moral guilt or innocence will infallibly be pronounced.

The papers of Mr. Smith were seized, and his private journal—the record of those feelings of his heart which were never divulged to any man, nor intended to be—was ransacked, to find matter of public accusation; and nearly twenty of such extracts are cited in support of the charges alleged against him—conversa-

tions held at distant periods and places—acts which by the exercise of a prejudiced ingenuity only, could be made to bear on the question—passages of Scripture read by him—and texts preached from in the course of his public ministry, were all tortured to support the imputations so derived; the evidence of Negroes (taken through the medium of an interpreter,) which would not have been admitted in a civil court, on an action for any trifling offence, or for property—hearsay evidence admitted and required against the prisoner, but peremptorily and deliberately refused, in a critical part of his defence, when resorted to in his favour, formed the main support of the charges; with other incongruities of procedure open to the legal eye. Add to which, the extreme length of the trial, during which the witnesses and judges were open to the influence of a community heated by the most violent prejudices, and kept in a constant state of excitement by the effusions of a press by no means disposed to impartiality and moderation.

As a justification of all that may be urged in protection of Mr. Smith's character, (far, through the interposition of His Majesty, his life is safe,) the existence of martial law is alleged. But here important questions arise, which will no doubt be duly investigated and decided upon in the proper place; how far it was justifiable to continue such law in force, so long after all the effects of the short-lived insurrection had ceased; whether its continuance were not solely for the admission of evidence and forms most unfavourable to the prisoner; and whether, after all, the evidence resorted to were legally admissible, even in a British court martial. These are points on which very serious doubts are entertained, by persons well qualified to judge. How far the recommendation to mercy by the Court itself might be prompted by a consciousness of the force of the above-mentioned reasons against an unmitigated sentence, the Supreme Judge knoweth!

The Directors having stated these points of serious objection, (and more might easily be found,) to the proceedings on the trial, conclude that the Members of the Society, and the candid beyond its circle, will approve of their declaring that they retain the conviction formerly expressed, of the moral and legal innocence of their Missionary, Smith; that they do not withdraw from him their confidence; and that they are “not ashamed of his bonds.” They regard him as an unmerited sufferer, in the diligent and faithful, and it may be added, useful discharge of his duties as a Missionary; and they earnestly wish

the divine forgiveness may be extended to those who have been instrumental in causing his sufferings.

The extracts of his Journal, standing on the proceedings of the trial, and the uniform testimony of the best informed of the negro witnesses, are of themselves sufficient to satisfy every impartial person, qualified to judge on such subjects, that his doctrines have been scriptural, and his instructions consistent with truth and soberness, and also with a due consideration of the duties which his hearers owed to their superiors, in the condition in which the will of Providence had placed them. The fact is, that the rays of truth which proceeded from the simplest opening of the Word of God, reprov'd the principles and practices which prevailed around; the reproof was felt, and the animosity displayed in the Colony against the truth, as dispensed not only by Missionaries, but by other faithful Ministers of the Gospel, became the result. Of the happy effects produced by the Gospel on the character and conduct of many of the Negroes who attended Mr. Smith's ministry, the evidence given by owners and others, elicited on the trial, are pleasing and authentic proofs: and whenever the report of the trial shall be given to the world, it will offer irrefragable proof of the force of the genuine truths of the Gospel, in humanizing the minds even of the least cultivated of men, and in controlling their passions, though excited by the strongest sense of injuries. In no West Indian insurrection before recorded (and there are not a few,) were Negroes heard to say, "We will not shed blood, for our religion forbids it;"—"We will not take life away, for we cannot give it." How inconsistent with sound policy to persecute men whose labours produce, in so unfavourable a soil, such fruits as these! Mr. Smith may cease to reside in Demerara, but the records of the Colony will retain this testimony to his character, and to the beneficial influence of his labours.

In reference to this topic, it shall only be said further, that Mr. Smith in his defence, states the four following causes, as having produced the revolt amongst the Negroes; viz.—

- 1st. Immoderate labour.
- 2d. Severity of treatment.
- 3d. Opposition to religious instruction.
- 4th. Withholding the Instructions [of Government] concerning the whip.

The Directors subjoin the Resolutions of their body, on the result of their applications to His Majesty's Government, to the trial of Mr. Smith.

At a Meeting of the Directors of the London Missionary Society, held at the Mission-House, in Austin Friars, on Thursday, the 19th of February, 1824, and specially convened to receive the Report of the Deputation appointed to communicate with His Majesty's Government, on the case of their Missionary the Rev. John Smith, of Demerara;

WILLIAM ALERS HANKEY, Esq.

Treasurer, in the Chair;

The Deputation reported, that the Rt. Hon. Secretary of State for the Colonial Department, had communicated to them the decision of His Majesty's Government, to remit the sentence of death against John Smith, and to direct that he be forthwith dismissed from the Colony of Demerara and Essequibo, and enter into recognizance, in the penalty of two thousand pounds, not to reside within the said united Colony, or within His Majesty's Colony of Berbice, or within any Colony or Settlement in the possession of His Majesty in the West Indies. The Deputation further reported, that this communication was accompanied by an expression of the approbation of Government with the "Instructions" given by the Directors to their said Missionary, Mr. Smith, which application has been subsequently conveyed, in a letter from Earl Bathurst, addressed to the Treasurer; whereupon it was

Resolved, I.—That the Directors of this Society have, on many occasions, received from His Majesty's Government those favours which have greatly encouraged their efforts, and that they have ever entertained towards the Government, sentiments of the sincerest gratitude and respect.

II.—That they learned, with great satisfaction, that His Majesty's Government approve of the "Instructions" given by the Directors to their said Missionary, John Smith, as to the conduct to be observed by him in reference to the Slave-Population, whereof the following is a copy:—

Extract from the Instructions of the Directors, given to the Rev. John Smith on his going out to Demerara, dated 9th December, 1816.

"IN the discharge of your missionary duty, you may meet with difficulties almost peculiar to the West Indies or Colonies, where slaves are employed in the culture of the earth and other laborious employments. Some of the gentlemen who own the estates, the masters of the slaves, are unfriendly to their instruction; at least they are jealous, lest by any mis-

management on the part of the missionaries, or misunderstanding on the part of the negroes, the public peace and safety should be endangered. You must take the utmost care to prevent the possibility of this evil; not a word must escape you, in *public* or *private*, which might render the slaves displeas'd with their masters, or dissatisfied with their station. You are not sent to relieve them from their servile condition, but to afford them the consolations of religion, and to enforce upon them the necessity of being 'subject not only for wrath but for conscience sake.' Rom. xiii. 5.—1 Peter ii. 19. The Holy Gospel you preach will render the slaves who receive it more diligent, faithful, patient and useful servants; will render severe discipline unnecessary, and make them the most valuable slaves on the estates; and thus you will recommend yourself and your ministry even to those gentlemen who have been averse to the religious instruction of the negroes. We are well assured that this happy effect has already been produced in many instances, and we trust you will be the honoured instrument of producing many more."

III.—That notwithstanding their deference and respect for His Majesty's Government, they have learned, with disappointment and regret, the decision come to upon the case of their Missionary Smith,

Because, 1st.—They consider the reports of the Insurrection at Demerara to have been greatly exaggerated as to its importance and duration, for the purpose of casting odium on the measures proposed by His Majesty's Government, and the legislature, in reference to the Slaves.

Because, 2dly.—They have satisfactory reason to believe, that, owing to the influence of religious instruction, the revolt was unaccompanied by the horrors usually attendant on West India Insurrections; in confirmation of which opinion, they have the assurance of a clergyman of the established Church of England in the Colony, that in his judgment, many of the Whites residing on the Plantations are indebted for the preservation of their lives, to the Christian precepts of the Missionary, Mr. Smith. This assurance is contained in the following extracts from a private letter:—

"I feel no hesitation in declaring, from the intimate knowledge which my most anxious inquiries have obtained, that in the late scourge which the hand of an All-wise Creator has inflicted on this ill-fated country, nothing but those religious impressions which, under Providence, Mr. Smith has been instrumental in fixing—nothing but those principles of

the Gospel of Peace which he has been proclaiming—could have prevented a dreadful effusion of blood here, and saved the lives of those very persons who are now (I shudder to write it,) seeking his."

Because, 3dly.—They perceive that for the Insurrection to the Colony of Demerara, other causes, both remote and proximate, may be assigned, than those which the adversaries of the Missionary have thought proper to allege.

Because, 4thly.—They regard the whole proceedings under which their Missionary, Mr. Smith, was imprisoned; his papers seized; his communications with his friends prevented, and his trial conducted, as unconstitutional; and the protraction of martial law, under which, contrary to the ordinary regulations of the Colony, the evidence of slaves was admitted against him, and an appeal from the sentence to the King in Council possibly precluded, as oppressive.

Because, 5thly.—They discover in the proceedings of the court martial, during a trial, not commenced for two months after the insurrection, and protracted during six weeks, many deviations from that equal justice which Britons in their native country are accustomed to enjoy.

Because, 6thly.—They conclude from the evidence adduced (although evidence upon which, by the ordinary laws of the Colony, no property of the value of forty shillings would have been affected, or the guilt of a white person established for any offence,) that the Missionary was not guilty of any of the charges alleged, and that the insurrection was not, either directly or indirectly, promoted by him.

IV.—That although the directors would be led by their duty and the regulations of their Society, to exclude from their protection any Missionary who had actually violated their instructions, as to the conduct required to be observed by him in respect to the Slave-Population, yet they cannot withdraw their confidence and esteem from their Missionary, Mr. Smith, whose innocence they see no cause to impugn; and that he be instructed (if he shall be so advised by his Counsel, and if it be expedient on due consideration of the state of his health,) immediately to tender an appeal against the sentence of the court martial, in order that the subject may be duly investigated before the Lords of His Majesty's Privy Council, in England; and that he be assured that on his return to England, he will be assisted by the Directors to the utmost of their power, in his endeavours to establish his innocence.

V.—That the Directors will, on their part, take such further measures for ob-

taining in this country the reversal of the sentence passed by the court martial in Demerara, against the said John Smith, as they shall be advised.

Further information on the hardships Mr. Smith endured, and of the oppressive treatment which drove the negroes to insurrection are contained in letters from Mr. and Mrs. Smith, from which we make some extracts:—

Mrs. Smith writes,—

On the 21st of August, the third day after the revolt, Mr. S. commenced a letter to you, in which he intended to point out the real causes of the revolt; but before he could finish it, we were in a forcible, and brutal manner, taken away from our house by the militia. This fragment, and likewise a letter to Mr. Mercer, which Mr. S. could not send to him, or rather copies of them, the originals not being in my possession,) I shall forward to you the first opportunity, as they contain several facts illustrative of the causes of the revolt. It is impossible to detail the innumerable grievances to which the slaves generally were, (and for aught I know to the contrary, still are,) subject. But it was their religion that in general occasioned them the most vexatious treatment. There was no redress for them. The Burgher officers of the district were noted for their aversion to the religious instruction of the slaves. At length, towards the latter end of last May, a communication was made by the Governor, through the Burgher officers, to the planters and to the slaves, requiring that the latter must obtain a written pass of their masters, every time they came to chapel. This was a rare boon to many of the planters, but a great mortification to their slaves, and a great impediment in the way of their instruction. About six weeks after this, *i. e.* the beginning of July, the slaves got information that some instructions had been sent out by the Government for their benefit. This information, it appears, originated with the Governor himself. It seems, he freely conversed with gentlemen on the subject in the hearing of one of his servants, who immediately communicated it to the son of one of our deacons. They received an idea that they were to be made free, either in whole or in part. From all we have learned, the latter notion was most general. Hearing nothing of the affair from the authorities, on the 18th of August they revolted.

While the negroes belonging to the Re-servenir were in the act of rising, Mr. S.

endeavoured to persuade them to desist from their purpose, and asked them what they wanted. They behaved to him with considerable rudeness (though not with violence,) and they told him it would be good for him to go to his house, that they were not going to hurt any person, but they would have their rights. We remained at quiet in our house, until the afternoon of the third day after the revolt, when we were forcibly taken from it, under a pretence, first, that Mr. Smith disobeyed the orders of a captain commanding in the district, by refusing to enrol himself in the militia, and then directly afterwards another was alleged, namely, that our remaining in our house could not be accounted for on any other principle than that of our being a party to the revolt.

Having us both in close confinement, the legal authorities and the planters set to work with all their might to rake together something in the shape of evidence to condemn us. They examined scores, I believe I might say hundreds, of persons; and after near seven weeks labour, in this way, they preferred against Mr. S. those serious charges which they supported by the evidence you see.

Mr. Smith states:—

For the last twelve or eighteen months previous to the revolt, the Negroes attended the chapel in such numbers as alarmed, it seems, some of the planters, or rather, I suppose, aroused their enmity against God, at seeing religion prosper. Some of them gave orders that none of their Slaves should leave their respective plantations on a Sunday without a written pass: it was, of course, a matter of option with the planter whether he would give them passes. Those who insisted on this regulation would not give passes, or at most would give them to a very few. The negroes, it appears, came to chapel without them; they were punished (flogged and put in the stocks till their wounds were healed;) they complained, they were punished again. Then came out the Governor's Circular, recommending the planters not to allow the Slaves to attend chapel without passes. A copy of this circular is forwarded to the Directors. The Negroes said, and I believe truly said, that an attempt was made to *put down their religion*. (See Rev. Mr. Austin's evidence for the Defence.) A few weeks after this, the Negroes got information that the Governor had received some instructions from England beneficial to them. About six weeks had elapsed when the Slaves, impatient for the benefit of those instructions, broke out into

revolt. These I imagine to be the principal causes of the revolt, namely, the persecutions they suffered on account of their religion, and the withholding from them all information concerning the instructions from Government. There were other causes, arising from their being over-worked, and ill-treated in general. Redress, according to their account, they could not obtain. This they stated to Lieut. Colonel Leakey, as one cause of their dissatisfaction. "When," says the Lieut. Colonel, in his evidence, stating what the Slaves told him in a body, "when they complained"; (of being made to work on a Sunday, and punished for going to chapel,) "to Dr. M'Turk, they were told it was the Government's order; when they complained to Mr. Spenser, they were told it was the Fiscal's order." None of these causes suited the Colonists, I was therefore dragged in as the main cause; and notwithstanding the Negroes say, if they had kept to what they were taught by me, they never would have acted as they did; yet, because two or three of them who were deeply concerned in the revolt, chose to pervert and misrepresent what I had said to them about working on Sundays, it is therefore settled, in the judgment of the people here, that the revolt is to be attributed to me. It is worthy of remark, that *none of the Negroes who gave testimony against me, were punished.* This, of course, I learn from others. I should have added, that Dr. M'Turk and Mr. Spenser are the Burgher officers of the East Coast, and both avowed enemies to the instruction of the Slaves.

Mr. Smith's Counsel bears a strong testimony to the excellence of his character.

Extract from a Letter of Wm. Arrindell, Esq. of Demerara, Mr. Smith's Counsel, addressed to Mrs. Smith, after the proceedings of the Court Martial were closed.

"It is almost presumptuous in me to differ from the sentence of a Court, but, before God, I do believe Mr. Smith to be innocent; nay, I will go further, and defy any Minister, of any Sect whatever to have shown a more faithful attention to his sacred duties, than he has been proved, by the evidence on his trial, to have done."

The Directors have published the subjoined notice:—

To Ministers and Students.

The Directors have come to a Resolution to accept offers of missionary service from Ministers and educated Students,

for limited periods of time: and they will be happy to receive from experienced Ministers, whose circumstances will allow of such an offer, a proposal to reside for three or four years in the Colony of Demerara.

It is reported that the Governor of Demerara has been recalled.

GENERAL BAPTIST MISSION-ARY SOCIETY.

Arrival of Mr. and Mrs. Lacy in India.

The following letter announcing this event has been received:

Cuttack, September 29th, 1823.

Dear Brother,

With unspeakable pleasure I embrace the earliest opportunity of informing you of our safe arrival here. Through the abundant mercy of our God, we are in health and safety, once more in the loved society of Christian friends.

We arrived in the river Hoogly, and came to an anchor off Hegeree on the 20th of September. I sent a letter to Brother Yates, informing him of our arrival in the river, by the boat of dispatches. With extreme difficulty and danger, owing to contrary winds, and a strong ebb tide, occasioned by the unusual rains that have fallen this season, we landed in a small boat sent from Calcutta for us on the 26th, and immediately proceeded, in a carriage provided for us, to the house of Brother Yates, who received us joyfully. We are still under his roof, but expect to visit Serampore in a few days. You will expect some account of our voyage, which particulars I shall give you by letter, as a journal would not be interesting, as our circumstances were very different from those of our brethren. They

had ample matter for an edifying journal, their company being great, and privileges many, which was far from being the case with us. I shall send you my journal, commencing on the day we first discovered the shores of India, which was the coast of Orissa.--- From the date of this you will see our voyage; was expeditious, about four months. We were generally favoured with good winds, and the weather (except off the Cape of Good Hope,) was tolerably comfortable. For about the space of ten days, east of the Cape, the wind blew hard: we could carry very little sail, but were able to hold on our course. We encountered but one storm, and this not very dangerous.--- We committed ourselves into the hands of Him that holdeth the winds in his fist, and measureth the waters in the hollow of his hand. We spent most of the time it lasted in devotional exercises, and sung,—

“How are thy servants blest, O Lord,
“How sure is their defence,” &c.

I had always confidence in God: he has not disappointed my trust, and though the winds and waves run against us, his arm has saved us. Though the Lord favoured us with a prosperous passage, yet he thought proper, in his wisdom and goodness, to visit us with constant sea sickness, which never ceased till we set our feet upon land; nevertheless, this affliction may be mentioned amongst the best of his blessings: it has many advantages. How sweet are even the shores of India after this long affliction! Besides, it had a tendency to promote a patient and resigned disposition of mind. To alleviate the weight of this burden, we were favoured with every comfort and convenience tending to make our situation happy. We

had all our circumstances on ship board would afford. The commander was particularly kind:--- he allowed us the use of two cabins, besides the one you engaged for us: one for our baggage, and another for a study: the latter was the pilot's cabin, upon deck, the most pleasant about the ship. We had excellent provision and good water. The surgeon is an agreeable young man, possessing an excellent mind, and only wanting grace to make him a desirable associate. Our public opportunities were limited. The Captain thought proper to prevent our assembling for public worship. I suppose we were not allowed this privilege more than five times during our voyage. On these occasions it was interesting, and would have afforded pleasure to any of our friends in England. The sailors, dressed in their best clothes, were placed round the preacher, and paid every attention to the word spoken; and though some of them are the most hardened and most affectingly depraved, yet I have reason to believe some of them are under strong convictions of sin. At our last opportunity of this kind, which was but a few days before I left the ship, supposing it would be the only opportunity I should have of calling their attention to their salvation, I endeavoured to impress divine things upon their attention; when I mentioned a separation, several were in tears.--- During our passage, I several times distributed tracts and some small books among them, and went down and conversed with them. May these feeble exertions for their good be blessed by Him, without whose blessing no exertions will avail. Though we were deprived of public means, we endeavoured to make up the loss of this privilege by private

opportunities. We had regular worship on Lord's-day, and also every evening.

We held regular monthly Missionary Prayer Meetings, corresponding with yours in England. These means were attended by our two young companions and ourselves; though our number was few, the Lord did not despise the day of small things. We often found it good to be there; we often realized that promise which secures the presence of God, even where two or three are met together in his name. One of our young friends had these means blest to her soul's advantage. A spirit of religion was very much promoted in her mind, but just when the seed seemed to be taken root, she left us, and is now under the superintendance of a father, given up to irreligion, who declares that his children shall attend balls, theatres, &c. I advised her, upon our parting, rather to obey the voice of her heavenly parent, than to become the child of sin and folly, to please the capricious humours of her father, who ought to have no government over the conscience of his children. I pray that she may be preserved from folly and sin. She is calculated to be extensively useful in this benighted land. You wish to know how I spent my time. Owing to severe and protracted sickness, which never ceased, except with the wind, which was not often; I was unable to attend to much hard studies; I could do little more than read, which served to beguile the tedious moments of affliction. This sickness quite debilitates both body and mind for active exertion; several days together I took no food, and was constantly weak in consequence, so that my time has not been so profitably employed as it other-

wise might have been. I know my christian friends will not only forgive, but sympathize with me; and I now call upon them to rejoice and praise God with me, that those afflictions are over, and I am again restored to wonted health and strength, and able to enter upon the service of my Lord and Master; and I would request an interest in their most earnest prayers, that I may now devote myself entirely to Him, and serve Him faithfully and with success.

Perhaps I have said enough respecting our voyage. I had scarcely arrived, before Brother Penny presented me with a note from Brother Peggs, informing me of the birth of a daughter, also containing an advertisement of Mrs. P's school. Brother Bampton has already removed to Poore: they are all well.

Not having received any of our luggage which is still detained on board the ship, I have not been able to attend to your requests contained in the letter I received by the last pilot, but intend sending a letter and some relics of idolatry, if I can obtain them, by the Abberton, which may not sail at present.

Have you heard the melancholy intelligence of the death of the highly-esteemed Mr. Ward? This was a great affliction to our dear Missionary friends here. Marshman, Carey, and the rest, are well. They have several Brahmans converted to Christ, and are very useful. Two ships that sailed with us, the Atlas and Florentia, have been wrecked in the river. Last June, there was a most dreadful hurricane in the Bay of Bengal. Eight or nine ships were lost: we are preserved. O, how good the Lord is to them who trust in Him! Surely if he had rewarded us according to our

merits, we also should have perished. Hope to hear from you soon: send often.

Your's, in the best of bonds,
CHAS. LACY.

Ireland.

Singular conversion of an Irish Roman Catholic, (communicated by DR. ADAM CLARKE,) from the Methodist Magazine.

BRYAN M'MAKEN was a poor ignorant Roman Catholic, who acted as herd for a number of families near Newtown-Stuart, in the county of Tyrone, North of Ireland. The Methodist Preachers visited the place to which he belonged; and BRYAN, under the preaching of MR. JOSEPH ARMSTRONG, was so deeply convinced of his sinful state, that when he returned to his cabin, after the sermon, he was unable to conceal his distress from his wife. On her inquiring into the cause, he said, "I think GOD ALMIGHTY is looking at me every minute, and is angry with me." She did her utmost to make him quiet, but to no purpose; and, as a last resort, she advised him to go to the Priest on the following morning. He took this advice; and having told his case, the Priest said to him, "O, you have been hearing these Methodists; nothing better could come of it." "Oh," said BRYAN, "it is they that have done it upon me; but, Sir, what shall I do, for I cannot live this way." After scolding him, the Priest said, "Well, I will tell you what to do, and you will be well enough: go to the dance, which is to be at JOHN —'s to-night; and when you return home, take a hearty glass of whiskey, and get MADGE [his wife] to sing

you a song; and all will be well." ---In obedience to this advice, BRYAN and MADGE went to the dance; but he had not been long there before he started up, saying to his wife, "MADGE, come away! I am worse and worse." On his return home, however, he took the rest of the advice,—drank the whiskey, and heard the song; but to no purpose. In the morning, far from being relieved, his distress was greatly increased; and MADGE advised him to go once more to the Priest. He went the next morning, and told his Reverence that he was no better, for God was "still looking at him," and was "angrier and angrier!" He was then ordered to go to Lough-Derg, and heavy penances were prescribed,—so many crossings, genuflections, stations, walking on his bare knees, &c. Having accomplished this task, he returned, and told the Priest that he was no better. "Then," said the Priest, "you may go to the Devil; for I can do no more for you: but, mind, you must never go to hear the Methodists again." "O," said BRYAN, "there is no danger of that; they have done enough upon me already." Notwithstanding this resolution, being a short time after drawn by his employment to the preaching-house, during the time of divine service, he ventured to the door to listen to the singing, then heard the prayer, in which he thought there could be no harm, and lastly ventured in. The Preacher, knowing nothing of the case of BRYAN, was led to describe the state of awakened sinners, and the advice sometimes given to such, to relieve them from their distress. BRYAN having, by this time, got near the pulpit, exclaimed, "That is just what he said to me:" and

there and then, before the congregation, he detailed the whole of what had passed between him and the Priest. The Preacher told him that he could never be happy until he was converted, and obtained the forgiveness of his sins; adding, "Kneel down, and we will pray for you." The whole congregation then fell upon their knees, calling upon God to have mercy upon the penitent. After some time, he leaped up, clapped his hands, and said, "I have got it, I have got it! I know he is not angry with me now! O, Sir, will you come and convert MADGE?" The Preacher replied, that he would go and talk with her next morning; but BRYAN could with difficulty wait so long. As soon as he got home, he exclaimed, "O, MADGE, sure I am converted; GOD is not angry with me now." "BRYAN dear," said his wife, who converted you?" "O," said he, "it was the Preacher." "Would he convert me?" said she, "for I am as bad as you." "He would convert all the world," said BRYAN. The Preacher visited MADGE, and explained to her the plan of salvation by CHRIST JESUS, and she also was soon brought to enjoy the power and comfort of religion. BRYAN could not rest now without telling the Priest. He was advised not to go; but go he would; and in the face of the congregation, in his own way, told the Priest of the happiness of his soul. The Priest ridiculed him, and threatened him with excommunication; to which BRYAN replied, "You may save yourself the trouble; you could do nothing for me in my distress, and I will never come near you more." BRYAN and MADGE suffered much from their bigoted neighbours; but they held on

their way, and are long since lodged in the Paradise of God. They brought up their children also in the fear of the LORD; and one son became a respectable Local Preacher among the Methodists.

ON THE BURNING OF WIDOWS.

Among the petitions recently presented to the British Parliament has been one for interference to suppress this horrid practice, which has continued its infernal ravages for so many ages. It is to be wished, that instead of one there were many petitions of this description. It is, perhaps, not generally known, that a licence from a British magistrate is now necessary, in some parts of India, to permit the burning of a widow. This regulation was probably adopted with the design of checking the infernal practice, but it appears to have had a contrary effect, as the number of widows burned annually has apparently increased since its adoption, perhaps from the Hindoos now considering their British governors as sanctioning the practice.

A more detailed account respecting this horrid custom than has yet appeared, we now furnish. It is extracted from "*The Friend of India*:"—

Were we to hear of a nation which, on her husband's death, subjected a widow to the loss of all her property, of which she might probably have brought him part as a dower, and which she had enjoyed with him from the time of their union; and turned her out on the wide world (her lord and protector being dead,) to labor---to beg---to steal---or to perish, with what feelings of indignation should we regard such a law and such a na-

tion! We should inquire,---On what principle is this severity exercised on a helpless woman, precisely at the moment when her heart is torn with anguish through the loss of him on whom was fixed all her hope? Were *imprisonment for life* added to this outrage, however; were the hapless widow deprived of her liberty, as well as of all her property, the moment death had closed the eyes of her husband; such a procedure would excite horror and indignation in every mind. What, then, should we say, were we to hear, for the first time, that in some newly discovered island, the death of the husband sealed the doom of the wife, however virtuous and exemplary in her conduct; that she was from that moment devoted to death, and to death in its most dreadful form---*to be burnt to ashes!* Such, however, is the case, not in some lately discovered island, hitherto totally cut off from the rest of mankind, but in India, famed for her literature and civilization; and above all, in Bengal, where Europeans are chiefly found, whose ideas the wise and candid among the natives are imbibing every day.

How, then, is it possible, that the murder of the amiable and defenceless, attended, too, with such circumstances of cruelty, should have continued so long? How is it that common humanity has not overleaped every bound, and constrained superstition to desist from a course so barbarous and inhuman?—Among other reasons which might be mentioned, this certainly has its share. That *the whole of the horrible deed is really concealed from view.* Had the deed been constantly perpetrated in the sight of all, as was formerly the case in Smithfield;----had the helpless victim to superstition been bound to the stake in the

open view of the multitude, as were formerly the victims to Romish bigotry—had the flames been suffered to kindle on her publicly ---had the convulsions and agonies of the widow expiring in torments, often in the bloom of youth, been fully witnessed by the aged, the young, the neighbour, the near relative, humanity must have spoken out long ago; reflection must have been awakened in the public mind. At least parents and relatives must have felt horror while anticipating the agonies which awaited a daughter or a beloved sister, the moment sickness or even accident rendered her a widow; and the voice of nature must have prevailed, and abolished a practice so destructive in its anticipation to the peace of every relative, whose heart was not steeled against all the feelings of humanity.

But instead of this, the agonies of the dying victim *are completely concealed*, while her shrieks are drowned in the noise and shouts of the ignorant multitude and the unfeeling ministers of death; and thus the whole is as completely hidden from public view, as though the dreadful deed were perpetrated within the most secluded cloister. The concealment indeed is far more effectual; for in that case, though the shrieks might not assail the listening ear without, the imagination would unavoidably paint to itself the horrors of a daughter, a sister, or even an acquaintance expiring in the flames, in a manner scarcely less vivid than the real view. But the victim's being thus brought before the multitude in a state which scarcely leaves her the power of reflection, her being hastily led through certain ceremonies, and hurried to the pile by those whose countenances wear the appearance of hilarity and

cheerfulness, bound to the dead body of her husband, and covered instantly with the fuel, as well as held down by a pressure which renders all resistance totally unavailing, hides all the horrors of death from the sight; while the shouts of the unthinking crowd which begin to rend the air the moment the torch is applied to the fatal pile, no less effectually conceal from the ear those agonizing shrieks, from which it is scarcely in nature to refrain at the touch of the flames. Thus completely are the multitude deluded: they think they witness all, while they witness nothing; and the unnatural jocularity,---which, originating with the actors in this dreadful scene, generally pervades the whole crowd, removes every feeling of pity, and gives the whole rather the air of a joyous festival than of a funeral scene. The agonies, and shrieks, and dying groans of the unhappy victim, are witnessed by no one,---but by Him who is the Avenger of blood. But are these agonies the less real on this account? Is the anguish of this tremendous death less felt? Let reason and humanity judge.

Without entering into the origin and cause of this dreadful practice, so deeply seated in the system of Hindooism itself, to do full justice to which would require a treatise instead of a short essay, we wish now merely to notice some of the most obvious circumstances which attend it. Among these let us consider for a moment who those are, who are doomed to undergo these agonies, unpitied because, never beheld. They are *the most amiable part of the Hindoo race!* In most cases they are females possessing some degree of wealth, for the very poor seldom thus devote themselves to death: they

are not worth the labour requisite to work up their minds to a sufficient pitch of delusion. If the term be applicable to any female in the present state of Hindoo society, they are in general persons of education: and whatever be the degree of polish and delicacy which accompany opulence, whatever the ideas included in a superior mode of living; they are in general possessed by those whom this dreadful custom marks for its victims. It follows therefore, as a matter of course, that if among the ranks of society in this country there be any *delicacy of feeling*, it is possessed by these who may be said almost from their birth to be devoted to the flames.—And if there be any thing to be found of conjugal fidelity, it resides among these, since an extraordinary degree of conjugal affection either real or ascribed, is made the lure by which these unhappy victims are betrayed to death, the enjoyment for numerous ages of the highest felicity with their deceased husbands, being held out as the bait to draw them on till they make the irrevocable declaration, that they will commit themselves to the flames. It is probable therefore, that those who are thus cruelly murdered year by year, are in most instances the best educated, the most amiable, and the most virtuous of the Hindoo race.

By whom this crime is perpetrated, is worthy of the strictest inquiry. With the victims themselves it can scarcely be said to originate, for a few days previously, they are often as void of all desire to destroy themselves, as to destroy others; and they are generally averse to the deed till their minds are completely deluded by fallacious representations, and their heads turned

with dreams of future happiness, impossible to be realized. But whatever delusion may reign in their minds, without the concurrence of the Husband's relatives, it would be perfectly harmless. The deed is constantly encouraged by the Relatives of the Husband; those of the wife on the contrary, being generally on the side for which nature pleads; although her own son, if old enough, is obliged to kindle the pile prepared for his mother's destruction. It is therefore on the Husband's Relatives that the fate of every female of respectability and opulence is suspended, however young she may be, the moment her husband dies: and when it is considered, that they are bound to her by none of the ties of consanguinity, it will not appear strange if some one or all of the following reasons should in general so preponderate, as to doom to the flames one for whom they can have little or no personal feeling.

The honour of the family. This is supposed to rise in proportion to the number of unhappy victims, who can be mentioned as having devoted themselves to the flames. The husband's relatives of course claim for themselves a certain degree of credit for having surmounted feelings of affection, which they never possessed, as they generally regard the poor unhappy relict with the same apathy with which they view a log of wood intended for fuel; while the number of widows in their families devoting themselves to the flames, apparently from love to their husbands, gives rise to the idea, that these relatives of theirs possessed that excellence of character which rendered it impossible to survive their loss. That when the unhappy widow is regarded with

the most perfect indifference, this alone should so weigh as to make them prefer her dying to her living, will create no surprise in those who are thoroughly acquainted with the native character.

The wish to get rid of a burden. A widow, though only 12 years of age, can never marry again. If her own relatives, therefore, be unwilling to support her, or not sufficiently opulent, she must live with the surviving relatives of the husband to the end of life. And although her life is far from being a plenteous or affluent one, yet a certain degree of expense is thus entailed on the family, and this possibly for a considerable number of years, when she is left in the bloom of youth. The consideration of an expence therefore, though small, yet scarcely terminable within the space of their own lives, added to the trouble and vexation often arising from female relatives living together, who can scarcely be expected to have any affection for each other, may possibly make them wish to rid themselves at once of a heavy burden, when it can be done in a way, which, instead of being esteemed dishonourable, or any proof of the want of affection, on the contrary, reflects a high degree of lustre on the character of the family. At least this is a temptation which humanity would not throw in the way of a Hindoo who sets so little value on human life.

This is heightened by another consideration. It has been just observed, that these widows however young, can never marry again. Now while impurity reigns among these very relatives of the husband, perhaps in such a degree as to attach to itself no kind of disgrace, a deviation from

purity of conduct in a widow, would, in the public estimation, fix an indelible stain on the family of the deceased husband. When therefore the hazard of this dishonour through perhaps a long life, is present to minds, in which no natural affection towards a brother's widow is supposed to exist, it will excite little surprise that men who, if report may be credited, in some instances make no scruple of hewing in pieces a wife of their own on a mere suspicion of inconstancy, should, on the death of her husband, decide also on the death of his unhappy relict, who, should she live, instead of contributing to the support or the honor of the family, would entail on it a constant burden of expense, and might possibly involve it in disgrace, when her death, while it frees them from all expense and anxiety, tends to heighten in no inconsiderable degree its general reputation.

To this may be added another circumstance which humanity will still more strongly regret. The death of the mother deprives her children of their natural guardian, their tenderest, most faithful and watchful friend, who can never see them injured with apathy, and who is ready to hazard life itself for the sake of preserving to them what is their own. It sometimes happens that a man who is opulent, dies and leaves children in a state of mere infancy. That their wealth should never be desired by the surviving relatives, is what no one will expect who is acquainted with the history of human nature, and much less those who are aware with what earnestness one brother among the Hindoos will labour to supplant another even while living. That, in cases of infancy, an affectionate mother, whom no cunning can

elude, and no sum can bribe, should stand in the way of the surviving relatives of her husband, is only what might be naturally expected. Were she removed, there would be no one, at least with HER feelings, to call them to account for the expenditure of the yearly revenue of these helpless orphans, nor possibly for the dilapidation of their whole property. The history of orphans, even in Christian countries, sufficiently shews us, how dangerous in the hands of presumptive heirs would be such a power of removing, under a religious pretence, the mother of rich but helpless orphans. All these, therefore, are so many temptations to the destruction of a widow, which, through this dreadful practice, may be accomplished without the least suspicion being excited in the country which would urge any one to step forward and save the widow from death, and the orphans from oppression and poverty. Whoever considers all these circumstances, and reflects that a mother may thus abandon to the mercy of those who are presumptive heirs to all his possessions, however great, AN INFANT SON ONLY TWO YEARS OLD, will cease to wonder that so many widows are encouraged to destroy themselves; particularly as this dreadful practice is not confined to brahmuns, but extends itself to the writer cast,---and even as low as to those who practice the trade of a barber!

Whatever be the delusive ideas which may apparently urge a widow to self-destruction, as the hope of her enjoying numerous ages of felicity in company with her husband;---of expiating the offences of her late husband and his ancestors, and those of both her father and mother's race, with other things of this nature, there

are other considerations which cannot but come still nearer to the mind of the unhappy widow. She cannot but be aware, that those who have encouraged her in these fond hopes, are either those in whose power she is completely for the rest of her life, or such as are intimate with them; for although the husband's relatives affect to dissuade her from the deed, it cannot but be difficult to discern which way their minds really lean. From these then, even the slightest hint, that they wish her to die, must operate on a widow of delicacy and sensibility, like a sentence of death pronounced by a judge.

(To be concluded in our next.)

Sandwich Islands.

In the promising Mission to these Islands, the American Board of Missions has now, as a helper, the London Missionary Society.

The following information has been recently published respecting these Islands, and the appearances in them.

Messrs. Tyerman and Bennett state—

We sailed from Huaheine on the 25th of February, 1822; and came to an anchor in Karakakooah Bay, on the 1st of April—the day five weeks after leaving Huaheine. How much reason for gratitude had we, on entering this harbour, in so much comfort and safety at the close of a voyage of nearly 2400 miles, performed in a small vessel but a little larger than a Gravesend Hoy, over so great an extent of sea, where we saw but one small and uninhabited island from the time we left Huaheine till we reached Owhyhee!

No fewer than eleven ships were lying at anchor, all American Whalers; whose Captains immediately came on board, and shewed us every mark of attention and civility.

On making the coast of this most in-

teresting island, the "Governor" came on board. This person is a man of great importance at Owhyhee; as the whole government of it is entrusted in his hands, during the absence of the King. His name is Kuakini, but he generally goes by the name of John Adams. He possesses considerable property, and lives at a place called Kirooah, in great style. He expresses a desire to have Christianity introduced into these islands, and to learn to read and write. One of the Missionaries was stationed near his residence for a few months, where there was a great population; but he afterwards left it, and joined his brethren at Woahoo.

Remaining a fortnight at Karakakooah Bay, waiting for the arrival of the other vessel, we had a favourable opportunity of seeing much of Owhyhee, and the condition of its inhabitants. The island is highly interesting, viewed as an object of scientific curiosity, where volcanoes have committed dreadful ravages among its stupendous mountains; but still more interesting considered in its moral aspect, and affecting as it is interesting. There is not a vestige of any kind of religion to be seen. The heathen temples, or morais, are utterly abandoned: the idols have either been destroyed, or as some imagine, hid, till some favourable crisis may occur at which to restore them. All the abominations of the most degraded state of Heathenism abound among a people who are remarkably friendly, and otherwise inoffensive: not a single article was stolen from our vessel during the whole time she was at anchor in the bay, though many Natives were constantly on board; and scarcely did we hear any complaints in this respect, from the Captains of the other ships: and we hear that a stranger may travel all over this island, day or night, with perfect safety, both of person and property: judging from what we saw, we do not doubt the accuracy of this statement. The island must be very populous. Within about twelve miles along one part of the coast, there is a chain of 29 villages, in which it is probable that there are full 10,000 inhabitants; and we understand that many other parts of the coast are as populous: but on the extent of the whole population, at present we can form no satisfactory conclusions.

The vessel not arriving, our Captain resolved on proceeding to the island of Woahoo, where the King was residing; with the hope that he might find that the schooner had reached that place, which proved to be the fact. We passed the island of Mowee, which is also very populous, and several other islands which lie

in its neighbourhood, and reached Woahoo in three or four days. All these islands are composed of lofty mountains, but that last named is peculiarly beautiful and interesting. On landing, we were most kindly and affectionately received by the Missionaries, who immediately introduced us to the King, who showed us every polite attention. He is a young man, and was dressed in the European costume. He was highly delighted with the present sent him by the King of England—not for its value: he possesses ten ships of his own, and considerable property of dollars and goods of various kinds—but as an expression of his friendship of the English, to whom he is strongly attached and under whom he considers himself as holding these islands. Here is a good harbour, which is also a place of great resort to American Whalers for refreshment. On coming into the harbour, we counted 23 ships and vessels of different descriptions, either in the harbour or in the road.

On landing, we found ourselves in a village called Haparoorah. The inhabitants live in grass-houses, resembling hayricks of different sizes, with but one small opening as the door-way, scattered over an extensive plain, which lies between the sea and the foot of the mountains. The "taro" plantations, which are seen near the village, afford striking proofs of great industry on the part of this people; and of no small ingenuity, in so directing the water which runs down the adjacent valleys, as to convey it from one bed of "taro" to another, for three or four miles in extent. Here are resident, an American Consul, and several persons from that country, with a view to mercantile employment: their specific object is sandalwood, which grows in these islands, and finds an advantageous market in China. Goods of various kinds are imported here, and almost every thing may be obtained. Dollars constitute the circulating medium of these islands.

GENERAL

BAPTIST MISSIONARY SOCIETY.

HOME PROCEEDINGS.

At the last Committee Meeting of the Society, it was determined to establish a Mission in the West Indies as soon as practicable.

MISSIONARY MEETINGS.

TICKNALL.—The Anniversary of Ticknall Association was held on Monday evening, Dec. 29. On the preceding evening, Mr. S. Taylor preached on behalf of the Mission. The Missionary Meeting was well attended and gratifying. The Speakers on the occasion were,—Messrs. Goadby, Jones, Taylor, Sutton, and Pike. The collection, being almost six guineas, nearly doubled that made at the last public meeting at Ticknall.

On Friday, January 2d, 1824, the first Anniversary of our Association was held at Stayley Bridge. In the Afternoon, Mr. Preston, of Macclesfield, preached a Sermon on missionary exertions, from Ezek. xxxvii. 1, 2, 3, &c. In the evening, the public meeting was held: Mr. Preston was called to the chair. The Report of the Society for the past year was read by Mr. Abbott. The Meeting was addressed at considerable length by Mr. A. Sutton, from Derby, (who exhibited an image of Buddha, &c.) Messrs. Livingstone and Goodall, (Methodist New Connexion,) Williams, (Wesleyan Methodist,) Abbott, Sutton, Hyde, Cheetham, and Binns, who moved or seconded the various resolutions.

The Meeting was of an interesting nature, though not so well attended as was expected, owing to local circumstances, yet the people evinced their willingness to help in so good a cause.—The collections amounted to £5 10s.

** * * Accounts of several other Missionary Meetings in the next Number.*

THE
GENERAL BAPTIST REPOSITORY
AND
Missionary Observer.

No. 29.

MAY 1, 1824.

VOL. III.

BIBLE GEOGRAPHY.

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No. 22.
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THE ISRAELITES IN CANAAN
—LEVITICAL CITIES—CITIES
OF REFUGE.
—

ON that dreadful night when the Almighty avenged the cause of the suffering Israelites, by slaying all the first-born of their Egyptian oppressors, he preserved the offspring of his chosen people in safety. To perpetuate the memory of this merciful distinction, he appointed that all the first born of the Hebrews should be dedicated to his service. It would, however, have been inconvenient and burdensome to the community, if the first-born of every family had been devoted to the peculiar duties of the priesthood; and the Lord was graciously pleased to select the descendants of *Levi*, the third son of Jacob, as a substitute for the first-born of all the nation, and appoint them to be his ministers. The destruction among the Egyptians extended likewise to the firstlings of their cattle; and as the cattle of the Israelites were spared, the Lord claimed the firstlings of

them; but commuted this claim also for the flocks and herds of the Levites. Exod. xiii. 12—16. Num. iii. 12—41.

Jehovah was the Head both of the church and state among the Jews; and the *Levites* were employed as his ministers, in civil as well as in religious transactions. Their office was to "teach Jacob his judgments and Israel his statutes." "Their lips were to keep knowledge, and the people were directed to seek the law at their mouth." To them also belonged exclusively the performing of every thing connected with that ceremonious and burdensome dispensation, which from them has often been called *Levitical*. From among them likewise the officers of justice were usually chosen; and they had to settle matters of dispute among the people. In the days of David, no fewer than six thousand of this tribe were employed in this arduous station. Deut. xxxiii. 10. xvii. 9. Mal. ii. 7. 1 Chron. xxiii. 4.

From this slight glance at the duties assigned to the children of *Levi*, it is obvious, that had they been, like other tribes, confined to a certain district, they could not have been at hand, in every place, to have assisted, instructed and governed their brethren; and

the design of their appointment would have totally failed. Moses therefore, by divine direction, had ordained before his death, that, when the promised land should be possessed by the Israelites, they should assign certain cities, in each tribe, to the Levites for their residence; and that a specified extent of land, contiguous to each city, should be allotted for the support of their cattle. When the portions of the other tribes had been determined by lot, the principal Levites applied to Joshua and the elders of the congregation; reminding them of the appointment made by Moses and requesting that it might be carried into effect. The rulers instantly complied with this reasonable motion: the selection of the cities and the assignment of them to the several families of the Levites, being determined by lot. Num. xxxv. 1—5. Josh. xxi. 1—4.

At the time when this distribution was made, the descendants of Levi amounted to twenty-three thousand males, of a month old and upwards. From among these the sons of Aaron were chosen to be *priests* and attend, in an especial manner, on the public worship of God. The remainder of the tribe were denominated simply *Levites*; and were divided into three families, descended respectively from Kohath, Gershon and Merari, the sons of Levi. In the first of these families, Moses, with a disinterestedness honourable to his character, left his own descendants, undistinguished from their brethren.

When the lot decided the settlement of these families, thirteen cities, situated in the tribes of Judah, Benjamin and Simeon, were appropriated to the priests. The family of Aaron, at that time, certainly could inhabit a very

small part only of this liberal grant; but provision was made for their future increase; and in a few centuries, it is probable, they occupied the whole of the portion assigned to them. It is also observable, that the residence of the priests, whose office called them to attend on the public worship of God, was fixed by lot, round the place where, many centuries afterwards, the temple was erected; and in those tribes which adhered to the house of David and the true religion, when the ten tribes revolted from their king and fell into idolatry. How just then is the remark of the wise man: "The lot is cast into the lap, but the whole disposing thereof is of the Lord."

To the Kohathites ten cities were allotted: four from the tribe of Ephraim, four from Dan, and two from the western division of Manasseh. The Gershonites obtained thirteen cities: of which two were situated in the eastern half of Manasseh, four in Issachar, four in Asher, and three in Naphtali. And the Merarites were seated in twelve cities; four from the portion of Zebulon, four from Reuben's, and four from Gad's. The whole number of cities assigned to the priests and Levites was forty-eight. Josh. xxi. 4—42.

It must not be supposed that none but Levites dwelt in these cities; for we have abundant evidence from the sacred history, that many families of the tribes to which they had been originally assigned continued to inhabit them. Hebron is a striking instance of this fact. It is therefore highly probable, that in each city a number of houses, together with a defined quantity of land, was assigned to a certain number of Levites, which they either occupied or let out to others, as

they found most convenient. The houses they were permitted even to sell till the year of Jubilee; but the land, being esteemed sacred property, they could not alienate, under any restriction. Lev. xxv. 32—33. It is evident also that the Levites were not compelled to inhabit the towns assigned them by Joshua: as we find multitudes of them dwelling in other places, especially at Jerusalem.

Much has been said on the provision which was made for the priests and the Levites under the law. Some have blamed it as being too lavish; and enabling them to accumulate riches and impoverish their lay brethren. Others have thought it too scanty a maintenance for an entire tribe, wholly devoted to the service of God, and incapable of acquiring real property. Various calculations have been made to justify both these conclusions; but as the grounds on which they proceed are uncertain, little reliance can be placed on the results. It is however evident, from the most accurate consideration of all the circumstances, that the provision made for the ministers of religion bore a much smaller proportion to the whole wealth of Canaan, than their numbers did to its total population; and that therefore the Levites gained less by being devoted to the service of the altar, than they would have done by sharing with their countrymen in the division of the land. Yet their portion was sufficient for their comfortable support; and preserved them from the anxieties of poverty. "This," says a modern commentator, "is a proper pattern for the maintenance of the ministers of God. Let them have a sufficiency for themselves and families, that there be no distracting cares;

and let them not be encumbered with riches or worldly possessions, that they may not be prevented from taking care of souls." And every faithful minister of the gospel may join with the pious Levite, in claiming an interest in an inheritance much more estimable than the richest earthly portion: for "the Lord is his inheritance, according as the Lord his God has promised him." Deut. x. 9.

The Creator and Governor of the universe had very early declared wilful murder to be a crime that should be punished with death. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Gen. ix. 6. In the patriarchal ages, the execution of this law was entrusted to the nearest surviving relative of the murdered person, who had a right to kill the murderer, in any place, or at any time, when he could find him. He is therefore in scripture called "the revenger of blood." Num. xxxv. 19. But instances frequently occur in the intercourse of society, in which a man may cause the death of another person, without any intention of doing him an injury. As it would obviously be unjust that no difference should be made between design and accident, the laws of most nations have provided for cases of this nature. In our times, when the execution of the laws is left to the magistrate, and a proper investigation, by disinterested persons, takes place before punishment, there is little danger of this important distinction being overlooked; but when the punishment was guided by the zeal and affection of a near relative, and could be inflicted without any previous trial, it may easily be conceived that great

injustice might sometimes be committed, and misfortune be visited with the penalty of guilt.

To prevent this, the Divine Legislator of the Jews had early intimated his gracious will, that certain places should be appointed as *cities of refuge*, to which a person, who had undesignedly killed another, might flee; and where it should be unlawful for the revenger of blood to molest him, till his crime had been examined before proper judges. But, in this early intimation, it was explicitly stated, that the wilful murderer should be excluded from the benefit; and after his guilt was proved, should be delivered up to punishment. Exod. xxi. 13—14. And, as a greater sanction to the value of human life, even when it was destroyed without design, the person who had unhappily been the cause of such an event, was obliged to dwell in the city where he had taken refuge, till the death of the high priest; and, if discovered without its bounds, might be slain with impunity by the revenger of blood. This tender regard to the life of his creatures and strict attention to the claims of equity distinguished the institution of the God of mercy and justice from the asylums and sanctuaries of neighbouring nations, which were open to the guilty as well as the unhappy; and frequently sheltered criminals of the most abandoned and dangerous character.

When the Israelites had conquered the region on the east of the Jordan, Moses appointed three of its cities as places of refuge; when Joshua had subdued the country on the west of that river and distributed it amongst the several tribes, he selected three cities, in that district, for the same laudable purpose. Deut. iy. 41.—43. Josh. xx. 7. In the

choice of these cities, respect was had to their relative situation, so as to afford the readiest access from every part of the country. *Golan* was situated in the eastern half of the tribe of Manasseh, towards the northern border of the possessions of Israel on that side Jordan; *Ramoth Gilead* in the tribe of Gad, near the middle; and *Bezer* in the tribe of Reuben, not far from the southern extremity. In the country on the west, *Kedesh* in Naphtali, was chosen, towards the north; *Shechem* in Ephraim, in the centre; and *Hebron* in Judah, near the southern limits. This choice was made in conformity to the express direction of God, "that every slayer might flee thither." And, it is probable, that there was no station in all the promised land above twenty or twenty-five miles from one of these cities, and few at half that distance. In whatever place, therefore, a fatal incident occurred, the man-slayer might reach one of these asylums in a few hours. These cities were built, either on eminences or in the middle of extended plains, so that they were conspicuous from afar. A road, fifty feet wide, was made to each of them, which was always kept in good repair; all obstructions were removed; bridges thrown over intervening torrents; and, at every turning, guide posts, with the inscription, "Refuge, Refuge," in large characters, pointed out the proper course. At a certain season, every year, the magistrates sent competent persons to examine whether the roads were in good condition and every thing in readiness to direct and expedite the flight of the trembling fugitive. All these cities likewise belonged to the priests and Levites; so that though the innocent exile was prevented from attending the

public and national worship with his brethren, he was not deprived of the advice and assistance of the ministers of religion.

This interesting subject has furnished abundant employment for those divines who have a taste for allegory. The cities of refuge have been considered as types of the Saviour of sinners; and there is scarcely a circumstance connected with them that has not been made to represent, or at least to illustrate, some part of christian experience. Much evangelical instruction has been found even in their names.* This however does not fall within our design; and we cheerfully leave it to those who are better qualified and more disposed for it. Yet it is highly probable that the inspired apostle himself alluded to the institution which has just passed under review, in that encouraging passage, Heb. vi. 17. 18. And perhaps the feelings of the man, who, deeply convinced of his guilt and danger as a sinner against the law of a holy God, has applied by faith to the Redeemer, and found pardon and peace in him, cannot be more strikingly illustrated than by the transport of one who, having inadvertently slain his neighbour, had fled for his life, closely pursued by the revenger of blood, and every moment exposed to his fatal stroke, on en-

* "I delight not in quibbling upon names, yet I am willing to take notice of these. Kadesh signifies holy; and our refuge is a holy Jcsus: Shechem, a shoulder; and the government is upon his shoulder: Hebron, fellowship; and believers are called into the fellowship of Christ Jesus our Lord: Bezer, a fortification; for he is a strong hold to all them that trust in him: Ramoth, high or exalted; for him hath God exalted with his own right hand: and Golan, joy or exultation; for in him all the saints are justified and shall glory." *Henry, on Josh. xxi.*

tering the city of refuge, where he felt himself placed instantly in perfect security, under the protection of the laws of his country. The heirs of the promise have indeed strong consolation who have fled for refuge to the hope set before them in the gospel.

ON FRETFULNESS.

By the late Mr. JOHN TAYLOR.

"Wherefore doth a living man complain? A man for the punishment of his sins?" Lam. iii. 39.

This notable question seems to have many questions implied in it; and it may be useful to recollect them.

Are not we all God's creatures? Ought we not all constantly to do the will of our Creator? Have we constantly done it? If we have not, are we not justly deserving of punishment for not doing it? Does not God punish us much less than we deserve! Are we not all punished less than we deserve, as long as we are preserved in life? Is not life itself justly forfeited by our sins? Is it not true in our greatest distress, that "God does not deal with us after our sins, nor reward us according to our iniquities?" Yet are we not incessantly murmuring and complaining? What is the object we wish to accomplish by our complaints? Would we wish the Almighty to resign the government of the world, or the direction of Providence? Can we find a more wise, just, or merciful Governor than he is? Are we not in danger of provoking Him to exercise greater severity towards us in order to teach us wisdom? Do we take time to reckon up the mercies of God

towards us? Is he not constantly doing us good? Are we not in the possession of many mercies, and do they not all come from Him? But is it not too common with us to forget our blessings and remember our miseries? Do we not often mistake the nature of the circumstances in which we are placed, and reckon those things miseries which afterwards prove to be our greatest blessings? Should we not esteem it unreasonable in our children, whom we regularly treated with great tenderness and affection, if, when we had occasion to correct them, they murmured at it and grew discontented and peevish? And are not we acting with equal folly and ingratitude when we indulge fretfulness or murmuring against our heavenly Father?

Lord, pardon me! Lord, be merciful to my friends, and to all who have been guilty in this respect. Help us for the future, to search and try our ways, and turn again unto Thee: for Thou hast been astonishingly good to us.

CHRISTIAN MORALS.

THE GENERAL DUTIES OF MINISTERS.

We have formerly * considered the Duties of Pastors towards the people under their immediate care; and now proceed to notice, very briefly, the more general duties which they owe to the church at large.

It has been said, that the apostles had no successors. If this be restricted to the authority which they possessed, as inspired men, to decide points of faith, to enjoin modes of discipline, or to

inflict punishment on gainsayers, it is an important truth which ought never to be forgotten. But, if it be meant to apply to the sacred work of preaching the gospel, or to the obligations that lie on ministers, as persons set apart to the service of religion and devoted, in a peculiar manner, to the promotion of the cause of Christ, we apprehend it is a dangerous mistake. When our blessed Saviour ascended to glory, he commanded the apostles, "Go ye therefore and teach all nations, baptizing them in the name of the father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Matt. xxviii. 19, 20. Now the promise extending to all ages of the church, extends the duty through the same period; and evidently assumes that, in every age, from the ascension to the consummation of all things, there shall exist a body of men, whose special duty it will be to propagate the christian religion, diffuse the knowledge of its doctrines, and conduct its affairs. In conformity with this divine declaration, the apostle tells us that "when Jesus ascended to heaven, he gave some, apostles; some, prophets; some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ." Eph. iv. 11, 12. The work of the apostles and of pastors and teachers was therefore, in regard to the grand objects at which they aimed, of the same nature; and the latter are to continue and carry on the operations of the former. Indeed all the exhortations to ministerial diligence, faithfulness and zeal,

* Vol. II. page 207.

and all the admonitions to christians to the due treatment of ministers are founded on the fact, that there would always be persons in the church, devoted to that sacred office.

Though a call to the ministry has been treated lightly by some; yet, when we reflect on the attainments in knowledge, piety and humanity requisite for the work, the ardent love to God and man that ought to be the spring of all its movements, and the peculiar disposition of body and mind so essential to the successful discharge of its momentous duties; and find them all meet in one person, in such a degree, as to induce a church of Christ, after mature deliberation and solemn prayer, to call him to the sacred employment, and that person solemnly and deliberately accepts such call, we are constrained to conclude that the will of heaven, respecting such an individual, is sufficiently evinced; and that he ought to esteem himself, from that important period, devoted to the great object and engaged to dedicate himself and all his talents to the prosecution of it. This interesting transaction is totally distinct from the acceptance of an invitation to the pastoral office, and ought always to precede it. It is also of a more extensive and lasting nature, and may exist independent of the office of pastor; which when a man undertakes, he only engages to pursue in a specified station, the great object to which he has already devoted all his energies. But, while this engagement with that particular society obliges him to discharge all the duties which it embraces, it does not discharge him from the obligations of a more general nature, to which his acceptance of a call to the ministry had subjected him. It remains still

his duty to exert himself to the utmost of his ability, to diffuse, by every mode and in every place, the benevolent and salutary principles of genuine christianity, and the blessed effects which will always accompany its progress.

A minister who is called to his sacred work by any church, is of course attached to one of the numerous denominations into which the professing world is divided. As an honest man, he esteems the faith and order of that body with which he is connected to be most agreeable to the divine will, as revealed in the scriptures. This conviction will naturally excite him to promote the spread of those principles, by every proper method which may present itself; because by doing so, he is forwarding the doctrines enjoined by God himself, and therefore advancing at once the glory of his Maker, and the happiness and holiness of his fellow men. He will be ready to attend meetings for consulting on the affairs of the denomination, to assist its churches that need help, to defend its tenets when requisite, to join in attempts to extend its borders, and to labour for its prosperity. In all this, he will not consider himself so directly serving the church over which he presides, as pursuing the duties to which he pledged himself to his heavenly Master, when he entered on the ministry.

But while he is thus conscientiously endeavouring to promote the interest of his own denomination, he will be careful not to confine either his views or his exertions within that narrow circle. He will rejoice to believe that there are thousands, who differ from him in many points of faith and practice, who are never-

theless the sincere and accepted servants of the same Divine Master, and labouring with zeal and success to spread the knowledge of his gospel among their perishing brethren of mankind. He will exult in their piety; and feel himself compelled, by every consideration of gratitude to his adored Redeemer and love to immortal souls, to aid, as far as circumstances permit, their laudable designs. While he firmly grasps every doctrine of divine truth according to his own convictions, and makes no compromise of principle, he will cheerfully permit them to do the same, and cordially co-operate with them in every plan to promote the cause of their common Saviour, or benefit their ignorant and afflicted fellow creatures. In these exertions, too, he is not acting as a pastor of any society or a minister of any denomination, but as the servant of Jesus Christ, devoted to his interests, and expecting his reward from him.

It is the duty and privilege of every private christian to aid in these laudable exertions as far as his situation enables him; but a minister lies under more sacred obligations to devote all his energies to them. It is the work to which he has specially pledged himself to God and his church, in accepting a call to the ministry. He then gave himself up to the cause of his Saviour and engaged to employ all his abilities to promote it, as Providence gave him opportunity. To desert it then, unless he has full evidence that his great Master has discharged him from it, is a breach of covenant, inconsistent with honesty and abhorrent from the very spirit of christianity. And to neglect it, while he is professedly employed in it, is still more unworthy of the cha-

racter of a citizen of Zion, who "swareth to his own hurt and changeth not" He will be instant in season and out of season, watch in all things, do the work of an evangelist, and make full proof of his ministry, that when the Lord, the righteous Judge, shall appear, he may receive a crown of righteousness.

Besides, ministers are better qualified for labours of this nature and feel a deeper interest in them than their private brethren; and, as every one ought to improve the talent that is entrusted to him, they are therefore under higher obligations to pursue them. The superior opportunities they enjoy of understanding the doctrines and precepts of christianity, and their more extensive acquaintance with its awful importance to sinful immortals both in time and eternity, will naturally inspire them with greater love to it; awaken their commiseration for perishing sinners; and excite their zeal to snatch them from the wrath to come, with more intense fervour than can reasonably be expected to animate the breasts of those who are obliged to employ their thoughts and occupy their time chiefly on secular concerns. They are also better acquainted with the state of religion and the condition of society, both at home and abroad, than their hearers in general; and, therefore, better able to devise and execute plans for its civil and religious improvement: while their habits of addressing the public, both from the pulpit and the press, give them ability and opportunity of more effectually recommending them.

Thus the vows of God which are upon a minister, the talents with which he is intrusted, and the facilities which he enjoyed, indispensibly oblige him to pur-

sue, with zeal and diligence, the great objects to which he has devoted himself; and to act, in the midst of difficulties and trials, on the principles which supported that most laborious and successful minister of the gospel, the apostle Paul. "None of these things move me," said he, "neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

But to the conscientious servant of Christ, who is sincerely desirous of discharging every duty with fidelity, two weighty questions will often occur and involve him in great anxiety. Before he embarks in any of these general, though highly laudable, plans of usefulness, he will feel it right to inquire, Can I engage in them without violating the obligations that lie on me towards the church of which I am pastor? and, Will my duty to my family and dependents permit it? These are important inquiries; and we should expect little good from the exertions of a man, however zealous, who could treat them with levity or indifference. Much mischief has been done to the blessed cause of the Redeemer by not sufficiently attending to them; of which we have seen painful evidence, in our limited observation. It is not however easy to give direct answers to scruples like these. The circumstances of each case and the conscience of the parties concerned must determine the path of duty. And it may be hoped, that a sincere christian, who conscientiously examines the precepts of the scripture, and humbly seeks divine illumination and direction by earnest prayer, will not be left to any serious error.

A few general hints, however, on this delicate subject, may perhaps be of some assistance to the anxious inquirer, who is labouring, with simplicity of heart, to order his steps aright.

No prospect of future good will justify a christian in violating any known principle of equity. We must not "do evil that good may come." Now for a man to neglect the performance of duties which he has solemnly undertaken to perform, is a breach of contract, and a species of dishonesty. It would properly be so esteemed in civil affairs; and surely the moral standard of christians, and especially of christian ministers, ought not to be lower than that of the world. Diligence, activity and method may enable some men to render valuable assistance to general plans without neglecting their pastoral duties. In such cases, there can be no occasion for censure. Talents so employed will insure a glorious reward. A church may also, through inability to remunerate a minister sufficiently, through affection for his person and approbation of his services, or through a desire to promote the glory of God and the good of mankind, voluntarily consent to forego some of their just claims, in order to enable their pastor to devote more of his attention to public concerns. Here too there can be no injustice: both parties act from the most praise-worthy motives, and deserve commendation. But, when a pastor directs his energies to the great objects to which we have alluded, so as to neglect the duties which he owes to the people over whom he is placed, without their full approbation, his conduct, whatever apologies may be fairly advanced in its favour, admits of no justification. Equity demands that

he instantly rectify the evil, either by resigning the pastoral office or diminishing his other avocations so as to give it proper attention. The choice of these alternatives must be decided by a scrupulous examination of the leadings of divine Providence, and the prospect of future usefulness. The dedication which a minister has made of himself to the service of his Maker, requires that he adopt those plans of operation which will enable him the most effectually to prosecute that service; and the grand leading objects of the christian ministry may be pursued with sincerity and utility by men not invested with the pastoral character. Indeed the pleasing increase of noble institutions, which do honour to the present age, and promise so much moral and religious advantage to the whole human race, seems to require that pious, intelligent and zealous ministers should devote their undivided attention to the management of their concerns. Such an arrangement, it is presumed, would, in many instances, have a very happy influence on their prosperity and success.

It may with great propriety be asked, by the pensive minister who is deliberating on his future conduct, "How can I provide things honest in the sight of men for myself and family, if I relinquish the station from which I derive my support?" This is a serious inquiry. Some good men have involved themselves in embarrassment, their families in distress, and the cause of religion in disgrace, by not giving it due consideration. The laws of God and of nations have made it the first duty of a man to provide for those of his own house; and we have it from the highest authority, that he who does it not, is so

far from being a christian, that he is "worse than an infidel." A minister therefore may justly conclude that he ought to refuse any proposition, the acceptance of which would deprive his dependents of their just support. We have known pious and judicious persons who have asserted that, wherever the Lord calls his servants to labour, he will provide them with needful supplies. In fixing the scene or nature of their future labours, they have therefore left this consideration out of the account, and only inquired into the prospects of usefulness. Future events however have sometimes shewn that these good men would perhaps have acted as wisely, by reckoning a prospect of an honest maintenance as one indication of the divine will respecting their destination. But great caution is necessary lest we mistake the nature of the provision required in such cases. A competence is all that can be meant in the apostolic denunciation. It is the duty of all christians not to seek after wealth and splendour; but having food, and raiment therewith to be content. And ministers especially must not be covetous; nor deacons, much less bishops, greedy of filthy lucre. While therefore a minister, in common with all other men, is under the strongest obligation to supply all the real wants of his family, he is by no means obliged to indulge them in superfluities, or to amass wealth for their use. And he who, in order to do this, neglects any opportunity of promoting the glory of God or the salvation of man, acts a part unworthy of his character and inconsistent with the vows of God which are upon him.

That the labourer is worthy of his hire, is a maxim recognized

both by scripture and reason; and no society or institution can have a right to demand any man's time or talents without a suitable remuneration. But, in many cases, this is impossible; and if men could not be found who, from a sincere love to God and man, would devote themselves to these objects, without any pecuniary reward, the triumphs of charity must cease, and the progress of moral and religious improvement be interrupted. When individuals can do this without real injury to themselves, they will not lose their recompence. God is not unrighteous to forget their work and labour of love. And it is obvious that, without sacrifices like these, no new scheme of benevolence can be established, nor the gospel introduced among either foreign or domestic heathens; who being ignorant of its value, are probably much more disposed to persecute than reward the messengers of peace. Yet, what minister who is actuated by genuine affection for immortal souls and sincere gratitude to the Redeemer, would not aspire to a large share in attempts like these? He will feel a holy ardour raise him above the cool maxims of worldly prudence; and confine his wishes and demands, with respect to temporal accommodations both for himself and his dependents, to things necessary. Ardently devoted to his beloved work, and conscious that he is serving a Master who is the God of Providence as well as of grace, he will be chiefly anxious to approve himself a good and faithful servant; and, avoiding rash presumption on the one hand and sinful distrust on the other, will steadily persevere in that course which, on due examination, appears to be the path of duty, and

cheerfully trust his heavenly Father to feed him with food convenient for him.

Lladshew, JACOBUS.
March 1, 1824.

MILITARY MARTYRS.

During the tenth general persecution of the christians, by the heathen emperors, Dioclesian and Maximinian, in the beginning of the fourth century after Christ, a remarkable instance was given of the forbearance and fortitude of the primitive believers. In the army of Maximinian, there was an entire legion of christians, containing six thousand six hundred and sixty-six men: which was called the Theban Legion, and had, in all encounters with the common enemy, distinguished itself by its discipline and valour. In the year 304, their commander, who was a most unrelenting enemy to the christians, undertook an expedition against a province chiefly inhabited by persons of that religion, whom his cruelty had driven into revolt. With the purpose of sounding the disposition of his troops, he issued an order, that all the soldiers should sacrifice to the pagan deities; and swear upon their altars to exterminate the christians as enemies to the state. When this mandate was delivered to the Theban Legion, they unanimously refused to comply; and made a vow, before their captain Mauritius, a veteran in arms and virtue, to die rather than submit to it. When their refusal was reported to the emperor, he was exceedingly irritated, and commanded every tenth man in the corps to be put to death. To this they made no resistance; but cheerfully offered

their necks to the executioner. The emperor then repeated his order to sacrifice to the idols and take the oath against the christians. The soldiers again calmly refused; and their leader Mauritius, being summoned before Maximinian, addressed him to this effect: "We are, O Emperor, thy soldiers; but we are also the servants of God. We owe to thee our services in war; to Him, innocency of conduct. Of thee we receive our wages; of Him, our existence. We dare not therefore obey thy orders when they are opposed to his; who is our Maker and Lord, and thine also, whether thou wilt acknowledge it or not. Unless we are driven to extremity, we shall submit to thy commands as we have always hitherto done; but if we are, we must obey Him rather than thee. We are ready to fight for thee against any other enemies; but we cannot pollute our hands with the blood of the innocent. We have skill to fight with wicked and real enemies; but to spoil and murder the godly and our brethren, we are totally unskilful. We recollect, that we took up arms for the defence of the citizens and not against them: we fought always for the cause of justice and the protection of innocence. We have combatted in virtue of our allegiance for thee; but if we break our faith with God, how can we be faithful to thee? We first solemnly engaged ourselves to our Maker, and then to our emperor: if we are false to the first, how can we be expected to be true to the second. Thou hast commanded us to fight against the christians; but we stand here, and openly profess ourselves christians, and the humble believers in God the Author of all things, and Jesus Christ our Lord. We have seen

our brethren and companions in arms and religion, massacred before our faces, and have been sprinkled with their blood. We neither resent nor lament their deaths; but rather rejoice that they have been counted worthy to suffer for the Lord their God. The utmost severity cannot excite us to act against thy majesty; or to use the arms which we have in our hands against thy authority. We here lay down our weapons without any resistance; for we had rather perish than sin, and would die innocent sooner than live guilty. We are ready to suffer whatever torments thou mayst please to inflict on us. We confess ourselves to be christians; and cannot therefore persecute our brethren, nor offer sacrifices to your devilish gods."

This intrepid declaration only increased the fury of the tyrant; and, determined to subdue their courage, he commanded the tenth man of the remaining soldiers to be immediately executed. This was done before the eyes of their comrades, who still retained the same unresisting conduct, and even strove to offer themselves to the slaughter. Maximinian, roused to madness by their coolness and courage, ordered the whole of his pagan troops, both horse and foot, to fall upon them and destroy them. No sooner had this sentence been pronounced, than all the remaining soldiers of the valiant Thebau Legion, following the example of their venerable captain, composedly laid down their arms, and presenting their naked breasts to their persecutors, became the easy victims of heathen fury and their own virtue.

When the pagan soldiers had fully executed this bloody mandate of their savage general, they

indulged themselves in revelry and banqueting on the spoils of the martyrs, which had been given up to them. While they were thus employed, Victor, an old officer who had left the service on account of his age, arrived at the camp; and inquiring the cause of their rejoicing, was informed of what had just taken place. On his expressing his detestation of the transaction, they rudely demanded, "Art thou a christian?" To this he boldly replied, 'Yes; and always will be one:' when instantly rushing on the old man, they murdered him on the spot: thus causing him to share the crown of martyrdom with his pious brethren.

SELECTOR.

DANIEL'S VISION

OF THE

FOUR BEASTS, EXPLAINED.

From a M. S. of Mr. F. RENNELL, of Cuttack, Orissa; communicated by Mr. PEGGS.

What was revealed to Nebuchadnezzar, in the second year of his reign, concerning the four great empires of the world, was again revealed unto Daniel, with some enlargement, in the first year of Belshazzar; that is about forty-eight years afterwards. But there is this difference, that what was exhibited to Nebuchadnezzar in the form of a huge image, was represented to Daniel in the shape of great wild beasts. The reason of which is, that this image appeared with a glorious lustre in the imagination of Nebuchadnezzar, whose mind was wholly taken up with admiration of worldly pomp and splendour; whereas the same monarchies were represented to Daniel under the shape of fierce wild beasts, as being the great supporters of idolatry and tyranny in the world. See Dan. iv.—vii.

"The first was like a lion and had eagle's wings," &c. This is the

kingdom of the Babylonians; and the king of Babylon is, in like manner, compared to a lion by Jeremiah (iv. 7), and by Ezekiel, to an eagle, (xviii. 3.) and is therefore described as the first and noblest kingdom. The eagle's wings denote its swiftness and rapidity; and the conquests of Babylon were very rapid, that empire being advanced to its height within the period of a few years, by a single person, the conduct and arms of Nebuchadnezzar.

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it, between the teeth; and they said thus unto it, Arise, devour much flesh." (vii. 5.) This is the kingdom of the Medes and Persians, for the former was subdued by the latter; and, for their cruelty and greediness after blood, they are compared to a bear, which is a most voracious and cruel animal. They conquered the kingdoms of Babylon, Lydia and Egypt, which might be called ribs, as they much strengthened the Persian empire; and they might be said to be between the teeth of the bear, as they were much ground down and oppressed by the Persians.

"And after this I beheld, and lo, another like a leopard, which had upon the back of it, four wings of a fowl; the beast had also four heads; and dominion was given to it." (vii. 6.) This is the kingdom of the Macedonians or Grecians, who, under the command of Alexander the great, overcame the Persians and reigned next after them; and it is fitly compared to a leopard for swiftness. Alexander and the Macedonians were amazingly swift and rapid in their conquests. Alexander with thirty thousand men overcame Darius with six hundred thousand; and in a short time brought all the countries from Greece to India into subjection. The leopard is a spotted animal and so was a proper emblem of the different manners of the nations which he commanded; or of the changing character of Alexander himself, who was in turns merciful and cruel, temperate and drunken, abstemious and incontinent. The leopard is of small stature, but of great courage; and and so was Alexander, a little king in comparison of others, of small stature too; and yet with a small army he dared to attack Darius,

whose kingdom extended from the Persian sea to the Indies. After the death of Alexander, his kingdom was divided into four kingdoms, by his four captains, which are signified by the four heads; Cassander had Macedon and Greece; Lysimachus, Thrace and Bithynia; Ptolemy, Egypt; and Seleucus, Syria.

"After this I saw in the night visions and beheld a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and broke in pieces and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things." (vii. 7-8.) This fourth beast can be none other than the Roman empire. The fourth beast was so great and terrible, that it was not easy to find an adequate name for it; and the Roman empire was dreadful and terrible and strong exceedingly beyond any of the former kingdoms. It was diverse from all kingdoms, not only in its republican form of government, but likewise in strength and power and greatness, length of duration and extent of dominion. "It devoured and broke in pieces and stamped the residue with the feet of it." It reduced Macedon into a Roman province, about one hundred and sixty-eight years before Christ; the kingdom of Pergamos, about one hundred and thirty three years; Syria, about sixty-five years; and Egypt, about thirty years. And besides the remains of the Macedonian empire, it subdued many other provinces and kingdoms, and became in a manner the empire of the whole world. It had ten horns, because it should be divided into ten kingdoms; viz. Britons, Saxons in Britain, Franks, Burgundians in France, Wisegoths in the south of France and part of Spain, Sueves and Aluns in Galicia, Portugal, Vandals in Africa, Alemannes in Germany, Astrogoths and Greeks.

By the little horn is to be understood, that another kingdom should arise and should subdue three kingdoms. The little horn is the pope,

and the three horns, three estates or kingdoms which should compose the pope's dominions; viz. the Exarchate of Ravenna, the kingdom of the Lombards and state of Rome; the pope hath indeed in a manner pointed himself out for the person, by wearing the triple crown. In every respect the pope fully answers the character of the little horn; because the power of the popes was originally very small, and their temporal dominions were little and inconsiderable, in comparison with others of the ten horns. "Behold in this horn were eyes like the eyes of a man;" to denote cunning and foresight; his looking out and watching all opportunities to promote his own interests: and the policy of the Roman hierarchy hath almost passed into a proverb; the pope being properly an overlooker, or overseer, or bishop, in the literal sense of the word. "He had a mouth speaking great things;" and who hath been more noisy and blustering than the pope, especially in former ages; boasting of his supremacy, thundering out his bulls and anathemas, excommunicating princes and absolving subjects from their allegiance? "His look was more stout than his fellows;" and the pope assumes a superiority, not only over his fellow bishops, but even over crowned heads, and requires his foot to be kissed, and greater honours to be paid to him than to kings and emperors. "And he shall speak great words as the Most High;" as Lysimachus interprets it, setting up himself above all laws divine and human, arrogating to himself god-like attributes and titles of holiness and infallibility, exacting obedience to his ordinances and decrees in preference to, and in open violation of reason and scripture, insulting man and blaspheming God. In Gratian's Decretals, the pope hath the title of God given to him. "He shall wear out the saints of the Most High," by wars and massacres and inquisitions; persecuting and destroying the faithful servants of Jesus and the true worshippers of God, who protest against his innovations and refuse to comply with the idolatry practiced in the church of Rome. "He shall think to change times and laws;" appointing fasts and feasts, canonizing saints, granting pardons and indulgences for

sins, instituting new modes of worship, imposing new articles of faith, injoining new rules of practice, and reversing at pleasure the laws both of God and man.

CORRESPONDENCE.

ANSWER TO QUERIES.

Gentlemen,

Many congregations besides that frequented by your correspondent, "A Teacher," have occasion to complain of the practice to which he alludes, in query 23, page 98. It is, however, a practice which every thinking christian must condemn; and we may charitably hope that, when it occurs, it is more the effect of inconsideration or irritation than of principle. The noise of stripes and the groans or screams of those who receive them, are so totally incompatible with the design and decency of divine worship, that, it is hardly conceivable any one would attempt to reconcile them. This part of the question therefore does not appear to require an answer; as all will readily allow that corporal punishment, during public worship, is improper.

But it is not so easy to point out "the methods best adapted to procure the orderly behaviour of sunday-school children in the house of God." It is nevertheless an important question, and deserves serious attention. If the following desultory remarks, the result of some experience, furnish any useful hint to those practically concerned in the subject, the object of the writer will be fully obtained.

The most effectual means to attain the desired end, would be to impress on the minds of the scholars a due sense of the nature of divine worship, the greatness and majesty of its adorable Object, and the propriety of serious attention, with the wickedness of trifling or misbehaving when engaged in it. Could the hearts of children be duly affected with sentiments like these, the work would be done, and an orderly conduct during public worship secured. But, alas! though every conscientious teacher is constantly labouring to make these im-

pressions; yet such is the inattention, thoughtlessness, gaiety, and above all the depravity of youth, that the best instructions seem often to be either unheard or quickly forgotten; and we can only support ourselves, amidst repeated disappointments, with the hope that the "bread cast on the waters will be found after many days."

As this sovereign remedy cannot be applied, we are compelled to use palliatives; and it is presumed that the most effectual method is to *keep a constant eye on the children during the whole time of public worship.* If the teacher be employed in his own concerns, whether it be looking at the minister, noting down the sermon, or poring over the tune-book, his charge also will soon find employment for themselves. Some unlucky urchin amongst them will devise means of amusing both himself and his companions. Some silly fellow will discover a subject for laughter; and others as silly will join him, though they know not why. Some prating fool, to adopt the style of Solomon, will begin a conversation; which at first is carried on in a few words and a low whisper, but gains strength as it proceeds, till it becomes a nuisance to the whole congregation. Now if the teacher's eye had been on them, the first symptoms might easily have been checked by a nod or a frown, and decorum preserved; but, when the evil has attained a certain height, it is almost impossible to suppress it without an exertion which must disturb their fellow worshippers. When such cases unhappily occur, perhaps the best method is gently to remove the offender from his place, and make him stand near the teacher. If the impropriety of conduct be only of a slight nature, he may be permitted to resume his seat when he has recovered his gravity; but if it be of a graver cast, he may be kept from it during the whole service. In extreme cases, it may be proper to detain him after all his companions are dismissed; and administer such instruction, reproof or correction as may be judged needful. If the misconduct be repeated by the same scholar, let him lose his usual seat in public worship, and fix him near the teacher, in a place known to be appropriated for troublesome and wicked children.

It would be easy to detail many particular directions, but the good sense of the teacher will readily suggest them. The great principle is, keep a constant eye on them, and repress the first symptoms of disorder. The practice of this will be very irksome at first, and sadly interrupt the attention of the teacher to his own edification by the means of grace; but custom will diminish the inconvenience, and some sacrifice must always be made to attain any desirable object.

Permit me to drop a word to the congregations in which sunday-schools worship. Individuals amongst them are sometimes too apt to forget the natural levity and inattention of childhood; and too ready to blame the teachers for any little confusion that may occur. These carpers should recollect that sunday-schools are only children; and many of them almost unaccustomed to attend public worship. Owing to the constant fluctuation in the objects of these institutions, this must always be the case. Irregularities will occasionally take place, notwithstanding the best attention; and reasonable persons, who have observed the conduct of their own children in the house of God, will not be the first to complain, or charge the teacher with negligence.

Yours, respectfully,

April, 1, 1824.

ΠΕΔΟΤΟΥΣ.

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RELIGIOUS OPINIONS
OF
THE AMERICAN INDIANS.

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Gentlemen,

In one of the late wars between the Red Indians of North America, and the English, they, as was their usual custom, massacred all the white inhabitants of a lonely village, except one little boy; whom they carried off with them, on their retreat. This boy was adopted by the tribe, carefully educated according to their customs, and kindly treated. The slight impressions made on his memory in his infancy soon vanished; and he became, as to habit and sentiment, a complete Indian, strongly attached to his associates. He was distinguished by his intrepidity and

address, especially in the chase; and was honoured by receiving the name of "The Hunter." After living with them till he attained the years of maturity, circumstances occurred by which he was induced, though very reluctantly, to abandon their society and join the white people. He has now been, for several years, diligently improving his mind; and has made considerable acquisitions both of civil and religious knowledge. A short time ago, he published a narrative of his residence among this interesting people; in which he gives an account of their manners, sentiments, acquirements, religion, &c. He still continues partial to his former friends, and therefore his pictures may be a little too flattering. There is, however, an air of candour and simplicity runs through the whole work, which almost guarantees the accuracy of his statements. His description of the religious sentiments of these untutored savages, exhibits an instance of the grandeur and weakness of human nature, that must excite admiration and pity in every christian breast. I have made a few extracts from this part of the volume; and if you think they will either amuse or edify your readers, they are at your disposal.

LECTOR.

"In respect to the origin of their religion, the Indians themselves are altogether ignorant. It is certain, however, that they acknowledge, at least so far as my acquaintance extends, one supreme, all-powerful, and intelligent Being, viz. the Great Spirit or the Giver of Life, who created and governs all things. They believe, in general, that after the hunting grounds had been formed and supplied with game, he created the first red man and woman, who were very large in stature, and lived to an exceeding old age; that he often held councils and smoked with them, and gave them laws to be observed, and taught them how to take game and cultivate corn: but that in consequence of their disobedience, he withdrew from and abandoned them to the vexations of the Bad Spirit, who had since been instrumental to all their degeneracy and sufferings."

"They believe the Great Spirit of too exalted a character to be di-

rectly the author of evil; and that notwithstanding the offences of his red children, he continues to shower down on them all the blessings they enjoy. In consequence of this parental regard for them, they are truly filial and sincere in their devotions, and pray to him for such things as they desire."

"On the other hand, when in affliction, or suffering under any great calamity, in the belief that it will appease his wrath or mitigate his chastisements, they pray with equal fervency to the Evil Spirit, who they conceive is of a character directly the reverse of the Good Spirit; to whom he is inferior, but nevertheless, has sufficient power, and is constantly employed in devising means, to torment and punish the human family."

"In all the tribes I have visited, the belief of a future state of existence, and of future rewards and punishments, is prevalent; though this in many respects is various, and generally confused and indistinct; as might reasonably be supposed would be the case among any people possessed of no better opportunities or advantages for acquiring or perpetuating information. This belief in their accountability to the Great Spirit makes the Indians generally scrupulous and enthusiastic observers of their traditionary, tuitivo, and exemplary dogmas. It is a fact worthy of remark, that neither frigidity, indifference, nor hypocrisy, in regard to sacred things, is known to exist among them, excepting occasionally the young and inconsiderate, some of their prophets or priests, and all their conjurors. This conduct with most of the Indians, is founded on a perfect conviction that the cultivation and observance of good and virtuous actions in this life, will, in the next, entitle them to the perpetual enjoyment of ease and happiness, in delightful and abundantly supplied hunting grounds, situated at a vast distance beyond the great waters, where they will be again restored to the favour, and enjoy the immediate presence, counsel and protection of the Great Spirit. While a dereliction from it, or the pursuit of an opposite course, will as assuredly entail on them endless afflictions, wants, and wretchedness; barren, parched and desolate hunting

grounds, the inheritance and residence of wicked spirits, whose pleasure and province it is to render the unhappy still more miserable. Others again think, that the pleasure or displeasure of the Great Spirit is manifested in the passage, or attempted passage, of the good and bad, from this to another world. On this eventful occasion, all are supplied with canoes; which, if they had been brave warriors, and otherwise virtuous and commendable, the Great Spirit, either directly or indirectly, guides across the deep to the haven of unceasing happiness and peace. On the contrary, if they had been cowardly, vicious and negligent in the performance of their duties, they are reprobated to the evil fantasies of malign spirits; who either sink their canoes, and leave them to struggle with contending floods; or feed their hopes with delusive precepts and bewilder them in inextricable errors; or strand them on some shore, and there transform them into some beast, reptile, or insect, according to the enormity of their guilt.

"Every Indian of any standing has his sacred place, such as a tree, rock, fountain, &c. to which he resorts for devotional exercise, whenever his feelings prompt to the measure; sometimes many resort to the same place. Preceding any public meeting, held either for religious or festive purposes, or the assemblage of a council, they uniformly retire to their respective places of private worship, and solicit the counsel and protection of the Great Spirit. No compulsion is ever exercised to procure attendance at any of these meetings; but those who omit to attend are thought less of, and their conduct is ascribed to an indifference to holy things, and a want of solicitude for the national welfare."

"They have no particular days set apart for devotional purposes, though they have particular times; such, for instance, as the declaration of war, the restoration of peace, and extraordinary natural visitations. They also have rejoicings, which assume something of the pious form; such as their harvest, and the return of the new moon. In general, however, a day seldom passes with an elderly Indian, or others who are esteemed wise and good, in which a blessing is not

asked, or thanks returned to the Giver of Life; sometimes audibly, but most generally in the devotional language of the heart."

HINTS.

Gentlemen,

Permit me, through the medium of your valuable Miscellany, to call the attention of the members of our churches to an evil which imperiously demands reformation. It is too well known to those who have the thankless office of collecting the contributions for the support of the minister, that the amount is often very inadequate to his wants and deserts—the collection of it troublesome—and the contributors few, often a very small minority of the members. Would it not be proper, when persons propose themselves as candidates for fellowship, to inform them that they would be expected to contribute, according to their circumstances, towards the support of the cause. Might it not also be stated to them, that as the subscription was only the payment of a just debt to support their own interest, so to give those who gratuitously devote their time to the collecting of it, as little trouble as possible is an act of justice to them. But I feel myself incompetent properly to state the evil, and much more so to point out an effectual remedy for it; and I only hint it now, with the hope of inciting some of your more experienced and able correspondents to take up the subject, propose some systematical plan for conducting this necessary branch of church finance, and stir up the members to act more liberally and punctually. Could this be effected, in any good degree, the hands of the deacons would be strengthened and the hearts of the pastors made glad.

A Layman, in your last number, has very feelingly introduced the burdens laid on ministers by receiving letters by post unpaid. This has long appeared to me a grievance that ought to be remedied; and which I think admits of simple and equitable remedy, by a very easy arrangement. Let it be made a general rule that those in whose favour letters are written and who seek to receive

advantage from them, should always pay the postage. Nothing can be more reasonable than this; and yet it would remove the evil so justly deprecated. All letters received by a minister, as the pastor of a church, would be included in one of these classes. They would either be letters from other churches or individuals soliciting favours, and the postage paid by the writers; or they would be letters respecting the concerns of his own church, and ought therefore to be paid by the church. Few churches, it is presumed, would hesitate to bear this expence, if ministers did not, either from carelessness or ill-placed modesty, neglect to bring it forward in a proper manner.

If you think this hint also worthy of a place, its early insertion will oblige

ANOTHER LAYMAN.

QUERY.

28. How is the acknowledged fact, that Jesus was buried on the Friday evening and rose again on Sunday morning, to be reconciled with his own prediction, "that the Son of man should be three days and three nights in the heart of the earth."? 2 Matt. xii. 40. SAMUEL

VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c.

THE PASCHAL CANDLE.—In the cathedral of Seville, on Easter Sunday, the paschal candle is placed by the side of the altar. It is, in fact, a pillar of wax, nine yards in height, and thick in proportion, standing on a regular marble pedestal. It weighs two thousand pounds, of twelve ounces each. This candle is cast and painted new every year: the old one being broken into pieces, on the Saturday preceding Whitsunday, the day when part of it is used for the consecration of the baptismal font. The sacred torch is lighted with the new fire, which this morning the priest strikes out of a flint, and it burns during service till Ascension-day. A chorister in his

surplice climbs up a gilt iron rod, furnished with steps, and having the top railed in so as to admit of a seat on a level with the end of the candle. From this seat, the young man lights up and trims the wax pillar, drawing off the melted wax with a large iron ladle.

THE SUCCESSFUL REPROOF. — A clergyman having visited the parish church, from which he had been promoted to an archdeaconry, there came to him a husbandman to ask advice; saying, "Master archdeacon, I have married a poor wife, and now I know where I may have a rich one; is it lawful for me to forsake the poor one, and to take the rich?" The archdeacon answered, "By no means." "But," replied the husbandman, "you have forsaken a poor church to keep a rich archdeaconry." This pointed rebuke reached the conscience of the clergyman, who gave up his archdeaconry and returned to his former charge.

CATHOLIC FASTS IN SPAIN.—Midnight is, indeed, a most important period with the Spaniards. The obligation of fasting begins just when the leading clock of every town strikes twelve; and, as no priest can celebrate mass, on any day whatever, if he has taken the smallest portion of meat or drink after the beginning of the civil day, clergymen may be seen devouring their supper against time, the watch upon the table, and the anxious eye upon the fatal hand, while large mouthfuls, chasing one another down their almost convulsed throats, appear to threaten suffocation. Such hurry will seem incredible to well-fed Englishmen, for whom supper is an empty name. Not so to the Spanish divines, who, having had their dinner at one and a cup of chocolate at six, feel strongly the necessity of a substantial supper before they retire to bed. A priest, therefore, who, by some untoward accident, is overtaken by the dead waste and middle of the night, with a craving stomach, having to perform at a late hour next morning, may well feel alarmed at his impending sufferings. The strictness, in fact, with which the rule of receiving the sacrament into a fasting stomach, is observed, will hardly be believed in a protestant country. "I

have known," says a Spanish author, "many a profligate priest; yet, never but once met with any who ventured to break this sacramental fast. The infraction of this rule would strike horror to every catholic bosom."

The following are the rules of the Roman Catholic fast, which all persons above the age of one and twenty are bound to observe during lent, sundays excepted. One meal alone, from which flesh, eggs, milk, and all its preparations, such as cheese and butter, are excluded, is allowed on a fast day. It is under this severe form, that the English and Irish Catholics are bound to keep their lent. But the Spaniards are the darling of their mother church, and enjoy most valuable privileges. The bull of the Crusade, in the first place, dispenses with their abstinence from eggs and milk. Besides throwing open the hen-house and dairy, the said bull unlocks the treasure of laid-up merits, of which the popo keeps the key; and thus they are refreshed, both in body and soul, at the trifling cost of about three pence a year.

The Bull of the Crusade is proclaimed every year, before lent, by the sound of Kettle drums and trumpets. As no one can enjoy the privileges expressed in these papal rescripts, without possessing a printed copy thereof, wherein the name of the owner is inserted, there is a house at Seville, with a printing office by far the most extensive in Andalusia, where, at the expense of Government, the bulls are reprinted every year, both for Spain and the Spanish colonies. Now it has been wisely arranged, that, on the day of the yearly publication, the copies for the preceding twelve months should become absolutely stale and unprofitable; a measure which produces a most prodigious hurry to obtain new bulls in all who wish well to their souls, and do not quite overlook the ease and comfort of their stomachs.

The privations of the fasting season are felt chiefly by that numerous class, who, unable to dispel their superstitious fear, and wanting, on the other hand, a strong sense of religious duty, submit like unwilling slaves to the unwelcome task which they dare not omit. Many, however, fall off before the end of lent,

and take to their breakfast and supper, under the sanction of some good natured doctor, who declares fasting injurious to their health. Others, whose healthy looks would belie the dispensing physician, compound between the church and their stomachs, by adding an ounce of bread to the cup of chocolate, which the divines of Spain admit as a venial infraction. There is, besides, a fast-day supper, which was introduced by those good souls, the primitive monks, at their evening conferences; where, finding that an empty stomach was apt to increase the hollowness of their heads, they allowed themselves a crust of bread and a glass of water, as a support to their fainting eloquence.

POISH EXPOSITION.—The Roman Pontiff's functions, says Cardinal Bellarmine, are two-fold; the one to feed the church, commanded, John xxi. 16, where our Saviour says, "Feed my Sheep;" the other to put heretics to death, enjoined, Acts x. 13. in these words, "Rise, Peter, kill and eat." But the benevolent cardinal has not carried throughout his own mode of scripture interpretation; for, according to this scheme of exposition, it is not only the pope's function to kill heretics, but likewise to eat all that he kills.

CURIOUS RECIPE.—An image of the Virgin Mary is worshipped at one of the principal parish churches in Seville, under the title of the Virgin of Health. The charm of this denomination draws numbers to the sanctuary, which being in the centre of the wealthiest population, derives considerable splendour from their offerings. In exchange for these, they often receive a sheet of printed paper, containing at regular intervals, the words, "Salus Infirmorum," or "Health for the Sick," in a very small type. In case of illness, one of the lines is cut off, and, being coiled into a small roll, the patient swallows it in a glass of water. This dose is said to be very powerful. The room where a person lies dangerously ill, in this country, generally contains more relics and amulets than the chimney-piece of an invalid under the care of a London apothecary, holds phials of all shapes and sizes.

CONCLUSIVE REASONING.—An Antinomian preacher, profoundly distinguished for his ignorance, some time ago, was discoursing on the text, "The hairs of your head are all numbered," when he thus proceeded—

"Most ministers would apply this passage to the providential care of God. But it is one of the strongest proofs in scripture of the doctrines of election and final perseverance. First: It is the Head—the head of his body. Secondly: his people are his Hairs, for this apostle declares, "They are the children of God, and if children *Heirs!*"

VALUE OF TIME.—"Dost thou know," says an old divine, "the price of a day, an hour, or a minute? Didst thou ever examine the value of time? If thou hadst, thou wouldst employ it better, and not spend so many happy opportunities upon trifles; and so easily and so insensibly part with so inestimable a treasure. What is become of thy past hours? Have they made a promise to come again when thou callest for them? or canst thou shew me which way they went? No, no; they are gone without recovery, and in his flight, methinks, Time seems to turn his head, and laugh over his shoulder in derision at those that made no better use of him, when they had him. Dost thou know that all the minutes of our life are but so many links of a chain that has death at the extremity? and every moment brings thee nearer thy expected dissolution? Perchance while the word is speaking, it may be at thy very door. How stupid is he who dies while he lives, for fear of dying! How insensible is he that lives as if he should never die, and only fears death when he feels it!"

HAPPY REFLECTION.—Our celebrated countryman, the late Mungo Park, in an account which he gives us of tracing the course of the Nile, mentions a situation of extreme distress in which he was placed, through the treachery and cupidity of his savage guides. Plundered of every article in his possession, even to the notes of his voyage, stripped of clothing, unprovided with any thing to appease the calls of hunger, and night coming on, he found himself in the midst of a vast plain, un-

able to trace back, by a single step, the path by which he had been decoyed from his route. In this situation, his mind sunk, and he was about to abandon himself to despair, when the configuration of a beautiful little moss at his feet, struck his attention. The thought sprung up in his mind,—“Can that Being, whose divine power and skill are here so strikingly manifest, forget or forsake me?” A train of suitable reflections followed. It was a cordial to his soul, and braced and invigorated all his powers. He started on his feet, and pursued a track with confidence, which brought him in sight of one of his faithless companions, and led to the recovery of his way and the whole of his property.

MOORISH BEAUTY.—‘The Moors,’ says Mr. Park, ‘have singular ideas of feminine perfection. The gracefulness of figure and motion, and a countenance enlivened by expression, are by no means essential points in their standards. With them corpulence and beauty appear to be terms nearly synonymous. A woman of even moderate pretensions must be one who cannot walk without a slave under each arm, to support her; and a perfect beauty is a load for a camel. In consequence of this prevalent taste for unwieldiness of bulk, the Moorish ladies take great pains to acquire it in early life. For this purpose, many of the young girls are compelled by their mothers, to devour a great quantity of pulse, and drink a large bowl of camel’s milk every morning. It is of no importance whether the girl has an appetite or not: the victuals must be swallowed; and obedience is frequently enforced by blows. I have seen a poor girl sit crying, with a bowl at her lips, for more than an hour; and her mother, with a stick in her hand, watching her all the while, and using the stick without mercy, whenever she observed that her daughter was not swallowing. This singular practice, instead of producing indigestion and disease, soon covers the young lady with that degree of plumpness, which, in the eye of a Moor, is perfection itself.’

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

July 21, 1823, died at Asby, Mr. JOHN BORTON, a member of the G. B. church at Killingholm. He was baptized in 1794, and possessing, as his friends thought, some ministerial gifts, he preached occasionally in those parts, during several years. Though removed to a distance from the means of grace and the communion of his brethren, (Asby being ten miles from Killingholm), yet he appears to have maintained his principles, and to have adorned them by an upright conversation. He was well respected by the superior class of his neighbours, and warmly esteemed by his equals and inferiors. Though he possessed a little worldly property, his chief affections were placed on heavenly things. He was abstemious and self-denying. When in his last illness, he maintained a cheerful frame of mind; little harassed by the tempter, but humbly reposing on the merits of his Saviour, and the fullness of the atonement which he had made. When a friend visited him, with whom he had often joined in the praises of God, he said, “Come, you need not be afraid to sing: I can sing yet;” and immediately began the prayer so well suited to his circumstances, “Lord, dismiss us with thy blessing.” &c. A few days before his death, he awoke out of a slumber, and repeated, “I bring you glad tidings of great joy; which shall be to all people:” and commented with evident satisfaction on this angelic testimony to the extent of the atonement that should be made by Immanuel. He died without a groan; and, at his brother’s request, Mr. Winks made the words of the angel the foundation of a funeral discourse, addressed, July 28, to a large and attentive audience, who attended to testify their respect to the deceased.—May my last end be like his.

Jan. 13, 1824, died ELIZABETH WEST, aged fifty-one; for nearly thirty years a worthy member of the G. B. church at Flet. She was the

daughter of Mr. John Witton, now the oldest member of the church; and the last of three daughters who dedicated themselves to God in their youth, and lived and died honourable members of the same church. The latter years of her life were much embittered with domestic and worldly troubles; but, in the midst of them, the graces of the christian were pre-eminent; bearing with patience and fortitude the unavoidable evils of life. She was seldom or never heard to complain, notwithstanding she had too much cause; rather chusing to conceal and hide from the view even of her friends, those troubles which corroded her mind. In her last illness, her mind was stayed on the promises of God, and the fear of death subdued. Though she was not favoured with those transports which some have experienced in the prospect of death, yet her mind was comfortably supported. An uniform attendance on the means of grace, a faithful discharge of the relative duties, and a consistent moral character, were manifestations of her christian sincerity. May the event of her departure be greatly sanctified to her husband, children, family and friends! Mr. Rogers improved her death, at the time of her interment, from Luke xxiii. 28; and on the following Lord's day, from *Psa. xxxix. 19.*

CONFERENCES.

The SOUTH LINCOLNSHIRE CONFERENCE was held at *Chatteris*, March 11, 1824, Mr. Jarrom in the chair.—The church at Lincoln requesting admission into this conference, was unanimously received. The church at Magdalene were encouraged to build a small place of worship, at the least possible expense, at *Stowbridge*; and the churches in that district were requested to lend them some early assistance. It being thought desirable that a meeting-house should be erected at *Whittlesea*, the friends there were exhorted to exert themselves to raise subscriptions for that object; and Mr. Ewen was requested to endeavour to obtain assistance for them from other

churches.—In the morning, Mr. Sargeant prayed, and Mr. Bissill preached from 2 Kings, iv. 1—7; and in the evening, Mr. Rogers delivered a discourse from Eph. iii. 8. The next meeting to be held at *Sutterton*, on the first Thursday in June, 1824: when Mr. J. Ewen is expected to preach on “the evidences of a state of grace,”

April 18, 1824, the LONDON CONFERENCE was held at the new meeting-house, *Commercial Road*, when Mr. J. Hobbs was chosen chairman, and Mr. Wallis scribe. The reports from the several churches were read, whence it appears that upon the whole, the state of religion in them is encouraging; though difficulties and discouragement are felt in most places.—The state of the cause at *Aylesbury* was reported; and it was recommended to the ministers near it, to give it all the assistance they can. The case of *Lineholm* was again considered; when one church promised to collect for it before the next conference: and the rest engaged to take it again into consideration at that meeting. Some arrangements were made for the supply at *Staplehurst*.—Mr. T. W. Dunch was chosen treasurer, and Mr. J. Wallis, secretary for the Home Mission in this district; and it was recommended to the churches to remit their collections and subscriptions for that object, to the treasurer, previous to the ensuing Association, who was ordered to pay certain demands upon this fund.—Mr. I. Henham was appointed treasurer of the fund for assisting in bearing the expenses incurred by members of this conference, in attending those meetings; and authorized to receive the balance from the former treasurer. It was resolved, that the treasurer of the fund and the chairman of each conference be a committee to distribute the assistance, according to the best of their discretion; and that it be recommended to the churches to support it according to their ability. The friends at *Wendover* were encouraged to proceed in the repairs of their meeting-house; and the churches were advised to lend them assistance when applied to.—It was stated, that Mr. A. Taylor had a prospect of opening a communica-

tion with the General Baptists of our sentiments in America; when the meeting expressed their satisfaction at the information; encouraged Mr. T. to improve the opportunity; and agreed to recommend the subject to the consideration of the next Association.—On the preceding evening, Mr. Henham, prayed, and Mr. E. Sexton preached from John xxi. 17. On the Wednesday evening, Mr. Sutton prayed, and Mr. Henham preached from Luke xii. 32. The next conference to be at Sevenoaks, Kent, on the third Wednesday in October, 1824, Messrs. Wallis and Sexton to preach; or, in case of failure, Messrs. Hobbs and Rofc.

We are requested to state that the next meeting of the *North Lincolnshire Conference* will be held, not on the Wednesday, but on the *Friday* in the *Whitsun week*, at *Killingholm*, and commence at nine in the morning; and that there will be a *missionary meeting* at *Ulcby*, at two in the afternoon.

MEETING-HOUSE OPENED.

On Lord's day, April 4, 1824, a small convenient G. B. meeting-house was opened, at *Ulcby*, near *Killingholm*. Mr. W. Tutty, commenced the service with reading the scriptures and prayer; and Mr. Winks preached; in the afternoon, from *Psa. lxxxix. 7*; and, in the evening, from *Heb. xiii. 8*. The congregations were large and the collections good. May this attempt prove instrumental in reviving the ancient and long drooping cause in that neighbourhood. "For who hath despised the day of small things?" During the week, the place is occupied by Mr. Winks, as a school room.

ANNUAL ASSOCIATION.

We are requested to remind the churches that the next Annual Association will be held at *March*, in *Cambridgeshire*, to commence on the last Tuesday in June, 1824; preachers Messrs. E. Sexton and James Taylor; or, in case of failure, Messrs. T. Stevenson and J. Green; Inn, the Griffin.

REVIEW.

BRIEF MEMOIR OF KRISHNA-PAL, the first Hindoo, in Bengal, who broke the chain of the cast, by embracing the Gospel. By the late Rev. W. WARD.

18mo. pp. 72. price, boards, Portrait, 1s. Offor, London.

We introduce the title of this interesting little book merely to apprise our readers of its existence; as its subject and its author will, we are persuaded, render any recommendation unnecessary. The principal part of the narrative of this first Hindoo convert, was written by himself, in a letter to a gentleman at Bristol, who had kindly supported Krishna for some years previous to his death. It exhibits a most pleasing proof of the lovely and beneficial effects of christianity on the mind of an untutored heathen; and supplies a triumphant reply to those who have affected to question the reality of the conversions from Hindooism, made by the Baptist Missionaries. To all such sceptics it is sufficient to say, in the words of the publisher, "Read the Memoir of Krishna-Pal."

Nearly half of this small volume is occupied with a "Biographical Sketch of the late Rev. W. Ward;" which cannot fail of being highly acceptable to all who have heard of his labours and love his memory; and What sincere christian is there who does not?

We forbear making extracts, as the interesting contents of this work may furnish appropriate materials for another department of this Miscellany; and only insert the Imitation of a Hymn in Bengallee, composed by Krishna.

"O THOU, my soul, forget no more
The FRIEND who all thy mis'ry bore;
Let ev'ry idol be forgot;
But, O my soul, forget HIM not.

BRUHMA for thee a body takes,
Thy guilt assumes, thy fetters breaks:
Discharging all thy dreadful debt;—
And canst thou e'er such love forget?
Renounce thy works and ways with grief,
And fly to this most sure relief;
Nor HIM forget, who left his throne,
And for thy life gave up his own.

Infinite truth and mercy shine
In HIM, and he himself is thine:
And canst thou then, with sin beset,
Such charms, such matchless charms,
forget?

Ah! no; till life itself depart,
His name shall cheer and warm my heart;
And, lisping this, from earth I'll rise,
And join the chorus of the skies.

Ah! no; when all things else expire,
And perish in the gen'ral fire,
THIS NAME all others shall survive,
And through eternity shall live."

 POETRY.

 VIRTUOUS FRIENDSHIP RENEWED IN HEAVEN.

If, when the spirit quits her clay built cell
And mounts to heav'n with spirits pure to dwell,
The friendships formed on earth their force retain,
And with increasing ardour still remain;
What raptures must possess the virtuous mind,
(Virtue alone those joys can hope to find,)
To meet in worlds of never-ending bliss,
All whom we lov'd, esteem'd, rever'd, in this!

The long-lost child shall glad the parent's sight,
Deck'd in refulgent robes of spotless light;
Children with grateful smiles their parents greet,
Who fled before them to the blissful seat.
They whom th' untimely stroke of Death disjoin'd,
The faithful pair, by sacred vows combin'd,
Met in the realms of happiness, shall prove,
The true delights of pure celestial love.

And when two hearts whom tender friendship sways,
On virtue founded on their earliest days;
Who ne'er could wish one pleasure to conceal,
Nor knew one grief but friendship's balm could heal;
Sincerely anxious for each other's good,
By mutual counsel sweet reproof they stood;
When two such spirits wing their airy way,
And reach the bright abodes of endless day,
Enraptur'd each the dear-lov'd friend shall view,
And ardently their former love renew.
They part no more, nor change their glorious state,
Completely blest beyond the power of fate.

Let us then form such friendships here below,
As only can survive Death's certain blow;
Since vice, tho' leagu'd, her trust will soon betray,
And folly's airy vows fly swift away;
While virtuous friendship scorns th' attacks of time,
Secure to flourish in a nobler clime;
Of never-fading happiness, possess
In heavenly mansions of eternal rest.

ADAR.

Missionary Observer.

GENERAL BAPTIST MISSIONARY SOCIETY

ACCOUNT OF ORISSA.

THE subjoined information respecting this Province, has been forwarded by Mr. Peggs. Though it may not excite all that interest which some missionary communications are calculated to produce, yet it will probably gratify many of the Readers of this Miscellany, who feel a lively concern for the Mission to that Province.

An account of the extent, natural productions, manufactures, commerce, population, general character, customs, religion, and principal establishments, government, and revenue of the Province of Cuttack. Taken from a M.S. written in 1820, by Mr. J. R——, Cuttack.

EXTENT OF THE PROVINCE.

THE boundary of Orissa, in its common acceptation, lies between 19 and 23 degrees of north latitude, and is bounded on the North by the river Soobonoreekah, as far west as Dullimunee, Mohunbhunj, Keonjhur, Boad, Kalla Handy, and Doudpoor; and on the South by Singiporum, Corripum, Aska, and Ganjam, that is from North to South about 230 British miles; * and from East to West, about 175 miles, and this includes the Province of Cuttack.

NATURAL PRODUCTIONS.

ANIMALS.—The wild quadrupeds of the District are as follow:—Tiger, Leopard, Bear, Wild Buffaloe, Bosgazow, Wild Hog, Panther, Spotted Dear or Axis, Antelope, Elk, Hare, Mouse Deer, Land Otter, Squirrel, Wolf, Pole Cat, Jackall,

* It has elsewhere been stated, that the Province is 400 or nearly 400 miles long. This, however, must include some adjoining district. (Edit.)

Fox, Baboon, an object of veneration, Monkey, three species, black, brown, and red; Pangolin of Hindoostan, Mungooz, Porcupine, Sheahgoshe.

In Mohunbhunj, wild Elephants are seen, but never taken alive. In the year 1814, a couple were brought down by the stream of the Boorabulling (Balasore) river in the rains, when an uncommon inundation happened. Since the year 1806, large sums of money have been expended in the destruction of Tigers and Leopards, so that few instances now occur of the inhabitants being taken away by them. No particular cast is employed in killing wild animals; and the implements used in their destruction are generally the matchlock, bow and arrow; the latter is used with great dexterity. The reward offered for the heads of Tigers and Leopards is five rupees each.

BIRDS.—Those peculiar to the District are the same as those in Bengal; they are most generally taken with bird lime, by two particular casts, called the Kalah and Churcamar.

ALIGATORS.—Of this tribe there are eight species.

LIZARD TRIBES.—There are five species of this tribe: all of them subsist on insects, and the Guana on fish.

SERPENTS.—The venomous kind are twenty-four, including the low dunk, (grass snake,) and ajjur, or boa constrictor. The last of these grow to an extraordinary magnitude.

FISHES.—Of these the author of the M.S. enumerates sixty different kinds or names. These six, murrooah tubsa, mangoe, tirku-pomfret, basal, a species of ditto, saliali, kookoor jubah, (sole, or in the native language, dog's tongue,) are only to be had on the sea-side during the N.E. monsoon. Fish in general is obtained in the interior of the country with great difficulty, owing to the rapidity of the streams in the rains, and to there being no water in the rivers in the dry season. Shell fish, such as prawns, crabs,

and oysters, are to be had in abundance at the mouth of almost every inlet from the sea. The turtle is seldom caught. The fishermen on the sea-side salt and dry vast quantities of fish, which are brought and disposed of to the inhabitants. There are five classes of fishermen in the Province, called Keat, Mullah, Gotcha, Ghunnee, and Noleeah. The rent exacted for fisheries is no distinct item, but is consolidated with the land revenue of the Province, payable to the State.

TIMBER.—The mountains abound with fine timber, such as the kendoo, koosoom, (satin wood,) koujrah, (for wheels of carts,) kundoo (ebony,) saul, peah saul, seessoo, girrinjah, ahsum, dhannun, betah, (for axle trees,) sahaj, burdan, phool gomar, (white jarrel,) is to be had all over the country, and soondree along the southern bank of the Boorah-bullung River (Balasore.) The saul trees produce a resin, called dammer.

There are teak forests, of considerable extent, at Boad and Soorepoor, belonging to the Rajahs of those territories, the grain of which is not inferior to that imported from Pegu.

Saul, khejoor, and alkhoo, yield a saccharine juice; that of the two former, when stale, is a very intoxicating beverage.

Tobacco, beetle, and beetlenuts, are cultivated; but the produce of the first and last is inadequate for the supply of the District, and is therefore imported from Bengal.

Leather is cured by the Mochees, and made by them into boots, shoes, &c.

Roots, bark, &c.—The following various roots, wood, bark, &c. useful in dyes, &c., in tanning leather, are natives of the District.

Indigo, soorbalee, (flower,) awooch, (wood,) kamlah gooree, (bark,) bukkum, (wood,) koosdom, (flower,) crundanach, (cochineal,) hurrirjah, (flower;) hurrah, owlah, baharah, used in tanning leather.

Plantain, putamariah, purbah, and surrup.—Whenever a scarcity of grain has been experienced, the inhabitants have been known to make use of the roots of the three first, and the pith of the latter.

Honey and beeswax.—A portion of these are exported.

Gumjah.—The leaf of this plant, when dried, is called puttee, and when prepared with pepper, paunmoree, water and sugar, is called siddhee, and is a very intoxicating drink.

Tasser is brought from the tributary States, being the produce of the worm from the saul tree.

MEDICINAL PLANTS.—In the M.S. the names of 265 plants are enumerated

which are much extolled for their medicinal properties.

IRON.—The ore is found at Mohubhunj, Kinjhor, Dhekalaul, Autghur, and Ungoul, but not in such quantities as to insure the success of the establishment of a factory. There are quarries of limestone which are made into lime for the use of the district only. At the depth of 18 cubits water of a good quality may be obtained, but this depends upon circumstances: if the ground is low, it may be got at 13.

MANUFACTURES.—This article not being copious, little can be said on the subject. The staple manufactures are cloths, silks, tussirree, lac, cocoa nut and vegetable oils, sugar, salt, salt petre, rope of cotton, cair, stone plates, brass, bellmetal and copper wares.

The process observed in the manufacture of most articles among the natives, is the most simple, and therefore it would not be deemed interesting in description, since it is the same all over the country.

Cloths, silks, and tusserree.—Balasore, situated on the southern bank of the Boorah-bullung River, was once famous for the manufacture of calicos, and may be justly said to surpass, in quality and texture, those of Bengal. It was encouraged by the English, Dutch, French and Portuguese Residents, during the Marhatta government; but since the desertion of those factories, the manufacture has been gradually on the decline, and at the present period it is confined to a few of the native merchants; the articles are in no great demand by Europeans. There are other towns in which cloths are manufactured, Jaijpoor, Bhudruk, and Goolnaghur, but of inferior quality. Silks are manufactured from raw materials, imported from Bengal. Cloth of tusser is also manufactured at Kinjhor, Mokoondpoor, Khoordah, Runpoor, Burrumberdah, and Mohurbhunj.

Boat-builders.—The boat-builders of Balasore are very ingenious, and build vessels from 1 to 1200 maunds^a burthen of saul wood, perfect models, but they are sparing of their ironwork, and the timber not being properly seasoned, renders them weak and very unsafe sea-boats in the best of seasons. The freightage attainable annually at Balasore may be computed at 200,000 maunds, principally employed by government in the N.E. monsoon, in the exportations of salt to the Sulkeah Golahs, opposite Calcutta.

Culinary salt.—The manufacture of culinary salt is the exclusive right of govern-

^a A maund two pounds and a quarter English.

ment, and about 15,000 Molunghees are engaged from Nov. to June, in the manufacture from Soobonoreekah River, being the northern boundary to Rumbha, the south-west extremity. The quantity boiled in 1818 and 1819, was nearly 64,000 maunds, and by solar evaporation 100,000 maunds of 82 sicca weight to the sear. The provincial sales of the former for home consumption amounted to 228,000, and the residue was exported to the Sulkeah Golahs. The average cash charges of the former were 57 rupees, and the latter 38 for 100 maunds. The merchants purchase the article at 2 rupees per maund, from the salt depôts, which are established at different places for its removal. The average of the Calcutta salt office sales was about 3 rupees 12 annas per maund, and of the latter description 2 rupees 6 annas per maund. The manufacturers are paid 35 rupees per 100 maunds for pungah or boiled salt, and for kurkutch 12 rupees 8 annas, and for all boiled salt delivered by the Molunghees beyond their stipulated engagement, they are paid for the surplus at the rate of 75 rupees for 100 maunds, which was suggested by Mr. B. and sanctioned by government. The profits derived by government in Mr. J. King's time, never exceeded 600,000 rupees per annum, whereas, by the exertions of the present salt agent, the profits nearly exceed treble that sum.

Salt Petre.—There is a very small quantity of this article manufactured in this district. The chief places are Jaujpoor, Kaindrapparah, Benahar, Hurrilunpoor, and Deygong.

Liquor.—A liquor is extracted from rice, which is called dhunnyah, and principally used by the low castes.

Brass, bellmetal, and copper wares.—At Kuttoo, Poora, Jankadeypoor, Cuttack, Guttumordah, and Balasore, a vast quantity of brass, bellmetal, and copper wares are manufactured, which supply the whole of the Province.

Black stone plates.—At Jaujpoor, a great number of black stone plates are cut, and exported to Bengal annually, being in great demand by the Hindoos of that Province.

Sugar, &c.—A very inferior kind of sugar is manufactured, but the goor and chetah is very good, and all made from the juice of the sugar cane.

Cocoa nut, &c. Oils.—Cocoa nut teesee, (for linseed oil,) khassa, gabjarrah, and kurrinj, are made, and the surplus exported.

Kapas, Sunn, &c.—The kapas, sunn, jhoout, kourriah, and katah, are constructed into cordage.

Barosan, Soutrah, &c.—Berosan, poal,

kentee, joor, nulleah and the leaves of the khejoor, are used in making of mats.

Banah, Poal, &c.—Banah, poal, and peecha, are used in thatching. Bhoorees worn as ornaments by the women, beads for necklaces, and the refuse is the alah, manufactured from this article.

COMMERCE.—The principal articles of home consumption are as follows, and most of them are imported from Bengal:

Piece goods, cotton thread, chussem, shawls, country blankets, tobacco, beetlenuts, goor, sugar, sugar candy, oil seeds, oil, cocoanut oil, iron, brass, dammer, coir cordage, cuth, awooch, saul wood, country paper, jeerah, copher, minium, dried ginger, putties, canvas, and abeer.

The annual amount of the imports in the year 1818-19, was sicca rupees 181,000, and exports 117,000. The articles imported are those above specified, and the exports are piece goods, cotton, beeswax, iron, cuth, brass, &c. oil and oil seeds, cocoanut oil, tobacco, koorbelly, blackstone plates, couries, cocoanuts, saul timbers, and lac.

The marts between which the interchange proceeds, are Balasore, Bhudruk, Jaujpoor, Cuttack, Kaindrapparah, Kulloo, and Juggernaut or Pooree. The rivers are not navigable in the dry season, but timbers are floated down the Mahanuddy in the rains, by being lashed on both sides of large flat-bottomed boats, from two to three hundred maunds burthen. The construction of them resembles the clinker built boats, with Dutch ends, (stem and stern.) These are managed by three men, and generally belong to the merchants. The freight of these boats, upon an average, is 11 rupees per 100 maunds. Hackeries and bullocks are employed in conveying articles of import and export by the old road, via Bustah. The new road commences at a place, called Jhainjharree, distant from Doro about three koss, and is in a good state of repair; the stone bridges promise to withstand the inclemency of the weather, during the periodical rains. It is said, they have been constructed through the munificence of Rajah Lookmoy, but as the donation was found inadequate to complete the work, government has supplied the deficiency. The Rajah's motive for so laudable an undertaking was to facilitate the progress of the pilgrims from Calcutta to Juggernaut; they are kept in perfect repair by government, and passable in the wet season.—There are no navigable canals of communication between the principal marts in the dry season. The ferries at some of the rivers are pretty well calculated for the purpose, but might be improved upon, did

government think proper to look into the state of them.

The principal market towns are Balasore, Bhudruk, Jaurpoor, Cuttack, Kaindraparrah, Kuttoo, and Juggernaut. — There were public factories at Balasore in the Marhatta time; they being now deserted, have fallen into decay.

The current coins in the Province are the sicca rupee and copper pice; the exchange for couries (a small shell,) is fluctuating, owing to the number of pilgrims resorting to the temple of Juggernaut at stated periods, when the value of the sicca rupee is known to fall $4\frac{1}{2}$ kahoons,* and at other times to rise to $5\frac{1}{2}$ and 6. Interest has become no small sort of speculation among monied men of the Province. It is a notorious fact, that when a public sale of lands is advertised by the Collector, on account of arrears of revenue due to government, money cannot be raised for less than 10 per cent. per mensem, and at other times rarely less than 7; and to make the demand legal, 9 per cent. is added to the principal, and 1 per cent. specified in the bond for interest. The weights and measures from Bustah to Balasore are 82 sicca weight, and from Soro to Juggernaut 105 sicca weight to the seer.

POPULATION.—By an actual enumeration made in 1814, they were said to amount to 737,000 souls, of which 715,000 are Hindoos, and 21,900 Mousulmans, but this does not include the Tributary States; merely the Majulbunde. In a note of the author of the M.S., dated Dec. 19th, 1822, referring to this census, he says,—“Add three-fourths to that number, and you will then have the probable population of the district.” Granting the correctness of this statement, the aggregate is 982,666† souls, with the exception before specified.

The causes affecting the population are almost the same as in other provinces to the northward: for instance, the prevalence of cholera, in the two last years, has been truly affecting, and has committed dreadful ravages among all classes, excepting, in two or three instances, Europeans; otherwise, *the climate of Cuttack has always been considered particularly salubrious*, and to European constitutions a few months' residence of the sick at Pooree, (Juggernaut,) 20 coss southward, and close to the sea-side, is very beneficial to restore them to a state of convalescence. The Ooreahs in general are averse to vaccine inoculation, so that many fall victims to the most loathsome of diseases, the

small pox. The extent of inoculation has never exceeded 1800 annually.

General Character, Customs, &c.—It cannot be said, that the Ooreahs indulge in habits of intemperance and debauchery. They hold in abhorrence emigration, being particularly attached to their native homes, be their condition ever so poor.

With regard to the temporal condition of the people of Orissa, it must be comprehended under one general head. People of condition, and natives of the district, who hold situations under government, are few in number, but there are many respectable men who get a comfortable livelihood, by employing themselves in superintending the cultivation of grain, by entertaining servants who till the ground, and store the crop; others, hold farms, and others are engaged in various speculations.— Their clothing is a turban, anggah, chuddeer, and dhootie, and they are in general decently clean; the women less so. Their daily employment is in domestic matters, such as cooking, making thread, &c.— Their ornaments are a pair of gold earrings, a pair of barooz, of gold or silver, for the arms, a pair of kharoos, chorees or poychees, (bracelets,) of the same metal, and a pair of bankmul or golmul, worn at the ankles, of silver and gold; nuth or ring, strung with two pearls, and a cornelear bead between them, suspended at the left nostril. Their garment is generally a sarree, with coloured borders, and on particular occasions, of coloured silk. The furniture of the house consists of a planked bedstead, a dirty rug and pillows, two or three low stools, a few mats, a couple of small wooden stands, for oil lights; two or three brass pots, and the same number of brass or bellmetal thalabs or brass plates. The females are particularly fond of turmeric, rubbed fine, with oil, (sorsoo,) with which they besmear their bodies at night. A boy is the only servant entertained, whose duty is to bring water, sweep the house, scrub the pots and plates, and other menial offices. He is paid one rupee per month, and his diet and clothing found. There are few brick built houses in the Province. In the town of Cuttack, there are fifty-nine lower-reoned houses, and three of two, which are the property of merchants. In general, huts are erected of mud walls; hurdles and hovels thatched.

Most of the Ooreahs (Hindoos), in fact, *use meat when they can get it*, even that which is killed by a kaseye, (butcher,) but those of the higher order or half of them, do not use flesh, but those who do are called Shakto, and sacrifice only on great occasions. However, most of them eat flesh, wherever procurable: yet there are a few who wholly reject it, and these are called

* Kahoon, 16 pieces of couries, or 4 annas, a quarter of a rupee.

† There is obviously a mistake in these statements. Another M.S. states the population at 1,100,000.

Customs. The daily food of those of consideration generally is, rice, ghee, milk, sugar, sweetmeats, spices, oil, salt, pulse, cultivated and uncultivated vegetables, potatoes, yams, &c. The poorer sort have rice, oil, salt, pulse, and greens, and their expenses monthly for the article of food may be said to amount to a rupee per head.

There are two particular tribes, who differ widely: the first is the Soar, who inhabit the foot of the mountains, and live on boiled rice, with conjee, (the water in which it is boiled,) in it, and salt, and their occupation is felling timber and bamboos, and disposing of the same. They make holes in the ground, and spread leaves in them, which also answer the purpose of plates. The second is the Puttah-Soar, who cover their nakedness with saul leaves, and inhabit the mountains, but do not cultivate grain, but subsist on wild herbs, roots, berries, and such like, and hold no communication with the villagers.

The low castes are abandoned drunkards, and appear publicly in that state. Many Mousulmans use palm wine, opium, gunjah, siddhee, or bang. Tobacco and beede is in common use with all: snuff is seldom used.

Oil and fuel being cheap, are procurable by all classes, from the southward of Dhaumrah and to the northward of Paunchmolung. The fuel is brought from the woods at a very little expense, and vegetable oil is procured with little trouble all over the country. Cowdung, mixed with bhoree, called ghussee, is used as fuel in boiling the paddee (rice in its first state,) previous to its being beat out of the husk, and sometimes, where fuel is scarce, in cooking. Luxury in attendance and personal equipage is known only to a few of the principal Rajahs and Zemindars, who can at present ill afford the keeping of an elephant, a horse or two, and a set of bearers.

EDUCATION is not conferred gratuitously by the opulent, nor are children instructed at home by their parents, but at a proper age placed with some Abdhanna, (Ooreah schoolmaster,) who is paid for the tuition of each child from 10 to 25 rupees per annum,* besides which, his diet and clothing are allowed. Saul leaves are used in writing Ooreah upon, by means of an iron pen, and Bengal paper and ink for Persian, which are provided by the parents. The books read at the Abdhanna

are the Bhasabharat, Rumniceen, and Bhasah Bhaugbut.

The Persian masters are called Akkhoons, who instruct the children in Persian, (Arabic being a dead language here.) Few of the students ever attain to be proficient. The females are totally excluded from the privilege of reading and writing.

The exceptions to this sweeping and affecting clause appear very rare. But few girls have yet been obtained in our schools. A school for girls, I suppose, does not exist in the Province.

As to the Fine Arts, they seem to have been much neglected, for they are now little known, as appears from the very bad specimens daily exhibited in the streets. The natives of Orissa, in general, are middle sized, and pretty well made, though not very strong. They are grave, sedate, and passive; of mean courage, naturally dishonest and litigious, jealous and suspicious; ever ready to take advantage, and hardly capable of much benevolence, or even humanity to their own tribe. They have been inured to every sort of privation by their late rapacious saulbahs, or rulers, that governed them, and they are the most thrifty tribe known to exist. Few are addicted to gaming and drunkenness, and in matters of religion they are tenacious, superstitious, and morose.

Religion and principal Establishment.—With regard to religion, the same superstitious absurdities which characterize the Hindoos of Bengal, are strictly adhered to in this Province; and as to the Mahomedan sects, they observe the same rules of cast as those in Bengal. As a specimen of the superstition of the people among the poorer sort, the oil light is only lighted after sun-set. (a superstitious ceremony in practice with all sects,) and then extinguished and lighted again at supper.

The pilgrims resort to the temple at Juggernaut and Bhubnessore from all parts of the country. The only religious establishment worth noticing, is that at Pooree.*

There is no place for Christian worship in the Province: there was a Roman Catholic Church at Balesore, but it is now in ruins.

Government. — Military.—The force consists of two battalions of Native Infantry, the Cooack Legion Corps of Cavalry and Infantry, and Detachment of Artillery, (Golar-darose.) The head-quarters at Cuttack;—subordinate station,

* The children in our native schools (from the number of them,) are taught at about three rupees per annum.

* The names of the three idols in the principal temple are Juggernaut, Bhditoran, and Soobahia; there are, besides the large temple, 100 smaller ones, in which there are about 120 idols.

Poorce, and principal posts, Khoordah and Balasore. The troops at the former of these posts are quartered at Balghur, Sanghee, and Bounpoor. The annual amount of charges under the present system may be computed at about 6 or 6½ lacks of rupees. The present force at Cuttack is the principal part of the 7th Regiment of Native Infantry, and the Cuttack Legion.

Revenue.—The annual territorial revenue may be computed at about 14½ lacks, including nearly one and a half of tribute, payable by the Hill Rajahs, (Khandayts,) and tributary Zemindars. Sale of stamps, 15000 rupees; sayer or akbarry, including opium, 25,000; tax upon pilgrims, 100,000 and upwards, at seasons depending solely upon the annual concourse of pilgrims. The rates of assessment, generally speaking, may be computed at from 1 to 2 rupees the bijah.* The rate of tax levied on liquor manufactured by Abkars within the Sudder distillery is at 8 rupees per gallon. The revenue establishment is computed at about 5000 rupees per month, and annual charges, both permanent and incidental, at a lack. The tax establishment at 650 rupees per month, and annual charges about 15,000. *The charge of Juggernaut's temple annually 56,500.* The customs levied on merchandize at Balasore in 1818-19, amounted to 22,000 rupees, and the charges of collection, including establishments, about 5000 rupees.

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*To the Friends of the General
Baptist Foreign Mission.*

Christian Friends,

I AM persuaded you must have noticed, with considerable interest, the praiseworthy efforts of an esteemed Sister, to introduce to the notice of our female friends *particularly*, the propriety and the practicability of doing something effectual towards the extension of the Redeemer's kingdom; and I confess that I feel some degree of surprise, that my senior Brethren in the connexion have not shewn, by their attention to the subject, that they concur in the sentiments of our worthy Brother "Coclebs," that at least

* About three bijahs to an English acre.

she should be treated with respect. Permit me, however, my esteemed Sisters, to suggest an idea, which has long impressed my mind, connected with this benevolent object. From the statements given at our Missionary Meetings, connected with information afforded by other means, we cannot but have felt deeply affected with the wretched and degraded condition of heathen females particularly. Now would it not be advisable for our female friends to endeavour to adopt Mary's plan, *making their specific object the instruction of their perishing sisters in India.* Thus, in fact, they would form a society for the establishment and support of female schools. To enforce the necessity of such exertions, allow me to bring forward a few extracts from the Farewell Letters of that dear man of God, Br. Ward, which will be more likely to excite your attention to the subject, than anything I can advance.—He writes:—"To the Hindoo female all education is denied, by the positive injunctions of the shastree, and by the general voice of the population. *There is not a single school for girls*, therefore, all over the country. With knitting, sewing, embroidery, painting, music, and drawing, they have no more to do than with letters; the washing is done by men of a particular tribe. The Hindoo girl, therefore, spends the first ten years of her life in sheer idleness, immured in the house of her father. Before she has attained to this age, however, she is sought after by the Ghutuks (men employed by parents to seek wives for their sons.) She is betrothed without her consent, a legal agreement, which binds her for life, being made by the parents on both sides, while she is yet a child. In some cases, as many as

fifty females, the daughters of so many Hindoos, are given in marriage to one Bramhun, in order to make these families something more respectable, and that the parents may be able to say, "We are allied by marriage to the Koojeens, the highest rank of Bralimuns. In what kind of estimation must females be held, in a country, where, in numerous instances, twenty, thirty, and even fifty of them, are sacrificed to promote the honour of the family? These females are doomed to a kind of widowhood, and to a life of infamy, for they never live with their husbands; and there have been cases, in which several have been burnt in the same pile with the body of this nominal husband—no doubt, for the honour of the family. Supposing, however, that the Hindoo female is happily married, she remains a prisoner and a slave in the house of her husband. She knows nothing of the advantages of a liberal intercourse with mankind. She is not permitted to speak to a person of the other sex, if she belongs to a respectable family, except to old men, very nearly allied in blood: she retires at the appearance of a male guest. She never eats with her husband, but partakes of what he leaves. She receives no benefit from books, or from society; and though the Hindoos do not affirm with some Mahometans that females have no souls, they treat them as though this was their belief. What companions for their husbands!—What *mothers* these! Yet it is not females alone who are the sufferers. While such is the mental condition of the sex, of how much happiness must husbands, *children*, and society at large, be deprived! What must be the state of that country, where female mind and the female presence are things unknown? This va-

cuity of thought, these habits of indolence, and this total want of information, of principles, and of society, leave the Hindoo female an easy prey to seduction, and the devoted slave of superstition.—In short, the power of superstition over the female sex in India has no parallel in any other country.—But the awful state of female society in this miserable country appears in nothing so much as in dooming the female, the widow, to be burnt alive with the putrid carcase of her husband. The Hindoo legislators have sanctioned this immolation, shewing herein a studied determination to insult and degrade woman. She is, therefore, in the first instance, deluded into this act, by the writings of these Bramhuns, in which also she is promised, that if she will offer herself, *for the benefit of her husband*, on the funeral pile, she shall, by the extraordinary merit of this action, rescue her husband from misery, and take him and fourteen generations of his and her family with her to heaven, where she shall enjoy with them celestial happiness, until fourteen kings of the gods shall have succeeded to the throne of heaven: (that is, millions of years.) Thus ensnared, she embraces the dreadful death. I have seen three widows at different times burnt alive; and had *repeated opportunities* of being present at similar immolations, but my courage failed me." After this, Mr. Ward gives a statement of the various ways made use of to destroy the poor deluded victims, enough to make us "blush and hang our heads for shame," at our past indifference, and then concludes with saying,—“Why, my dear friend, the life of the vilest brute that walks upon the earth, is never taken away by a process so slow, so deliberate, so diabolical as this. And this is the

state of your female sex in India. Ah! my dear Miss H. shall I not hear, after my return to India, that the females of Britain and America have united to make the cause of their sex in India a common cause---the cause of woman---but especially of every Christian widow---of every Christian mother---of every Christian female. Will you not, females of Britain and America, imitate the example of a Colonel Walker, a Mrs. Julius, (and I may add a Miss Cooke,) and deliver these females, doomed to a horrible death, by usages which should have been long devoted to endless execration? Will you not become the guardians of these ten thousand orphans, surrounding these funeral piles, and endeavouring to put out these fires by their tears? By an *official statement* which I brought with me from India, it appears, that every year more than seven hundred women (more probably fourteen hundred,) are burned or buried alive in the presidency of Bengal alone. How many in the other parts of India! Your sex will not say, that in the roasting alive of four widows every day, there is not blood enough shed to call forth their exertions. Seventy-five millions of females in Hindoostan, frowned upon in their birth, denied all education, and exposed to a thousand miseries unknown in Christian countries, have surely a claim tender enough, powerful enough, to awaken all the female sensibility of Britain and America. Let the females of the united kingdom speak, and they must be heard. Let the females of both countries give the means of affording education to their sex in India, and these infants must be saved; these fires must be put out---these graves must be closed for ever. By such an interposi-

tion, so worthy of the sex in these countries, the females in India will be blessed with all that profusion of privileges which women in Christian countries enjoy; and being thus blessed, will become the light, the shade, and the ornament of India." Happy, happy day for India, when these scenes shall be realized---when mothers, whose bosoms glow with ardent love to Jesus, shall impress upon the minds of their rising offspring those early lessons of the everlasting gospel, from which all our hopes of present or eternal happiness are derived.—For you, my dear Sisters, the honour of promoting this glorious object, appears to be reserved. Oh! then, seize the present opportunity, and let not the seeming difficulties which present themselves, prevent your cordial co-operation in such a glorious work.—Endeavour to realize the condition of your degraded fellow-immortals. Let the awful truths respecting them be contemplated as taking place in your own families; think you behold your own mother or sister ascend the horrid pile, or sacrificing her helpless infant to the devouring alligator; then follow them to their families, and survey the huge mass of misery attendant upon their degraded state of slavery and ignorance. And seeing this, say, if you can, that to emancipate them from this state of slavery and of death, is an object unworthy of every sacrifice that a Christian female can make.—Oh, no! I am sure you will not say this, but rather, methinks, I behold the precious tear of sympathy steal from your glistening eye, and adding another charm to female piety and loveliness, while the pious resolve accompanies the conviction. Now, I would ask, why may not a Society be formed among the females of the General

Baptist Connexion, for the express purpose of the instruction and improvement of females in India, so that while some of our churches and sabbath schools are (I wish more of them were.) engaged in supporting schools for the instruction of males, you would be laudably engaged in furnishing instruction to your still more necessitous sable sisters. I think if our friend "Mary" would direct her attention to this object entirely, she would meet with abundant encouragement. I have had considerable opportunity of visiting various parts of the Connexion, and of ascertaining the opinion of our female friends respecting her plan; and I can assure her, the feeling is almost universally in her favour. Many of our zealous sisters have expressed themselves quite ready to assist, whenever her plan is brought into execution. A zealous and experienced friend to Missions has expressed his opinion, that our female friends might do something effectual in promoting the object before us.

One word to my Brethren,— "the Bachelors," and I will conclude. As I am persuaded you would rejoice with me, in seeing the females of our Connexion thus distinguishing themselves by their benevolent zeal in this good work, so I feel equally confident you will not be backward in imitating the example of our generous Brother "Cœlebs," in contributing your mite, in order to raise a fund for the commencement of their operations, and thereby prevent that odious stigma the ladies might otherwise cast upon us, viz. that we were quite willing, but the Bachelors refused to help us.

A FRIEND TO MISSIONS.

April 16, 1824.

*Extracts from Mr. Ward's Letters
on the State of the Hindoos.*

After Mr. Ward left England for the last time, a volume of letters was published, written by him, with the design of affording information respecting the progress of Christianity in India, the state of the Hindoos, &c. From different letters in this volume the following extracts are made:

"On landing in Bengal, in the year 1793, our brethren found themselves surrounded with a population of heathens (not including the Mahometans) amounting to at least one hundred millions of souls.

On the subject of the divine nature, with the verbal admission of the doctrine of the divine unity, they heard these idolaters speak of 300,000,000 of gods. Amidst innumerable idol temples, they found none erected for the worship of the one living and true God. Services without end they saw performed in honour of the elements and deified heroes, but heard not one voice tuned to the praise, or employed in the service of the one God. Unacquainted with the moral perfections of Jehovah, they saw this immense population prostrate before dead matter, before the monkey, the serpent, before idols the very personification of sin; and they found this animal, this reptile, and the lecher Krishnū and his concubine Radha, among the favourite deities of the Hindoos. All these millions in prostrate homage before the instrument of the fall, here called Unūntū, the everlasting,—before sin, deified in the persons of an infamous lecher and his concubine. Lower than this, human reason cannot fall, the human being

cannot be precipitated. In this worship, do we not perceive put forth the utmost malice of the powers of darkness? And can we not imagine that when the news of this consumation of the triumph over man was carried to the Stygian council—

"The hollow abyss
Heard far and wide, and all the host of hell
With deafning shout return'd the loud
acclaim!"

To one hundred millions of men in such a state of deplorable ignorance and alienation from God, was it not of the last consequence that the glorious nature of the true God, whom to know is life eternal, should be made known?

On further inquiry, they found that this immense population had no knowledge whatever of the divine government; that they supposed the world to be placed under the management of beings, ignorant, capricious, and wicked; that the three principal deities, the creator, the Preserver, and the destroyer, having no love of righteousness, nor any settled rule of government, were often quarreling with each other, and subverting one another's arrangements; and that, amongst 330, 200,000 of governors, the governed knew not whom to obey, nor in whom to confide. Now to a christian mind, having before it the vicissitudes, afflictions, and difficulties of the present state, nothing can appear more deplorable than this ignorance of the divine government, nothing more desirable than some correct knowledge of that wisdom, goodness, and power, which is exercised in the government of the world.

They found that this people were equally ignorant of the law of God; that the injunctions of their shastrü were often contradictory, not unfrequently com-

manding services puerile and vicious, and were rather a transcript of the blind and corrupted heart of man, than of the divine nature; and that these people had no idea of sin as connected with a disposition different from the mind of God, and as a moral evil.—If the knowledge of his spiritual state be of more importance to man than all other acquirements, and if "by the law is the knowledge of sin," then surely it was of the utmost consequence to all these millions, that to them should be made known the holy principles of that government, under which all mankind are placed.

Our brethren found that through their ignorance of the divine law, of the corruption of the heart, and of the deep turpitude of sin, these people imagined that the waters of the Ganges had virtue enough in them to purify the mind from its earthly stains; and hence they saw the whole population residing in its neighbourhood, morning and evening crowding to the river; they saw this holy water carried for religious uses to the most distant parts, and the dying hurried in their last moments to receive their last purification in the sacred stream. Under the delusion, that sin is to be removed by the merit of works, they observed others undertaking long and dangerous pilgrimages, in which thousands perished; while others were seen inflicting on their bodies the most dreadful tortures, and others were sitting, through the day and through the year, repeating the names of their guardian deities.—Who can contemplate mistakes like these, terminating in everlasting disappointment, without perceiving the wisdom and the benevolence of the command, "preach the gospel to every creature," and

point all to "the Lamb of God, that taketh away the sin of the world?"

Respecting the real nature of the present state, the Missionaries perceived that the Hindoos laboured under the most fatal misapprehensions; that they believed the good or evil actions of this birth were not produced as the volitions of their own wills, but arose from, and were the unavoidable results of, the actions of the past birth; that their present actions would inevitably give rise to the whole complexion of their characters and conduct in the following birth; and thus they were doomed to interminable transmigrations, to float as some light substance upon the bosom of an irresistible torrent.—To a people like these poor Hindoos, "without hope," how necessary the messages of mercy, the invitations, and promised succours of the gospel!

Amongst these idolaters no bibles were found; no sabbaths, no congregating for religious instruction in any form; no house for God; no God but a log of wood or a monkey; no Saviour but the Ganges; no worship but that paid to abominable idols, and that connected with dances, songs, and unutterable impurities; so that what should have been divine worship, purifying, elevating, and carrying the heart to heaven, was a corrupt but rapid torrent, poisoning the soul and carrying it down to perdition; no morality, for how should a people be moral, whose gods are monsters of vice; whose priests are their ringleaders in crime; whose scriptures encourage pride, impurity, falsehood, revenge, and murder; whose worship is connected with indescribable abominations, and whose heaven is a brother!

As might be expected, they found that men died here without indulging the smallest vestige of hope, except what can arise from transmigration, the hope, instead of plunging in some place of misery, of passing into the body of some reptile.—To carry such a people the divine word, to call them together for sacred instruction, to introduce amongst them a pure and heavenly worship, and to lead them to the observance of a sabbath on earth, as the preparative and prelude to a state of endless perfection, was surely a work worthy for a Saviour to command, and a christian people to attempt.

But, finally, our brethren found, that the ideas of these heathens respecting a future state were equally erroneous and pernicious with those already stated. By a future state, they perceived that a Hindoo commonly understands nothing more than transmigration; and that he dies in the expectation of immediately rising to birth again in some other body—in that of a dog, or a cat, or a worm feeding on odure; that if he has committed some dreadful crime, he expects to fall for a time into some one of the dreadful states described in the shastrū. They discovered, that no Hindoo except he has given all his wealth to the priests, or has performed some other act of splendid merit; or except he drown himself in a sacred river, or perish on the funeral pile, has the least hopes of happiness after death. Those who are supposed to attain happiness, are said to ascend to the regions of the gods, where, for a limited period, they enjoy an unbounded indulgence in sensual gratification. This is the only heaven of conscious bliss held out to a Hindoo, and held out to him on conditions which the great bulk of the people find

to be impracticable. The state beyond this, reserved exclusively for jogees, is absorption, or a complete loss of separate existence in union to the soul of the world. How important to pour into the lap of all these millions, living without God, and without Christ, and without hope, the unsearchable riches of Christ; to carry to them the news of life and immortality, that they may possess that hope which is as an anchor to the soul, both sure and steadfast, and which is the source of a purification terminating in everlasting perfection.

I wish now to add some account of the cruelties to which the superstitions of the East subject its inhabitants.

I am not aware how long the tribe of rajpoots have been in the practice of putting to death their female offspring. It must have arisen at the time the Hindoo monarchs of this tribe reigned in Western India. A few children were saved by the benevolent efforts of Colonel Walker when in India; but since his return, the very families among whom the horrible practice had ceased, have again returned to the work of murder; not one survives. I have this from the highest authority. And I have just learnt, that in and around Benares, infanticide is practised to a horrible extent.

Instigated by the demon of superstition, many mothers, in fulfilment of a vow entered into for the purpose of procuring the blessing of children, drown their first-born in the Brümhü-pootrū, and other rivers in India. When the child is two or three years old, the mother takes it to the river, encourages it to enter, as though about to bathe it, but suffers it to pass into the midst of the current, when she abandons it, and stands an inactive spectator, beholding the

struggles and hearing the screams of her perishing infant! At Saugur island, formerly, mothers were seen casting their living offspring amongst a number of alligators, and standing to gaze at these monsters quarrelling for their prey, beholding the writhing infant in the jaws of the successful animal, and standing motionless while it was breaking the bones and sucking the blood of the poor innocent! What must be that superstition, which can thus transform a being, whose distinguishing quality is tenderness, into a monster more unnatural than the tiger prowling through the forest for its prey!

At the annual festival in honour of Mūha-Dév (the great god,) many persons are suspended in the air, by large hooks thrust through the integuments of the back, and swung round for a quarter of an hour, in honour of this deity. I have seen these poor wretches go through this, and the following ceremony, more than once. Others have their sides pierced, and cords are introduced between the skin and the ribs, and drawn backwards and forwards, while these victims of superstition dance through the streets. I have seen others cast themselves from a stage ten feet from the ground upon open knives inserted in packs of cotton.— Sometimes one of these knives enters the body, and the poor wretch is carried off to expire. At the same festival, numbers have a hole cut through the middle of the tongue, in which they insert a stick, a ram-rod, or any thin substance, and thus dance through the streets, in honour of the same deity. At the close of the festival, these devotees dance on burning coals, their feet being uncovered.

Thousands of Hindoos enter

upon pilgrimages to famous temples, to consecrated pools, to sacred rivers, to forests rendered sacred as the retreats of ancient sages, to places remarkable for some natural phenomena, &c. &c. These pilgrimages are attended with the greatest fatigue and privations; frequently with starvation, disease, and premature death. Hundreds are supposed to perish on these journeys; and some of these places, the resort of pilgrims, become frightful cemeteries; to one of which, Jügünat'h, in Orissa, Dr. Buchanan has very properly given the name of Golgotha.—I once saw a man making successive prostrations to Jügünat'h, and thus measuring the distance between some place in the north, down to the temple of Jügünat'h, which stands nearly at the southern extremity of India.

The Hindoo writings encourage persons afflicted with incurable distempers, to put a period to their existence by casting themselves under the wheels of the car of Jügünat'h, or into some sacred river, or into some fire prepared for the purpose; promising self-murderers that they shall rise to birth again in a healthful body, whereas, by dying a natural death, they would be liable to have the disease perpetuated in the next and succeeding births. Multitudes of lepers, and other children of sorrow, perish annually in these prescribed modes. Mr. W. Carey, of Cutwa, the second son of Dr. Carey, states, that he was one morning informed that some people had dug a deep hole in the earth, not far from his own house, and had begun to kindle a fire at the bottom. He immediately proceeded to the spot, and saw a poor leper, who had been deprived of the use of his limbs by the disease, roll

himself over and over till at last he fell into the pit amidst the flames. Smarting with agony, his screams became most dreadful.—He called upon his family, who surrounded the pit, and intreated them to deliver him from the flames. But he called in vain. His own sister, seeing him lift his hands to the side, and make a dreadful effort to escape, pushed him back again; where, these relations still coolly gazing upon the sufferer, he perished, enduring indescribable agonies. "Oh! Lord, remember the covenant, for the dark places of the earth are full of the habitations of cruelty;" that covenant, in which the heathen are given to thy Son for his inheritance.

Every Hindoo, in the hour of death, is hurried to the side of the Ganges, or some other sacred river, if near enough to one of these rivers, where he is laid, in the agonies of death, exposed to the burning sun by day, and to the dews and cold of the night. The water of the river is poured plentifully down him, if he can swallow it; and his breast, forehead, and arms, are besmeared with the mud of the river (for the very mud of the Ganges is supposed to have purifying properties.) Just before the soul quits the body, he is laid on the earth, and then immersed up to the middle in the stream, while his relations stand around him, tormenting him in these his last moments with superstitious rites and increasing a hundred fold the pains of dying. Very often, where recovery might be reasonably hoped for, these barbarous rites bring on premature death. It is pretty certain, that many private murders, in using these rites, are perpetrated.—How different the hopes—how strikingly different the exit of a dying christ-

tian! What a blessed contrast to all this, the deaths of Pitumbūr, of Fütik, and of Rūghoo!

Human sacrifices are enjoined in the védū, and certainly made a part of the Hindoo superstition in very early times. The védū describes the rites to be observed at the sacrifice of a man. The Kalika Pooran declares the degree of merit attached to such a sacrifice, compared with the offering of a goat, a buffaloe, &c. The Ramayūn, an epic poem, gives the names of one or two human victims, who had been thus offered. The Hindoos speak of an instrument used in times not very remote, by which, with a jerk of his foot, a man, lying prostrate before an image, might cut off his own head. An English officer assured a friend of mine, that he saw a Hindoo sacrifice himself on a boat in the Ganges: laying his head over the side of the boat, with a scymitar he aimed a dreadful blow at his own neck, and, though he failed to sever the head from the body, he fell senseless into the river and perished! Human sacrifices not very different from these are still very common, especially at Allahabad.

I may add to that account, that while the late Dr. Robinson, of Calcutta, resided at the same place, twelve men were immolated at once in a manner similar to the sixteen females before mentioned. The only difference in these immolations was, that the earthen pans, instead of being slung across the shoulders, were fastened to a stick tied to the waist. As long as these pans remained empty, they kept the men afloat, but each man with a cup continued filling the pans from the river, and as soon as filled, they dragged the victim to the bottom.

But the most horrible of all the immolations among the Hindoos, is the burning alive of widows. Between eight and nine hundred, in the Presidency of Bengal alone, every year!!! This is the official statement, signed by the English magistrates. How many in the Presidencies of Madras and Bombay? And then how many more where the British power does not extend? Why, my dear Brother, where shall we find any thing like this in all the annals of time? Let us suppose that in each of the other Presidencies four hundred each year are immolated; and five hundred in all the other parts of India; and then we have the awful spectacle of two thousand widows burnt or buried alive every year in India! Search every human record, and bring forward every thing that has ever been practised by the scalping Indian, the cannibals in the South Seas, &c. and all is civilization and the most refined benevolence compared with this. Let all these two thousand widows be led along the streets of Calcutta, and sacrificed on the esplanade there, in one funeral pile! Not one drop more of blood would be shed, nor one more agony inflicted. But at hearing the news of such an immolation as this, all Britain, all America, would rise in consternation and horror, and protest in a voice loud enough to be heard at either pole against the repetition of so horrible a transaction. Oh! that I could collect all the shrieks of these affrighted victims, all the innocent blood thus drunk up by the devouring element, and all the wailings of these ten thousand orphans, losing father and mother on the same day, and present them at our missionary anniversaries, and carry them through every town of the United Kingdom. I should surely then

be able to awaken every heart to the claims of British India."

GENERAL BAPTIST MISSIONARY SOCIETY.

MISSIONARY ANNIVERSARIES.

BASFORD.—A meeting to promote the sacred missionary cause has recently been held in this populous village. On the Lord's-day, Mr. Sutton preached twice, and on the Monday evening, Messrs. Pickering, Taylor, Pike, Sutton, &c. addressed a numerous audience in behalf of the heathen.—Collections about £7.

SUTTON ASHFIELD.—On Monday, March 6, the anniversary meeting of this Association was held. Mr. Jones preached in the afternoon, and with Messrs. Roome (Independent,) R. Smith, Pike, Borrow, &c. addressed a numerous audience in the evening.—The meeting was gratifying, but several circumstances contributed to injure the collection, which did not much exceed £4.

KIRKBY WOODHOUSE.—On the following Wednesday, this Association held its anniversary services. Mr. Pike delivered a discourse at Kirkby Woodhouse in the afternoon. The missionary meeting took place at Kirkby in the evening. Mr. Hardstaff presided. Messrs. Jones, Borrow, and Pike, addressed the audience, which was numerous. The day was very unfavourable, yet the collection amounted to nearly £5.

WOLVEY.—On Monday, March 13, Messrs. Jones, Pike, &c. attended the anniversary meet-

ing of this Association. In the afternoon, a discourse was delivered by the latter minister. The evening meeting was numerously attended.—Mr. Hall presided.—Messrs. Jones (Particular Baptist,) Jones, Pike, Sutton, and Knight, spoke on the occasion.—The opportunity was a pleasing one. Collections upwards of £8.

LONGFORD.—On the following day, the anniversary services connected with this active Association took place. An extract from the report, read at the meeting, may display the laudable zeal of the friends of the mission, in a church not composed of the rich and great, but principally of those whose daily labour obtains their daily support.

"Your Committee proceed to make their annual report. It afforded them much pleasure to find, on examining the Treasurer's accounts, that the income of the past exceeded that of any preceding year. And they conceive it will be gratifying to you to learn, that the receipts of each year have increased upon the last ever since the establishment of this Association.

Your Committee desire gratefully to acknowledge the persevering exertions of their collectors, in conjunction with the continued liberality of the subscribers; and they believe they cannot express their views of your Christian benevolence better, than in the language of the Apostle to the Corinthians: "I know the forwardness of your mind;"—"and God is able to make all grace to abound towards you; that ye, always having all-sufficiency in all things, may abound to every good work:" "being enriched in every thing to all bountifulness,

which causeth, thro' us, thanksgiving to God."

Your Committee fully acquiesce in the views of our worthy missionary Br. Peggs, relative to supporting schools in India, by the contributions of our sabbath-schools. And we hope, through the divine blessing on our exertions, to be enabled to support a school in India. We began to devote the subscriptions of our sabbath-school to this object at the commencement of the present year, (1824,) and have raised..... £2 2 8½

Through the superintendance of your Committee there has been received this year, by weekly subscriptions ... 29 14 9½

By sabbath-school children	3	0	0
Donations	2	2	0
Anniversary Collection..	10	3	9½

Total—£47 3 9½

Which makes the sum raised since we began our subscription in 1819 amount to £166 4 0

Signed on behalf of the Committee,
WM. WARNER, SEC.

In the morning, Mr. Jones preached a highly appropriate discourse.—Mr. Pike preached in the afternoon, and the missionary meeting took place at night.—Mr. Jervis presided, Mr. Franklin prayed, and the same brethren who at Wolvey on the preceding evening pleaded the cause of the heathen, addressed the auditory. The services were well attended. The meeting in the evening was crowded, and truly interesting. Local circumstances were unfavourable to the collection, yet it rather exceeded any one on former occasions, amounting to upwards of £11. Previously to the meeting, the same friend who last year put

into the Secretary's hands *twenty-six shillings, saved for the Society by denying herself the use of tea, contributed one pound seven shillings saved during the preceding year in the same way.* She is besides a regular subscriber to the Society.

FLECKNEY.—On Wednesday, the 15th, Messrs. Pike and Sutton visited this village. A sermon was preached in the afternoon, and a meeting to form a Missionary Association was held in the evening. Mr. Amner presided. Messrs. James, (Particular Baptist,) Sutton, Pike, &c. addressed the congregation. Collection upwards of £3.

BIRMINGHAM.—On Tuesday, March 23, the Association formed at Lombard-street Chapel, Deritend, held its first regular meeting. On the preceding Sabbath, Mr. Sutton preached twice; the missionary meeting was held on Tuesday evening, and was respectably attended. Mr. Birt, the pastor of the Particular Baptist Church, Cannon-street, was called to the chair. Messrs. East, (Independent,) Elliot and Poole, (Particular Baptists,) Pike, Sutton, &c. moved or seconded the various resolutions. The meeting was one of a gratifying description. Collection £12. 6s.

NETHERTON.—The next day a meeting was held at Netherton. Mr. Sutton preached in the afternoon, and Messrs. Cheatle, Passmore, Pike, and Sutton, addressed the audience in the evening. Collections £3.

At Wolverhampton, Tipton, Sutton Oldfield, and King's Heath, the missionary subject was also brought before auditories, more or less numerous, and small collections made.

THE
GENERAL BAPTIST REPOSITORY
AND
Missionary Observer.

No. 30.

JUNE 1, 1824.

VOL. III.

BIBLE GEOGRAPHY.

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No. 23.
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THE ISRAELITES IN CANAAN—
JERUSALEM AND ITS ENVIRONS.

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ABOUT thirty miles from the Mediterranean on the west, and twenty-five from the northern bay of the Dead Sea on the east, on the borders of the tribes of Judah and Benjamin, was situated the celebrated city *Jerusalem*. In the days of Abraham, above nineteen centuries before the birth of our Saviour, it was a regular state, under the government of Melchizedek, "the priest of the Most High God," who is supposed by some to have been Shem the son of Noah. It was then called Salem, or Peace; and hence the inspired poet says, "In Salem also is his tabernacle and his dwelling place in Zion." The Jebusites afterwards obtained possession of this city and called it Jebus, in honour of their progenitor, the son of Canaan. During their government, it probably assumed its present appellation; which appears to have been formed by the junction of its two former titles; thus forming *Jebus Salem*

VOL. III.

which was easily changed into *Jerusalem*.* In the days of Joshua, nearly five hundred years after Melchizedek, it was the metropolis of a leading state amongst the Canaanites; and its prince Adonizedek excited a league of the neighbouring kingdoms against the Israelites; which ended in his own destruction and the reduction of his capital. About twenty years after this event, the children of Judah took it, and burnt it with fire; but their conquest was incomplete; as the Jebusites continued to dwell with the children of Benjamin for nearly three hundred years afterwards, till the commencement of the reign of David. When that martial prince was settled on the throne of Israel, he attacked the Jebusites; and, through the valour of Joab, captured the fortress of Zion, and finally expelled the Canaanites, who had possessed this town for

* The Rabbins say that, as Melchizedek called his city Salem, and Abraham, who, as they believe, offered up Isaac on the place where the temple was afterwards built, named it Jehovah-Jireh, the Almighty, willing to please both these patriarchs, gave it the name of *Jirch-Salem*, which was early corrupted into Jerusalem. But there are great difficulties in proving that Isaac was offered on any part of Mount Zion.

upwards of eight hundred years. David, finding it both a pleasant and secure position, repaired and greatly enlarged it, and strengthened its fortifications; and, removing from Hebron, where he had previously resided, fixed his court at Jerusalem; which from that period became the metropolis of Israel, as long as the whole nation remained under one government; and of Judah, after their unhappy division. Gen. xiv. 18. Psa. lxxvi. 2. Josh. x. xviii. 28. Judg. i. 8—21. 2 Sam. v. 6. &c.

But the glory of Jerusalem arose more from its religious than its political distinctions. Moses had early predicted, to the Israelites, while yet in the wilderness, "When ye go over Jordan and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord your God shall choose to cause his name to dwell there: Thither shall ye bring all that I command you, your burnt offerings and your sacrifices, your tithes, and the peace offering of your hand, and all your choice vows which ye vow unto the Lord." This favoured place remained unknown, and the tabernacle removed from one station to another, till David's reign. That monarch had received a divine intimation that the city which he had so magnificently adorned was the chosen station; and, before the close of his earthly course, the Lord pointed out, by the appearance of the destroying angel in the threshing floor of Araunah, and the subsequent command to the trembling prince to offer his sacrifice there, the precise situation of his future temple. This he afterwards confirmed to Solomon; and this honoured city thus

became the seat of the national religion. Henceforwards the pious worshipper could say "Bless ye the Lord out of Zion, which dwelleth at Jerusalem." Deut. xii. 10—17. 2 Sam. xxiv. 16. 1 Chr. xxii. 1—5. 2 Chr. vii. 12. Psa. cxxxv. 21.

Jerusalem, under Solomon and his successors, stood on the summit of two mountains, each of which included several hills. The ancient Salem occupied the northern one, and David built his new city on Mount Zion, which was situated towards the south. The former was included chiefly in the tribe of Benjamin and the latter in the lot of Judah. When the city was in its greater splendour, it was not more than four miles and a quarter in circuit. The suburbs however were well inhabited; and there were many populous villages round it. The walls were generally built on the edges of precipices, or of natural or artificial trenches, and carried to a considerable height. Lofty and strong towers were erected at proper intervals; which added to the strength of the place, and rendered it almost impregnable. The citadel of Zion, erected by David on the highest part of that mountain, was of a circular form, surrounded with a broad deep trench, formed in a solid rock, with a wall of great strength, well defended by square towers, built of white marble. Some of these towers were sixty, and some one hundred and twenty cubits high, according to the height of the ground on which they stood; all their summits being on a level with each other. The foundations of several were laid in the bottom of the valley, and running up the steep declivity, reared their heads above the highest part of the mountain. With great propriety then might

the psalmist exult in the strength of this city, when under the protection of heaven, and exclaim, "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, and consider her palaces; that ye may tell it to the generation following." Psa. xlviii. 12, 13.

Jerusalem was as highly distinguished for the sumptuous edifices that adorned its interior, as for the strength of its fortifications. When Solomon had finished his buildings, it excelled in splendour and magnificence all the cities of the east. Her palaces, as well as her towers, excited the admiration of strangers, and the pride of the natives. "Jerusalem is builded," says one, "as a city that is compact together: there are set thrones of judgment, the thrones of the house of David." And when Solomon would describe the beauty of his spouse, he observes that, "she was comely as Jerusalem." Psa. cxxii. 3, 5. Cant. vi. 4. It would be tedious to enter into detailed accounts of the various structures which gave grandeur and convenience to this ancient metropolis. They are indeed long since buried in its ruins; and little is known of many of them besides their names. David built a splendid house for his own residence; and erected a stately tower for a military store-house. Solomon employed thirteen years in erecting a sumptuous palace for himself; and followed it by a magnificent residence for his queen, and the House of the Forest of Lebanon for a public court of justice. All these were situated in the city of David on Mount Zion. And the House of Millo in the same district, so frequently mentioned in scripture, appears to have been

a spacious building, employed as a national senate house and a general magazine for armour. The Tower of the Furnaces has been placed by some on the western wall of the old city; and supposed to be so called from the many fires that were lighted up at once in it; which not only illuminated a great part of the city, but served as a light-house to the neighbouring seas. The House of the Mighty, it is said, was a palace erected by David for his worthies; where, maintained in splendid dignity, they were always ready to assist their prince, either by their wisdom or their arms; and to train up the youth in military exercises and science. 1 Kings vii. 1—12. ix. 15. x. 5. 2 Kings xii. 20. 1 Chr. xxvi. 16. 2 Chr. xxxii. 5. Cant. iv. 4. Neh. iii. 11—16.—But the most celebrated structure in Jerusalem was the Temple of Solomon; which well deserves a distinct consideration.

This populous and well-fortified city had doubtless many gates; and the names of several are preserved, though it is not easy to determine their precise situations. On the best maps, the gate of Benjamin is placed at the north-east corner of the walls; and proceeding thence along the northern boundary, we find the Gate of Damascus or the Fish Gate, the Gate of Ephraim, and, at the north-west angle, the Corner Gate. Turning down the western wall, we pass the Valley or Justice Gate, the Dung Gate, and the Fountain Gate. The gates on the south-side are sunk into oblivion; but, on the east, advancing northward, we meet with the Prison Gate, the Water Gate, the Horse Gate, the East Gate, and the Sheep Gate. Some authors arrange these gates differently,

and enumerate several others; but the subject does not admit of certainty, nor is it of great importance, as their names seldom occur in reading the narratives of scripture. 2 Chr. xxvi. 9. Neh. ii. 13. iii. 13, 16, 26. xii. 37, 39, &c.

Jerusalem, as already observed, was built on two eminences, and could not be entered, except on the north, without climbing an ascent. It was surrounded with lofty mountains which, though now wild and bare, were, in the time of its prosperity, highly cultivated, and afforded both protection and supplies to the numerous population. These romantic hills are beautifully alluded to by the inspired poet, Psa. cxxv. 2. "As the mountains are round about Jerusalem, so the Lord is round his people from henceforth even for ever." These mountains were separated from the city by pleasant and fertile valleys: on the east, by the Valley of Jehoshaphat; on the south, by the Valley of Hinnom; and on the west, by the Valley of Gihon. Through the Valley of Jehoshaphat, flowed the brook Kidron or Cedron; which rising to the north of the city, ran southwards till it had passed the walls, when receiving a stream from the Valley of Hinnom, it turned off to the east, and fell into the Dead Sea, not far from the city of Salt. This brook is at present frequently dry in summer: but in winter and after storms it proceeds with a rapid and deep current; and there is reason to believe that its stream was anciently much more regular and copious. As it received all the sewers of the city, it contributed to its salubrity by carrying away its filth and impurities. Into this rivulet, the pious princes of Judah cast the ashes of the idols which had

been worshipped by their deluded countrymen. 1 Kings xv. 13. 2 Kings xxiii. 4. 2 Chr. xxix. 16. Here are shewn the sepulchres of Zacharias, Isaiah and Jehoshaphat; though the tradition by which they are ascertained is such is by no means indisputable. Absalom's pillar is also exhibited in the north part of this valley; and, if this be its true situation, that part must have been called Shaveh, or the King's Dale. Gen. xiv. 17. 2 Sam. xviii. 18.

On the further side of this valley, rose that mountainous tract called Olivet, or the Mount of Olives: which consisted of three lofty hills, ranged north and south, commanding a distinct view of the city and an extensive prospect of the adjacent country. From the middle hill, our blessed Saviour ascended into heaven. The southern one was called the Mount of Corruption, on account of the altars which Solomon had erected there to the idols worshipped by his strange wives. On the first ascent of the mountain, near the middle of the valley, was the garden of Gethsemane, in which our blessed Redeemer was seized by Judas and his followers. About half a mile east of this garden, still ascending the hill, was situated Bethphage, where he mounted the ass on his triumphant entry into the city. Half a mile to the north-east of this place, lay Bethany, the residence of the pious family of Lazarus, and the favorite retreat of Jesus. It was then a considerable town, most romantically situated among the hills, but is now reduced to a few huts. Here also was the scene of the affecting flight of David from his rebellious son Absalom; when he passed over the brook Kidron, went up by the ascent of Mount Olivet, and

“wept as he went, and had his head covered, and went barefoot: and all the people that were with him covered every man his head; and they went up weeping as they went.” And “after he had passed the top of the hill,” he was insulted by the reviler She-mei, an inhabitant of Bahurim, a village about a mile south of Bethany.” Acts i. 12. 2 Kings xxiii. 13. Matt. xxiv. 4. xxi. 17. Luke xix. 29. 2 Sam. xv. xvi. Some have thought that our Lord will descend on Mount Olivet when he comes to judge the world, and that all the generations of mankind will be assembled in the valley below to receive their sentence. This opinion they build on Joel iii. 2. “I will assemble all nations, and bring them down into the valley of Jehoshaphat,” &c. It is, however, most probable that the term “Jehoshaphat” is not here a proper name; but ought to be translated, and rendered “The valley of the judgment of God.”

Just under the walls of Jerusalem, at the south-east corner of Mount Zion, is shewn a fountain, which probably has been known by several names. We read, in the Old Testament, of Eurogel or the well of Rogel or the Fuller’s Fountain, the lower pool, the king’s pool, the pool of Siloah; and in the New Testament, of the pools of Siloam and Bethesda. All these, it appears from various circumstances, were situated in this part of the valley; and we have no evidence of the existence of more than one fountain in this neighbourhood. It is therefore concluded that these all designate the same waters; which probably issued as a spring from the rock, and being gathered either into natural or artificial reservoirs, formed a pool or pools. What is now

shewn, is a bason, one hundred and twenty paces long, forty broad, and about eight deep. At the west-end are several arches choaked up with rubbish, which some suppose are the five porches mentioned in the gospel; though at present three only are discoverable. The tower of Siloam is thought to have stood not far from this fountain. From the pool of Siloam, a stream ran into the brook Kidron; which is probably alluded to by the prophet as “the waters of Shiloah.” Josh xv. 7. 2 Sam xvii. 17. 1 Kings. i. 9. Isa. xxii. 9. Neh. iii. 15. John ix. 7. v. 2. Luke xiii. 4. Isa. viii. 6.

On the south of Jerusalem, was the valley of Hinnon, called also the valley of Tophet. This place was infamous for the barbarous worship of the god Moloch, to whom infatuated parents sacrificed their children, by causing them to pass through the fire. This was also the general burying place for the inhabitants: and here too were brought all the filth, the putrid carcasses of animals and other refuse of the city; for the consumption of which large fires were kept constantly burning. To this shocking place, several allusions are made by the prophets. When Isaiah predicts the utter destruction of the invading army of Sennacherib, he says, “Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; and the breath of the Lord, like a stream of brimstone, doth kindle it.” And when Jeremiah threatens Jerusalem with awful afflictions, he tells his countrymen, “Thus will I do unto this place, saith the Lord, and unto the inhabitants thereof, and even make this place as Tophet; and

the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet." Even our Saviour, recollecting the constant fires maintained in this "valley of slaughter," borrows its name to express that awful state, "where their worm dieth not and the fire is not quenched"; for the original word rendered *hell*, in our translation, is *gehenna*; evidently derived from the hebrew *gehinnom*, or the valley of Hinnom. Towards the east of this valley they shew the potter's field, which was purchased for a burying place for strangers, with the reward of Iscariot's treachery; and thence called "Aceldama, or the field of blood." The hill that overlooks the valley on the south, is called by some the Mount of Offence; and supposed to be the place where Solomon erected his altars to the heathen gods. Probably both this hill and that on Mount Olivet were polluted by these abominations. 2 Kings xxiii. 10. Jer. vii. 31, 32. Isa. xxx. 33. Jer. xix. 11, 12. Mark ix. 43, 48. Matt. xxvii. 3, 8. Acts i. 19.

At the south-west corner of Jerusalem, lay the Fuller's Field, which appears to have been a station for transacting public business. Thence turning northward along the west-side of the city, we enter the valley of Gihon, overlooked on the west by an eminence of the same name. Here rose two fountains, distinguished in scripture as the upper and lower fountains. The water from hence was conveyed into the different parts of the metropolis by conduits and pipes; and contributed essentially to the accommodation of its numerous inhabitants. Great exertions were made, when an enemy approached, to preserve these pools from the

invading army. At one of these fountains, Solomon was anointed king. In times of peace, the stream from these springs not only watered this valley, but ran through the valley of Hinnom into the brook Kidron. 2 Kings xviii. 17. Isa. vii. 3. xxxvi. 2. xxii. 9. 2 Chr. xxxii. 3. xxxiii. 14. 1 Kings i. 38.

Opposite the Gate of Justice, very near the middle of the western wall of ancient Jerusalem, lay Mount Calvary, so well known as the scene of the crucifixion of the Redeemer. Its form had some resemblance to a human skull; and it probably derived from this circumstance, both its hebrew name *Golgotha*, and its latin appellation *Calvary*, as both signify the place of a skull. One of the rocks on this hill exhibits, at present, a remarkable cleft, from the top till it is buried in the ground; which they say was produced by the earthquake that shook the country, when the divine Sufferer gave up the ghost. Whether this be true or not, it is obvious that it is the effect of some convulsion of nature; as the sides exactly correspond with each other, and the rent runs into such intricate windings as could not be counterfeited by art or produced by any human agency. Here also is shewn a cave dug out of a rock, which tradition affirms to be the sepulchre of Joseph, in which the body of Christ was buried. The whole mount is held in high veneration by both Turks and Christians; much resorted to by pilgrims of every sect, and covered with splendid churches, monasteries and oratories. The Hill of Garib and the Vale of Goath extend from Calvary to the north-west angle of the city. Mat. xxvii. 33, 51, 60. John xix. 38, 42. Jer. xxxi. 39.

A plain extends for some miles on the north-side of Jerusalem, nearly level with the city; and we meet with little that would interest the plain reader of his bible. At about a mile distant, however, from the Gate of Damascus, there are some magnificent ruins, which, as they are believed to be the only remains of the ancient metropolis of Judah, deserve a slight notice. These structures are all under ground; hewn out of a rock of solid marble. An entrance in the side of the rock leads into an open court of about twenty-six feet square. On the left hand of this court, is a portico nine paces long and four broad; at the end of which is a passage leading into the inward apartments. This is at present so obstructed with rubbish as to be penetrated with difficulty. It ends in a spacious room, above twenty-four feet square; from which you pass successively into six others of nearly the same structure and size as the first. In each of these rooms, except the first, coffins of stone are placed in recesses in the walls, amounting in the whole to about fifty. The rooms, the walls, the ceilings, the pillars, the recesses, and the doors with their frames and hinges, are all cut out of the same rock, which covers the whole. The workmanship is exact, regular and well executed, and the carving excellent. Tradition asserts that these subterraneous apartments were the royal sepulchres of David and his successors; but we know that David and Solomon, and several of their descendants, were buried in the city of David, which was on Mount Zion, at a considerable distance from this place. But Manasseh, his son Amon, and probably his grandson Josiah, were buried in the garden of

Uzza, the situation of which is unknown. The ruins just described may therefore be the sepulchres of these three princes; and an intelligent traveller assures us that, in one of the rooms more lofty than the rest, he observed three coffins curiously adorned with carving, which he concluded had been occupied by their remains. 1 Kings ii. 28. xi. 43. 2 Kings xxi. 18, 26. 2 Chr. xxxv. 24.

CHRISTIAN MORALS.

FORGIVENESS OF OFFENCES.

Amidst the diversified events which are constantly taking place among men, the conflicting interests that individuals are daily pursuing, the jarring passions and inclinations by which they are actuated, and the ignorance that often prevents them perceiving the real nature and motives of each other's actions, "it must needs be that offences will come." Inattention or design will often cause some to do or say things that will hurt the feelings, or be inconsistent with the just claims of others. It is therefore a question of great importance to the peace and welfare of society to inquire, what the conduct of christians who receive these offences or suffer these injuries, ought to be.

The proud and impetuous feelings of depraved nature furnish a prompt answer to this inquiry. They incite to retaliation and revenge. The codes of honour, falsely so called, sanction the universal sentiment; and teach us to wash away the stain of even imaginary affronts in the blood of the offender. The maxims of natural religion, as exem-

plified in the writings of the pagan sages, countenance the same principles, and describe the resenting and avenging of injuries, as the characteristic of a brave and noble spirit, and the forgiving of insults as mean and dastardly. Sentiments like these are also cherished and acted upon by every tribe of heathens, whether savage or polished, that now exist. Even the institutions of Moses have been produced as favouring this general notion; and the precept of taking an eye for an eye and a tooth for a tooth, has been brought forwards as a plain recognition of the justice of retaliation. It will be found, however, on an impartial scrutiny, that this precept and others of a similar tendency are designed to guide the magistrate in his official decisions, not to regulate the conduct of individuals in their intercourse with each other. Moses himself, when speaking on the latter subject, enjoins, "Thou shalt not avenge nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself." David, though grossly insulted by Nabal and justly incensed against him, blessed the God of Israel, "who had kept him from avenging himself with his own hand," to which his irritated feelings and high spirit had prompted him: evidently acknowledging, on mature reflection, that he knew private revenge was displeasing to the divine Legislator. His son Solomon too, the wisest of men, repeatedly exhorts his readers: "Say not, I will do so to him as he has done to me; I will render to the man according to his works." "Say not thou, I will recompense evil; but wait on the Lord and he will save thee." Our infallible Teacher, therefore, in his admirable exposition of the

Law of Moses, only guarded against the improper application of this precept, when he told his hearers, "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth; but I say unto you, Resist not evil."

Christianity, however, is more explicit in her injunctions; and perhaps is not more distinguished from every other system of morals on any subject, than in the manner in which she directs her votaries to treat those from whom they receive injury or offence. Instead of resentment or revenge, she enjoins on all her professors, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." "Recompense to no man evil for evil." "Be not overcome of evil but overcome evil with good." "Render not evil for evil, or railing for railing, but contrariwise blessing." These and many others equally plain and explicit, are the rules of the christian's duty in cases of offence or injury. They were eminently illustrated in the conduct of the "Apostle and High Priest of his profession, Christ Jesus," "who when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously;" "leaving us an example that we should follow his steps." This duty therefore demands the attention of every disciple of the Saviour; and he ought diligently to inquire into its nature and extent, carefully to examine the motives by which it is enforced, and conscientiously apply them to his own conscience.

The obvious intention of these precepts is, that the christian who has received an offence or sustained any injury from others, ought to suppress all feelings of

resentment towards them from whom he has received it; check every desire to return the wrong or do them any harm; and, instead of these hostile feelings, cultivate friendly dispositions towards them, and be ready and willing to render them every service and favour in his power. The plain meaning of the passages already repeated, and the current language of the New Testament on the subject, so clearly and decidedly support this explanation of the nature of the duty required, that a formal proof of it is unnecessary.

This forgiveness of injuries must not be restricted to merely refraining from doing evil to those who have offended us, nor even in suppressing every wish to injure them; it must dispose us to do them good. We must "do good to them that hate us." "If thine enemy hunger, feed him; if he thirst, give him drink." Nor must it be confined to occasional offences received from those who in general treat us kindly; it must be exercised towards those who are emphatically and perseveringly "our enemies." Peter has expressly instructed us that our duties are not to be performed "to the good and gentle only; but also to the froward." And he himself had been taught, by his heavenly Master, that he ought to forgive an offence committed against himself, though it was repeated, not only seven times, but seventy times seven times. Nor should we delay our forgiveness till the offender professes contrition for his fault: it must be extended to those who are so far from shewing any symptoms of repentance, that they continue to repeat the injury. We know some have pleaded our Saviour's direction, as favouring a different doctrine. "If thy

brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." But that direction can only refer to the verbal declaration of our forgiveness. Our Saviour designed to instruct us, that we should not only banish all animosity from our breasts, but that we should be ready to assure the offender of our cordial pardon, whenever he solicits it, even though he had frequently repeated the offence: that we should not permit pride, haughtiness, nor even a selfish caution lest the facility of obtaining pardon should encourage a repetition of the injury, to prevent us from promptly informing the transgressor that we forgive the offence. Were we to wait till we received a profession of repentance, before we dismissed feelings of resentment or indulged sentiments of goodwill, we should not imitate our Father who is in heaven, "who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

This duty however does not require that we take the persons who have injured us, into our confidence. This would be inconsistent with the frequent exhortations to withdraw from the conversation of wicked and unjust men. It would put it into their power to repeat their crimes; and thus to increase their own guilt, and diminish our happiness and usefulness. A judicious christian, therefore, while he heartily forgives the offender, will be careful not to give him an opportunity of repeating his offence. Thus he will be "wise as a serpent and harmless as a

dove." The one will prevent him exposing himself or his connections to injury: the other will repress every feeling of ill will towards the party, and stifle the first emotions of revenge.

Again. A christian ought not to be too ready to take offence; but "be slow to wrath." Some impetuous tempers never pause to reflect whether any real offence has been committed; but instantly take umbrage at every word or action that happens to displease them. It appears necessary, in order to constitute a real offence, that the person committing it, *intend* to insult or injure us. Many things are daily said and done, which in their own nature are really offensive or injurious, and yet the party from whom they proceed is, either through inattention or ignorance, or both, unconscious of their evil tendency, and has no intention of acting wrong. The *design* of the actor must therefore be examined, before the character of the action can be ascertained. In making this inquiry, the humble christian, sensible of his own imperfections, will exercise the utmost candour, and allow every reasonable apology its full weight. Our blessed Saviour has in this, as in every other virtue, set us a bright example. When agonizing in the garden, under the tremendous weight of the sins of the whole human race, till "his sweat was as it were great drops of blood falling to the ground," he said to his three chosen disciples, "My soul is exceedingly sorrowful even unto death; tarry ye here and watch." Then withdrawing from them only "about a stone's cast," he poured out his sorrows to his Father; and returning, found them sunk in sleep. How apparently unfeeling and disrespectful was

this unseasonable slumber! How well adapted to give their Lord offence! Yet, instead of venting his indignation in reproaches, he generously found an apology for their involuntary neglect, and mildly said, "The spirit indeed is willing; but the flesh is weak." But the most transcendent magnanimity and divine benevolence were exhibited on Calvary; when the compassionate Jesus, amidst the agonies of dissolution, looking down from his cross on his murderers, who were eagerly employed in deriding, tormenting and insulting him, cried out, "Father, forgive them; for they know not what they do." May every one that is called by his name, contemplate, admire and imitate this astonishing example!

Surely every one who feels that love and veneration for his Redeemer, which a sense of pardoned guilt ought to inspire, will need no higher motives to perform any duty, than his divine precept and example. He will esteem it his greatest privilege and most exalted honour, to obey the commands and imitate the conduct of Him who "bore our sins in his own body on the tree." This consideration the apostle urges on the Ephesian christians as fully sufficient. "Be ye kind to one another, tender hearted, forgiving one another; even as God for Christ's sake has forgiven you." And when we consider how numerous, aggravated and ungrateful our transgressions against our heavenly Father have been, how ready he is to forgive them all, and what an inexpressibly costly atonement has been made for them by our compassionate Saviour; and then reflect how slight, how frivolous and how unimportant are the offences committed against us by our fellow creatures, it is impos-

sible to conceive that one who is seriously concerned to experience pardon for the former, can hesitate for a moment to grant a prompt and sincere forgiveness to the latter. No. He that deliberately cherishes implacable feelings towards those who have offended him, gives full evidence that he is ignorant of the malignity of sin, and has never yet felt that conviction of its awful consequences, requisite to excite him in earnest to seek deliverance from its guilt and its power. A striking illustration of this important truth, is given in the instructive parable of the wicked servant, who, after his Lord had generously forgiven him the enormous debt of ten thousand talents, unfeelingly dragged his supplicating fellow-servant to prison, for the paltry sum of one hundred pence.* Well might his fellow-servants be very sorry when they saw the inhuman transaction, and his justly incensed Lord revoke his munificent grant, and deliver the cruel monster "to the tormentors till he should pay all that was due to him." "Scalikewise," adds our adorable Instructor, addressing his disciples, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

To bring this subject still more close to our hearts and consciences, our blessed Saviour has incorporated it into our petitions for mercy to ourselves. We are guilty, lost sinners, have broken the laws of a holy, just, and good God, and are exposed to his deserved indignation. If we do not

* The debt due to the Lord amounts, on the lowest computation, to upwards of three million pounds sterling; that to the servant, to three pounds five shillings, nearly; a vast disproportion, but not too great for the purpose designed.

obtain the pardon of our sins, we shall have to endure through all eternity the dreadful consequences of his wrath: and "who can dwell with everlasting burnings?" We ought to be earnestly engaged in obtaining the mercy we need; and importunately zealous in praying for it. But how ought we to frame our petitions? Our Lord has taught us when we pray, to say, "Forgive us our sins; for we also forgive every one that is indebted to us." "Forgive us our debts, as we forgive our debtors." And lest we should not perceive the full force of the sentiment, it is immediately added, "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Thus intimately has the Teacher sent from God interwoven this topic with our supplications for divine mercy, that unless we cherish the disposition and practise the duty recommended in these observations, we cannot approach the throne of grace to seek pardon for our own sins, in the manner prescribed by God himself, without turning our prayers into curses, and imprecating the vengeance of an insulted God upon our own heads.

How happy would it be for families! how happy for churches! how happy for society at large, if this branch of christian duty was more clearly understood and more conscientiously performed! Then would "all bitterness and wrath and anger and malice and clamour and evil speaking" be banished from the intercourse of the disciples of Jesus, and all would be harmony and love. Lord! when shall it be?

Lladshew, JACOBUS.
1 April, 1824.

*** It is hoped that our correspondent H. J. L. page 137, will find a satisfactory answer to his Query in the foregoing remarks.* EDITOR.

CORRESPONDENCE.

THE DIVINE ABHORRENCE OF SIN.

"These six things doth the Lord hate; yea seven are an abomination to him. Prov. vi. 16.

Gentlemen,

Since a deep conviction of the evil of sin in the sight of God, and a clear perception of our own personal transgressions are necessary, both to dispose the mind to an affectionate grasp of gospel truths, and to maintain in the heart a sense of their value, it cannot be unprofitable often to reflect on these subjects. If you approve the following observations on the hatefulnes of sin in the divine view, I may be encouraged to send you others, on the several vices enumerated by the wise man in the subsequent verses.

By a rhetorical figure, the word *seven* was used among eastern writers to express any indefinite or perfect number; and the sacred penman, in the passage placed as a motto to these remarks, evidently intends to assert the abhorrence of God to all sin. And in illustrating this truth, we shall not confine ourselves to those ideas on the subject which Solomon, who lived only under the Jewish dispensation, might be supposed to form; but consider the hateful nature of sin in the view of an enlightened christian; and then shew that it is infinitely more hateful in the sight of God.

As sin is defined by an apostle, "the transgression of the law," it is necessary, in order to know its evil, to view the nature and authority of that law of which it is a violation. Deviations from a bad rule of action, or from one of merely moderate pretensions to goodness, are not considered worthy of severe reprehension; but infractions of those rules which are a transcript of God's most holy character, the glorious model of all excellency, and of which every

one commends itself to our judgment and conscience, is a daring outrage; for "the law is holy, and the commandment holy and just and good." That the sacred code expresses in words the principles on which God himself would act in our circumstances, we know from the wonderful fact of his manifestation in the flesh; during which, he taught its pure precepts to men, and exemplified all he taught. Benignity, purity, truth and perfection, are the obvious qualities of this heavenly system of morals; and to do violence to it only once, is a species of conduct which the God of heaven must disapprove. When we say sin is not hateful, we ought to be able to prove that the directions given us are not lovely; for if their lovely qualities be admitted, a course of action proceeding from principles directly the reverse, is certainly abominable. "Sin by the commandment becomes exceedingly sinful."

The intrinsic properties of the law exhibits sin in an odious light; but the authority from which the law issued, should also be considered. If truth, justice, piety and benevolence have claims upon our regard, on account of their inherent excellency and their tendency to promote the well-being of the universe, their demands become infinitely more imperative when seconded by the voice of God our Creator and Preserver, the Sovereign Lord of the universe, who has an undoubted right to direct the employment of those faculties which He himself has given. What temerity and presumption is it to perform any one act, concerning which he has said, "Thou shalt not do it:" and when he has seriously and earnestly enforced the prohibition, by expressing it, in various forms of language; by dreadful threats on the transgressor, as well as by promises and commendations to the obedient. To pass only once the boundary, which the Lord has placed between sin and holiness, and which he has guarded by all the solemn sanctions of his eternal Majesty, what is it but an insult to the highest authority? an act of black ingratitude, and a renunciation of our allegiance?

Sin, which in its own nature is essentially base, and proceeds from a vile motive, is also adapted to introduce disorder, confusion and

misery into the universe. Take a survey of the world, and say whether it would not become a paradise, were the laws of God universally obeyed. Suppose all men possessed the mind of Christ; that they proposed to attain his objects of pursuit, and adopted his methods for their attainment, and we should bear no more of "anger, wrath, malice, strife, seditions, or murders;" but the virtues of "love, joy, peace, gentleness, and goodness," would diffuse among all men a higher species of felicity than we are now able to conceive. The scriptures moreover assure us that to sin we are to impute, not only the introduction of death into the world, with all the sorrows and pains by which it is preceded, but also the hollow groans of misery, which reverberate through the infernal regions of darkness and terror.

From these remarks, the hateful nature of sin is abundantly apparent: and it appears infinitely reasonable to conclude that God hates that which we cannot but believe is hateful in its own nature. But there are various modes of reflection by which, through the influence of the Holy Spirit, the conviction of this truth will be more deeply wrought into the mind.

The consequences, to which an opposite persuasion conduct, are such as to make the mind startle with horror at the idea of its truth. To suppose that God takes no notice of sin; that he does not abhor pride, lying, cruelty and murder, is to degrade him, and divest him of all those glorious perfections which make him an object of veneration, confidence and love. Our notion of a nature immutably inclined to uphold the interests of truth, justice and goodness, necessarily includes a detestation of the contrary principles. We are not able to conceive of a lover of truth who does not hate a lie. The conception of the psalmist, "The righteous Lord loves righteousness," is worthy of the great Jehovah. But after he had uttered this sentiment, he was naturally led to express God's aversion to unrighteousness, by saying, "But on the wicked he will rain snares, and fire and brimstone." If it could be proved that God does not abhor sin, his government of the world would not only cease to be a ground of confidence to holy men, but would

be debased beneath the most despicable of human governments; the worst of which have some officers whose feelings, counsel and actions are steadily averse to the violation of the laws.

But the many substantial proofs of the infinite holiness of God, obtained by the study of his word and providence, are a demonstration of his abhorrence of that which is contrary to holiness. When the contamination of sin appeared on the character of Lucifer and his tribe, it became impossible for him to occupy any longer a part of the holy ground on which the glory of Jehovah shone. His dignity was changed to shame, and he was thrown off with all his crew to an immense distance from the holy place of the Lord's habitation: as if to teach every other inhabitant of those sacred regions, that, "He is not a God that has pleasure in wickedness, neither shall evil dwell with him." Those first-born of creation who continue in his presence, by veiling their faces with their wings, and mentioning this attribute of holiness with profound veneration, do homage to its infinite splendour. "Holy, holy, holy Lord God of hosts, the whole earth is full of thy glory." The moment man touched this pollution, the divine purpose was fixed to have no more *immediate* communion with him: and though the pity of God provided a Mediator, who in tender compassion, undertook, by his sufferings for him, to do honour to violated holiness, and by his grace to restore him again to the possession of a holy nature, yet this provision of mercy only serves, when rightly understood, to exalt this attribute of the Almighty. Even scornful, presumptuous man falls at the foot of the cross: for how can he reflect on this condemnation of sin, this expression of God's abhorrence of it, in the dreadful sufferings of the Lord Jesus, the death of the only begotten Son of God, by whom all things were created, without amazement, both at the immutable determination of Jehovah to defend the laws of holiness, and at the deep abomination of sin which rendered such agony and such blood necessary in their defence. And to fix the conviction in the very centre of our hearts, that the Lord, though boundless in mercy through Jesus Christ, is "holy in all his

works," he has made the possession of holiness still necessary in order to our readmission into his visible presence; for "without holiness no man shall see the Lord."

There are many striking expressions respecting God's purity, in scripture, such as that, "He alone is holy, that he sits on a throne of holiness," &c. and by remarking on them, we might illustrate his abhorrence of sin; but we shall only advert to one consideration. Revelation informs us, the devil affects a kingdom among men, founded and propagated by sin; and the Almighty, though he lays him under due restraint, allows him, for the trial of our faith, to endeavour to draw us from the guidance of his Spirit. But having apprized us of his existence and seductions, and engaged to bestow on us his own gracious influences, in a sufficient degree to make us more than conquerors in every assault, he regards every wilful transgression as an honour done to the prince of darkness, an instance of reverence to him as our father, and an act of confederacy with him to oppose the kingdom of light, established and governed by his beloved Son. "Surely, then, sin is that abominable thing which his soul hates."

O, reader, let us not attempt to make excuses; but since "we have a High Priest who can be touched with a feeling of our infirmities, and who is in all points tempted like as we are, yet without sin, let us therefore come boldly to a throne of grace, that we may obtain mercy, and find grace to help in time of need." LISLAW.

CATHOLIC BENEVOLENCE.

Gentlemen,

Among the many institutions for the relief of the temporal and spiritual wants of the poor, I have just met with one that ought to be more extensively known; as it exhibits a striking view of the present principles and practices of a party which once was predominant in these realms, and the apprehended increase of which has lately caused no little alarm to many pious souls. The institution to which I allude, is a roman catholic society for the relief of souls from the torments of purgatory, recently established in

Dublin. It may perhaps be amusing to your readers to learn the regulations of so singular a charity; and I send you a faithful abstract of its principal Rules, as published by themselves, for their entertainment, which I submit to your disposal. I shall transcribe the preamble, at length, as a specimen of the spirit of the whole.

"PURGATORIAN SOCIETY, instituted July 1, 1813, and held at St. James's Chapel, Dublin."

"The members who compose the society of the Office for the Dead, commenced on the above day, at the said place, adopting the spirit and meaning of the sacred text, 2 Maccabees xii. 41—45; and wishing in conformity to the divine precepts of the Holy Catholic Church, to extend their charitable views beyond the grave, by relieving, as far as in them lies, the suffering souls in purgatory, and inviting all tender hearted catholics who have a feeling sensibility of the duty they owe to their departed parents, relations and friends, who probably may stand more in need of their commiseration at present, that at any period of their lifetime, to assist in the charitable and pious purpose of shortening the duration of their sufferings, by the most easy means imaginable, have agreed to, and adopted the following Rules."

Rule 1. Appoints the officers to manage this institution, a superior, a rector and six assistants; who shall attend weekly, and with "attention and devotion recite the office for the dead," for the purposes to be specified.

Rule 2. That every well disposed catholic, wishing to contribute to the object, shall pay one penny per week, to be appropriated to the procuring of masses for the repose of the souls of the deceased friends of the subscribers, and the faithful departed in general.

Rule 3. That, on the first Monday in every month, a mass shall be offered up for the spiritual and temporal welfare of the subscribers.

Rule 4. Directs the manner of choosing the officers.

Rule 5. Requires each subscriber to purchase a copy of the rules, in order to defray contingencies; and states that the amount of subscriptions shall "be disposed of to the

most necessitated clergymen," who must give a receipt.

Rules 6, 7 and 9, enumerate the privileges to be enjoyed by the subscribers; viz. "Each subscriber shall be entitled to an office at the time of their death, another at the expiration of a month, and one at twelve months after their decease; also the benefit of masses which shall be procured to be offered by the money arising from the subscriptions; which shall be extended to their parents, relations and friends, in the following order, that is to say, their fathers, mothers, brothers, sisters, uncles, aunts, and, if married, husbands, wives, and children if they have any departed who lived to maturity."—That every superior shall, at his death, be entitled to three masses, every rector to two masses, and every subscriber to one mass, provided he die a natural death, have been six months a subscriber, and clear of all dues at the time of his decease.—And that a sufficient sum shall be advanced, on All-Souls-day to the parish priest of St. James-street chapel, to obtain the insertion, in the mortality list of the altar, the names of the kindred and friends of the subscribers, to be recommended to the prayers of the congregation, at every mass throughout the year.

Rule 8, relates to the making of bye-laws.

These are the regulations of this extraordinary institution. They require no comment. A religion that consigns the souls of men to be tormented in a lake of fire till they be delivered by masses and prayers, which must be offered by priests that will not offer them unless they be first paid for, bespeaks its origin. It can have no connection with the compassionate Saviour, one evidence of whose mission was, "that the poor had the gospel preached to them." Yours, &c.

LECTOR.

ANSWER TO QUERIES.

Sirs,

As the resurrection of the Lord Jesus Christ is a doctrine of the greatest influence, and against which infidels have levelled all their artillery, I beg leave to offer a few remarks on the query of Samuel,

page 178, respecting the prediction of Christ, relative to his continuance in the grave, as recorded by the evangelist, in Matt. xiii. 40. When certain of the scribes and pharisees were solicitous to see a sign from Jesus Christ, Jesus said unto them, "An evil and adulterous generation seeketh a sign, but no sign shall be given to it but the sign of the prophet Jonas." By which I presume we are to understand a sign similar in its nature. For as Jonas was three days and three nights in the whale's belly, his deliverance alive from the fish was a sign or evidence to the Ninevites, that God had sent him; so the miraculous deliverance of the Lord Jesus Christ, after three days' burial, was a plain demonstration that he was sent of God, as the only Redeemer of mankind from the awful consequences of the fall.

There appears, at first reading, a considerable difficulty as to the time of our blessed Lord's continuance in the grave, but this difficulty is easily removed, although infidels have taken an undue advantage of it. The Jews computed their days by Nychthemera, reckoning their night and day for one whole day, that is from sun-set to sun-set, Gen. i. 5.; so also did the Athenians. So that whatever was done in the earliest or latest period of the day was in common language called day. Theophylact has given this interpretation respecting our Saviour's burial: he says, "You must understand three days and three nights; not entire, but in part. He died on the day of preparation, that was one; he was dead the whole Sabbath, that was another; and he remained dead all that night, which belonged to the Lord's day. So that three natural days, each consisting of a night and day, are reckoned in part; after which manner we frequently compute." This is confirmed by the testimony of a modern traveller, whose veracity none will call in question, the late John Howard; as related in your number for January last p. 19.

This is farther confirmed by the testimony of the scriptures. Esther iv. 16. Esther commands the Jews, saying, "Fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens shall fast likewise, and so will I go in unto the King." And yet we are

informed, (v.l.) that on the *third day* she stood in the inner court of the king's house. And when the people applied to Rehoboam for redress of their grievances, 1 Kings xii. 5—12, he said to them, "Depart ye yet for three days, and then come to me." And yet all the people came to Rehoboam the *third day* as the king had appointed, saying, "Come to me the *third day*."

The chief priests and pharisees plainly understood the prediction of Christ according to the interpretation now given. When they made application to Pilate for a guard, they said, "Sir, we remember that this deceiver said while he was yet alive: After three days I will rise again, command therefore that the sepulchre be made sure *until the third day*." Matt. xxvii. 63, 64. They asked for no longer period: which they certainly would have done, had not the term three days been understood in the sense now given.

More reflections might be made, but I trust these will suffice; and should you deem them worthy of insertion in your Repository, they are at your service.

Hants, Your's sincerely,
May 7, 1824. PHILANTHUS.

Gentlemen,

Your correspondent *Samuel's* chief difficulty, (page 178,) seems to arise from the use of the terms, "three days and three nights," in the prediction, Matt. xii. 40; which, he thinks, must intend three entire days. Had our Saviour simply stated, as he does in various other passages, that he should rise again "on the third day," it is presumed, no obscurity could have been felt; as the language of all nations adopt the term, "on the third day," when we intend the day after tomorrow. Two considerations will, it is hoped, remove the apparent difficulty.

It was the common custom of the Jews to use the terms, "after two, three, or four days," to express what would happen on the second, third, or fourth day; and to say what happened on the last day but one, happened *three days ago*, &c. Thus when Rehoboam commanded the people to "depart for *three days* and then come again;" they perfectly understood him, and returned "on

the *third day*, as the king had appointed." 2 Kings xii. 5—12. And when the good Cornelius gave Peter an account of the vision which had directed him to send for him, he says, "*Four days ago*, I was fasting till this hour." Now it is clear from the circumstances of the story, that only three entire days had elapsed since the event of which he spake. It was "about the ninth hour of the day," or the middle of the afternoon, when the angel instructed Cornelius to send for Peter. The following morning he sent off his messengers; who arrived at Joppa towards evening, and spent the night there. On the following day, they set out on their return with the apostle; and "the morrow after," about the hour when the vision had appeared, they were introduced to the centurion. Thus only three whole days had passed; yet, as these were composed of that part of the first-day which reached from the ninth hour to sunset, and the two intervening days, with that part of the fourth day which extended from sun-set on the third day to the ninth hour on the fourth, Cornelius, in conformity with the known custom of the country, says the vision appeared "*four days ago*." Indeed, so well understood was this practice, that sometimes terms even more explicit were used. Thus we read, Luke ii. 21. that an action was performed "when eight days *were accomplished*," which doubtless had been performed according to the law "in the eighth day." Lev. xii. 3. And that the chief priests and pharisees understood "after three days" to mean "on the third day," even in the very case in question, is obvious from Matt. xxvii. 63, 64.

Again. The phrase "three days and three nights," is exactly of the same import as "three days." The word "*day*" in our language has two significations. Sometimes it intends that period during which the light continues; and is opposed to the night or darkness. Thus we say, "The day was pleasant; but the night was cold." At other times, it includes the whole twenty-four hours, and extends from midnight to midnight. Thus we assert, "A week consists of seven days;" "A disorder continued five days." In this latter sense, which plainly is equal to a night and a day in the former sense, the word is used in

the phrases "after three days," and "on the third day." And the Hebrews sometimes expressed this meaning by the terms "night and day;" in imitation of the Greeks who used a compound appellation of a similar import, to denote the same duration.

To be "three days and three nights in the heart of the earth," therefore is the same as to be three days in the grave; and to rise again, "after three days," was, in the idiom of the Jews, the same as to rise "on the third day:" and the resurrection of our blessed Saviour exactly fulfilled his own prediction. **RESPONSON.**

QUERIES.

Gentlemen,

There exists a difference of sentiment, in the church of which I have the honour of being a member, respecting the observance of Good Friday and Christmas-day. Some conscientiously regard them as more sacred than other days; while others are decidedly of opinion that they are not intitled to any peculiar respect, nor ought to be distinguished from the rest. There is also a third party, who, esteeming the subject as a matter in itself wholly indifferent, yet considering that the shops and factories are generally closed on those days; that they are thought by some denominations to be as holy as the Lord's day; and that totally to disregard them might throw a stumbling block in the way of weak christians, wish that public worship should be maintained on these holidays. This diversity of opinion leads to difference in conduct; and we are afraid that the unity and peace of the church is in danger of being interrupted. In order to avert this evil, and if possible to promote harmony and union, the church have agreed to transmit to you a query or two on the subject; and to request that you would insert them in your useful Miscellany; in the hope that some of your intelligent and judicious correspondents will favour us with their thoughts on a topic which is of general practical moment. We therefore respectfully submit the following queries to your notice; and request their early insertion.

29.—i. Have the days commonly denominated Good Friday and Christmas-day, any claim, founded on scripture, to be regarded as more sacred than other days of the year?—ii. What conduct ought a church of Christ to pursue, when its own members are divided in opinion on this subject, and they are surrounded by professors equally divided?

Signed in behalf of the Church,
Derbyshire, A General Baptist.
April 22, 1824.

30. As the conversion of sinners from the error of their ways is the principal design of the gospel ministry, is it the duty of a pastor to resign his office and to seek for another situation, when he does not see his labours blessed, after a residence of several years; although solicited to continue by the members of the church? An early answer will greatly oblige
ANXIETAS.

31. How can Mark xvi. 1—2. John xx. 1. be reconciled? A few explanatory remarks will be esteemed a favour by
ANN,

32. What is the precise meaning of our blessed Lord, when he says, "Whosoever shall say to his brother, Thou fool, shall be in danger of hell-fire." Mat. v. 22? And how can that threatening be reconciled with the language ascribed to God, Luke xii. 20?
POPULARIS.

RELIGIOUS INTELLIGENCE,

[The following **RESOLUTIONS** ought to have appeared in our last Number, but were overlooked. We request our churches to give them serious attention.]

At a General Meeting of the Deputies for Protecting the Civil Rights of Dissenters, held at the King's Head Tavern, in the Poultry, on Friday, 19th March, 1824. *W. Smith,* Esq. M.P. in the Chair.

Resolved unanimously (on the recommendation of the committee) That, considering the long interval which has elapsed since the agitation of the question of general Religious Liberty in Parliament, and the consequent want of interest in, and ac-

quaintance with the subject which prevails both in and out of parliament, it is expedient that it be immediately brought under public consideration, by an application to parliament on the subject of the Corporation and Test Acts; and that such application be renewed temperately, but perseveringly, from time to time, with a view to enlightening and directing the public mind, making the friends of the cause acquainted with, and interested in, the merits of the question, and preparing the way for that gradual but ultimate success which has, in so many instances, attended persevering exertions in causes founded in truth and justice.

That the Petitions now recommended by the Committee be adopted, signed and presented to both houses of parliament without delay.

That some member of the House of Commons be requested to follow up the petition by a motion on the subject.

That the Committee apply to such members of both houses as are considered favourable; requesting their assistance, informing them of the decided intention of the body of Dissenters seriously to make and renew applications to the Legislature on the subject; and communicating to such members proper explanatory statements of the case.

That the Committee immediately solicit the co-operation of deputations from the Body of Ministers in London, and the other societies in London, formed for, or interested in, the promotion of civil and religious liberty, in order to establish union, and obtain an accession of talent and energy in the common cause.

That printed statements of the case of Dissenters, and of the reasons on which they ground their claims upon the Legislature, be, with such co-operation, prepared and circulated.

That the Committee take such other measures for interesting and informing the public mind by temperate discussion, (either through the daily and periodical press, or by the publication of useful and judicious tracts and addresses,) as shall be desirable for the promotion of the cause.

That the Committee be fully authorized at once to take, from time to time, all such steps as may be expedient for effectually following up

these objects, and that they report, from time to time, to the General Meetings, calling Special General Meetings, if necessary.

That these Resolutions be signed by the Chairman, and printed and communicated to all congregations of Dissenters throughout the kingdom, known to the committee; and that it be recommended to them to form some plan of communication and co-operation, through local or district societies, with the body in London, and to send up Petitions as early as possible, but, at all events, in the ensuing session, taking measures at the same time for interesting in their cause such Members of Parliament as may be more immediately connected with them.

That these Resolutions be also officially communicated to the Body of Ministers in London, and to the different Dissenting Bodies associated there for the promotion of Religious Liberty, and be also inserted in the different Magazines connected with or in circulation among Dissenters.

(Signed) WM. SMITH, *Chairman.*

VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c.

UNFORTUNATE SIMILITUDE. — A Catholic preacher in Austria, wishing to set forth the excellence of the Romish communion, and to decry those of Luther and Calvin, adopted the following extraordinary method. Presenting a green walnut to the view of his audience, he said, "I am now about to shew you the nature and comparative worth of the three religions." For this purpose, he first took off the husk, and said, "Here you have the Lutheran religion; it is not only worthless, but very bitter." He then exhibited the naked shell, saying, "And here you have the religion of Calvin, which is both hard and dry. But now I shall shew you the holy catholic religion, which is the sweet kernel within." He then proceeded to crack the nut with his teeth, intending to eat the kernel, and commend its sweetness to his flock; when, lo! to his own confusion, the nut proved rotten; and was so offensive

to his mouth, that with a blushing countenance, he was compelled hastily to lay it aside!

A FRENCHMAN'S RELIGION.—An English captain being at Boulogne, during the early part of the revolution, and seeing their chief market held on the sabbath day, the boys at their games in the streets, troops innumerable lounging about the town, and as many upon the heights, the houses full where their small wines are retailed, and many other symptoms unfavourable to religion, observed to a respectable officer, That there appeared nothing like religion among the French people. He replied, "Nothing at all: we have no religion amongst us now; but the convention are about to *make one*; then we shall go on very well."

ROYAL CONSIDERATION.—In 1800, a season of great scarcity, when corn of every kind was excessively dear, his late Majesty caused an over-shot mill to be erected, and worked by the waste water which falls from the lake below the Lodge in Windsor Park. Here a sufficient quantity of corn, two thirds wheat and one third rye, was ground and dressed, and delivered to the labourers, at fourteen pence per stone of fourteen pound, in quantities suitable to the extent of their families. This seasonable relief saved many of the neighbouring poor from the extremity of want.

ENCOURAGEMENT IN PRAYER.—The Rev. Job Orton, in one of his letters, relates the following circumstance. My grandfather once solicited a very excellent but very modest minister to pray in the family, when there were several others present, who supped with him: he desired to be excused, alleging that he had not thought of it, and there were so many other ministers present. My grandfather replied in his familiar way, "Sir, you are to speak to your Master and not to them: and my Bible tells me that he is not so critical and censorious as men are."

HOPE IN DEATH.—The worthy bishop Butler, when on his death bed, having sent for his chaplain, observed, that he thought he had endeavoured to avoid sin and please

God; yet from the consciousness he felt of perpetual infirmities, he was still afraid to die. "My lord," said the chaplain, "you have forgotten that Jesus Christ is a Saviour." "True," was the answer, "but how shall I know he is a Saviour for me?" "My lord, it is written, Him that cometh unto me I will in no wise cast out." "True," replied the bishop, with admiration, "and I am surprized, that, though I have read that scripture a thousand times over, I never felt its virtue until this moment, Now I die happy."

HINT TO TRAVELLERS.—A person was once in a coach when it stopped to take up a gentleman, who had every appearance of being a clergyman. Silence was observed for some time, particularly by a loquacious swearing passenger. At length, the supposed clergyman began to talk; and, at intervals, politely introduced the word devil into his discourse. This opened the lips of the other; and he could then swear and talk nonsense with a vengeance. To have a parson connive at his language, was all the sanction he required.

PIOUS FRAUD.—In the church at Boxley, in Kent, there was an image of Saint Rumwald, which was a very small one, the representation of a boy saint. If you desired to have any benefit by the famed rood of grace, in that church, you must first be confessed by one of the monks; and then by lifting at this Saint Rumwald, proof was made whether you were in clean life, as they said, or not. If you proved to be clean, then was your way made for your offering to be accepted before the holy rood: if you were not clean, which was known by your not being able to lift that little image, then you must be confessed again, on presumption you had concealed some foul sins. This trick was played in this manner. The image being small, hollow and light, that a child of seven years old might lift, there was a device to fasten it to a post with a pin of wood, which an accomplice standing behind could put in and out as he list. This pin being put in, the strongest man could not stir it; and when any person offered bountifully to the confessor, the pin was pulled out that he might easily lift it; but to one that proved stin-

gy, the image would not stir at all. The deluded applicant therefore was obliged to repeat his confession, and increase his offerings, till he had satisfied the avarice of the monks.

THE TWO CROWNS.—A French officer when upon his parole, at Reading, met with a Bible. By reading it, he became convinced of the truth of christianity, rejected his infidel principles, and resolved to be a Protestant. When his gay associates rallied him upon his taking so serious a resolution, he said, "I have done no more than my old school-fellow, Bernadotte, who is become a Lutheran."—"Yes, but he did it to obtain a crown." "My motive," said the officer, "is the same; we only differ in one point; the object of Bernadotte is to obtain a crown in Sweden—mine is to obtain a crown in heaven."

INTERESTING MANIACS.—A lady at Brussels, upon going to an inn with the expectation of meeting her lover, to whom she was to have been married a few days after, met a stranger, who came to tell her that her lover had suddenly died upon the road. She was a maniac from that hour; and, for forty years afterwards, she went every day to the inn, attended by her maid-servant; looked around her, and said, "He is not come, I see, to day; I suppose he will be here to-morrow;" and walked home again.

A person in London was playing with his infant at the open window of his room, when the child took a sudden spring from his arms, and was killed by its fall into the street. He became a most violent madman, and continued so for the remainder of his wretched life; and spent his time in acting over the dreadful scene; first of playing with the child, pleased and happy; then of its being suddenly gone from his arms, followed by the most dreadful shrieks and screams.

THE HONEST CULPRIT.—It was no uncommon thing in France, to detain prisoners several years in custody, before they were brought to trial; and even, after their condemnation, they were sometimes left years longer in jail before they were executed. Jailors were in the habit of letting even capital convicts

out upon parole; and it is said that a person who had obtained this indulgence was ordered for execution seven years after sentence of death had been passed upon him. He was then at work in the country; but, upon the jailor's summons, immediately returned to prison to meet his doom; when, for his punctual regard to his promise, he obtained a pardon.

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

If the memory of the just is blessed, there seems a propriety in transmitting to posterity the names of those who have been distinguished among their religious associates, during their probationary state, either for piety, zeal, capacity, or usefulness: or for patience and resignation under sufferings and afflictions. It is presumed that the subject of this obituary possessed some of these qualities, and that the refusal of it may afford some instructive lessons, especially to young persons and parents. Miss MARY AKROYD, daughter of Mr. Thomas Akroyd, of Hebdenbridge, was a member of the G. B. church at Heptonstall-slack. Having been blessed with pious parents, she enjoyed the advantages of a religious education; was early habituated to a regular attendance upon the public worship of God; and restrained from those places, persons and habits, which are dangerous to the morals of the rising generation. The consequence was, that as she grew up into life, she evinced an indifference to those pleasures and objects which are so attractive to youth, and which frequently involve them in disgrace and misery. It is natural to suppose that she was the subject of early religious impressions; but it does not appear that they laid fast hold on the mind till her entrance upon her eighteenth year. Though she had a blooming appearance, yet she was subject to frequent indisposition; which contributed, through the divine blessing, in conjunction with parental instruction and exam-

ple, and the ministry of the word, to promote an earnest concern for the salvation of her soul. About this time, she began to attend an experience-meeting belonging to the church at Heptonstall-slack, where she was instructed more perfectly in the way of the Lord, and obtained clearer views of the plan of salvation. She was at length enabled to receive Christ Jesus as her Saviour and Lord, and made a public avowal of her faith, by baptism, on May 4, 1823. This must have been a joyful day to her parents; nor is it improbable that they deemed it the commencement of a long series of honourable and useful services to themselves and others. But our ways are not the Lord's ways. In the month of March, 1824, she was seized with a disorder in the head, which, though not considered dangerous till within a few days of her death, baffled medical skill, and carried her off in the short space of about three weeks. She died April 2, 1824, in the twenty-first year of her age. During her affliction, her mind was remarkably calm; and though her disorder was of such a nature as did not allow nor admit of much conversation, yet she gave distinct and decisive answers to the questions proposed to her in reference to her state, and occasioned tears of joy to be intermingled with those of sorrow. In an early stage of her complaint, she mentioned the language of Simcon, Luke ii. 29—32, as expressive of her experience, "Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation:" and signified a desire that, should the Lord remove her, (an event which the parents fondly hoped was far distant), they should be made the subject of a funeral discourse. This was accordingly done, April 18, to an overflowing congregation, who seemed to participate in the grief which her death had occasioned. Her character may be summed up in a few words. To her parents, she was affectionate, respectful and obedient; and, as she was the oldest but one of ten children, she took an active part in helping forward the general interests of the family; superintending the younger members, or assisting in those various offices which so numerous an household necessarily involves. In her religious

capacity, she was humble, modest, teachable, observant, cautious and pious. The Bible was her daily companion; and if the calls of business, (for she had the chief care of a large shop) prevented her from conversing with it during the day, the night was taxed to make up the deficiency. Her relish for the means of grace was uniform and exemplary, and she was not a stranger to private devotion. In her intercourse with her neighbours, in the way of trade, she manifested an engaging, amiable and winning disposition, and secured the esteem and respect of those who knew her. Hence it may be seen, that the family in which the bereavement has taken place, has sustained no ordinary loss. May the parents be supported under it, and derive benefit from it. May they have comfort and credit in their remaining children! As these arrive at maturity, may they choose Mary's good part! And, may the removal to heaven of their dear relative, as the first fruits of the family, be a pledge of the final arrival of the rest!

ORDINATION.

Mar. 2, 1824, Mr. JOSEPH BURNOWS was ordained to the pastoral office over the G.B. church at *Sutton-in-Ashfield*, Nottinghamshire. Mr. Austin commenced the service of the morning with reading suitable portions of scripture and prayer. Mr. Pike delivered the introductory address. Mr. R. Smith proposed the questions to the minister and the church, offered the ordination prayer, and delivered a charge to the pastor from 1 Pet. v. 2, 4. Mr. Hardstaff concluded with prayer. In the afternoon, Mr. Jones addressed the church, from Rev. iii. 6. In the evening, Mr. Rowe, the independent minister, read and prayed, and Mr. Pike delivered a charge to the deacons, founded on Matt. xxv. 21. All the services were solemn and impressive. May they prove a lasting blessing both to the pastor and his flock.

ANNUAL ASSOCIATION.

We are requested, by the friends at March, to state that a conveyance will be waiting at Peterborough, near the bridge, on the last Tuesday

in June, at ten o'clock in the morning, to return to March at the most convenient hour in the afternoon; for the accommodation of such friends from the Midland counties, as shall wish to attend the ensuing association.

REVIEW.

LECTURES on the PRINCIPLES and INSTITUTIONS of the ROMAN CATHOLIC RELIGION; with an APPENDIX, containing Historical and Critical Illustrations. By JOSEPH FLETCHER, A. M. 8vo. pp. xxvii. 397. Burton and Co. and Westley, London.

Many sincere christians are seriously alarmed at the supposed increase of Roman Catholics in England. Others indeed have been inclined to believe that it is not an augmentation of converts, but the publicity with which the liberality of the age has encouraged them to profess their religion, that renders them more conspicuous than formerly. Without attempting to decide this question, it is a fact that admits of no dispute, that the profession of popery has recently been more open, and the efforts to propagate it more public and strenuous, than in any age since the revolution. The inhabitants of those parts of the kingdom where the catholics are most numerous, have been exposed to their attempts, both from the pulpit and the press; and the advocates of protestantism have found themselves imperiously called upon to stand forward in its defence. Amongst others, the able and pious author of the Lectures before us, then minister of an independent congregation at Blackburn in Lancashire, thought himself compelled, by the circumstances in which he was placed to enter publicly on the discussion of the subject; and to deliver a course of Lectures, of which this volume is the substance. In these Lectures he did not expect to introduce any thing new into a controversy which has agitated the church for so many centuries. His design was to sur-

nish protestants in general, but especially the rising generation, with a faithful exposition of the principles on which our secession from the Church of Rome is founded; that they may be able intelligently to repel the attacks of their opponents, and successfully to defend a cause "which is identified with the interests of religious liberty, the diffusion of christian truth, the happiness of man and the glory of God."

In pursuing this design, Mr. F. has treated, in separate Lectures, on—the Authority of the church—oral Tradition—Papal supremacy—Transubstantiation and the Sacrifice of the Mass—the Sacraments of the church of Rome—Invocation of Saints and the use of Images—Purgatory and the Doctrine of Merit—the Roman Catholic Hierarchy—and the Genius and Tendency of the Papal Religion. The appendix contains sixty pages of very interesting matter.

These important subjects are treated in a masterly manner. The statements are perspicuous and well supported; the reasonings clear and conclusive; and a truly christian spirit pervades the whole. The work is well adapted to accomplish the pious designs of the worthy Author. Those who are exposed to the contagion of the principles which he opposes, and especially ministers whose situations place them or their flocks in contact with catholics, ought to make themselves familiar with the facts and arguments contained in these valuable Lectures. And we are persuaded that, whoever wishes to understand the subject will scarcely find a work that will afford him so much information and instruction.

It would be easy to confirm our favourable report by copious extracts; but we must confine ourselves to two short ones.—After stating various instances of the efforts making by the papists to spread their tonets, he observes,—“To these facts, the author has adverted, not for the purpose of censure and animadversion, but to shew the necessity of corresponding zeal and activity on the part of Protestants in the defence and explanation of those great principles, which constitute the basis of their secession from the church of Rome. What- ever regret he may feel, at the suc-

cess of the means employed in the dissemination of opposite principles, he can feel none, at the liberty enjoyed by his neighbours: nor would he wish his opposition to their religious system, to be considered as resulting in any degree from the influence of political motives. On the contrary, if there be any sentiment, which he is disposed to hold with the most tenacious grasp, it is this—that every individual and every society possess an unalienable right to worship God, according to the dictates of their consciences; and that all secular interference *on account of religion*, by penalties and restrictions, is irrational, impolitic and anti-scriptural. The only effectual means of counteracting error, are persuasion and argument, and these alone comport with the sacredness of truth and the dignity of religion.”

When Mr. F. has gone through the various topics of discussion, he sums up the whole in this perspicuous recapitulation.—“The facts and reasonings to which our attention has been directed, *justify our separation from the church of Rome*. The reformation proceeded upon great and general principles, and was in its beginning, effected by a variety of concurrent circumstances. It is a favourite method of argument with our opponents, to select those incidents of a political nature, and those instances of exceptionable conduct on the part of such as were engaged in the reformation, which afford scope for censure and animadversion, and then to charge them on our principles. How would christianity itself stand the test, and especially *their religion*, if tried by such a criterion? We never pretend to assert that all the actors and motives and circumstances that were combined in producing the great secession from the church of Rome, were altogether right; but we contend that at any time and at all times, such a secession was most imperiously demanded, and will ever be capable of the most satisfactory vindication. If the church of Rome by its decisions, set aside the supreme authority of revelation; if oral tradition is preferred to the written records of inspiration; if the bishop of Rome claims the absolute supremacy of the church; if the institutions of Jesus Christ are corrupted; if we are called upon, to

renounce our reason and our senses; if an ecclesiastical denomination “lord it over the heritage of God,” and employ force and coercion in the support of their measures; if the purity and simplicity of the gospel be endangered by their unscriptural views of the sacrifices of the mass, the sale of indulgencies, the doctrine of merit, and the fire of purgatory; if they demand implicit and unqualified subjection on the pain of anathema—proscription—and death in this world—and damnation in the next; and if the history of their church present one continued series of oppressions, exactions, intolerance and persecution, so that the symbols of prophecy are embodied and explained in its proceedings—then it becomes us to hear the warning voice, “**COME OUT OF HER, MY PEOPLE, THAT YE BE NOT PARTAKERS OF HER SINS AND THAT YE RECEIVE NOT OF HER PLAGUES.**”

THE TEACHER'S OFFERING; or
the SUNDAY SCHOOL MONTHLY VISITOR. Edited by the
Rev. J. CAMPBELL. 32mo.
pp. 184, cuts. Westley, London.

We have been much gratified with contemplating our African Traveller, after having adjusted the affairs of his Griqua and Namacqua friends, condescendingly engaged at home in preparing “Milk for Babes.” Most of our readers, we hope, are aware that, at the commencement of the last year, Mr. Campbell became the Editor of a little periodical under the above title; intended as a monthly reward book for Sunday schools. Each number contains sixteen pages of letter-press, with one or more neat wood cuts, stitched in an ornamental wrapper, and sold at the very low price of *one penny*. It has had a very extensive circulation in numbers, and doubtless done much good; but the first twelve numbers are now collected into a very neat little book, half-bound, with title, preface, contents, and a striking likeness of the venerable Editor. We have felt great pleasure in looking over the first volume. The subjects are chosen with a judicious discrimination; and treated in a very appropriate manner. In one

or two instances, the follies and tricks of wicked children are perhaps too minutely detailed, and may operate, in some depraved minds, rather as a copy to imitate than as a beacon to avoid. But this is only a spot in the sun: and may be easily corrected. We heartily recommend the publication to all who are engaged in the education of children, whether in families or schools: persuaded that they will find it a very valuable auxiliary in their important and arduous employment. [*For a detailed account of the contents of this interesting work, want of room obliges us to refer to the PUBLISHER'S CATALOGUE, stitched up with the present number.*]

RURAL RAMBLES. 12mo. pp.
108. Westley, London.

This is a pretty little book, intended to teach a rational enjoyment

and religious improvement of the pleasures of the country. It is a series of contemplations on rural scenery, well suited to assist the reader in looking "through nature up to nature's God." The subjects are—the Country Church Yard—Man's capacity for enjoying Scenes in Nature—the Garden—the Forest—the Nocturnal Sky—Appearances on Earth—a fine Prospect—the Nobleman's Park—the Pastor's Orchard—and the Brook. The style is easy and perspicuous, and the sentiments christian. It is classed among the reward books for sunday schools, and would certainly be a pretty present to the more advanced pupils; but it appears better adapted to persons more advanced in years and of more cultivated minds, to whom it would be a very useful pocket companion in their "rural rambles."

POETRY.

SPRING.

How charming the season of spring,
When deck'd in her mantle of green:
While feather-clad choristers sing,
To enliven the beautiful scene!

Each plant now revives from the dead,
Which dormant thro' winter had lain:
The grass again rears up its head,
And waves o'er the wide-spreading plain.

Again we behold the sweet flow'rs,
That bend to the light passing breeze;
Again we revisit the bow'rs,
In shade of the lofty beech trees.

Or walk by the side of the brook;
Or climb up the hazle-bank steep;
Where, seated with scip and with crook,
The shepherd sits watching his sheep.

How cheering the prospect around,
And rich the fair landscape appears!
The valleys with plenty are crown'd,
Which scatters our doubts and our fears.

All nature looks smiling and gay,
The soul is rejoic'd at the view;
While swift the light clouds skim away,
Beneath the empyreal blue.

The God of the spring reigns above,
Then let us acknowledge his sway;
And praise to Him give for his love,
In gratitude's thankfullest lay.

Let age, all bewrinkled with time,
And youth, with the flow'rets of spring,
Unite with affection divine,
To bless the great life-giving King.

Missionary Observer.

JOURNAL OF MR. PEGGS.

FEB. 1, 1823.—*Public Examination of the Schools.*—The school in the Telinga Bazaar is dispersed, through the opposition of the old schoolmaster whom we discharged for neglect of his duty, but we have agreed to assist the present in building a new school-room.

4.—Rode this morning with the schoolmaster's brother to see the situation of the new school. The person who accompanied me, promised to give me an image of Gonesh if I would go to his house: I did so, but he refused to fulfil his promise. Spoke a little to several persons in the enclosure of the house.

9.—Lord's-day.—Confined several days with a bad cold and inflammation in my eyes, that made the light insupportable.

Br. B. preached in the morning. In the evening, on account of the affliction in the family of one of our hearers, none of the family attended, and no other person came. The Lord retributed us in our discouraging circumstances.

10.—Two Bengalees called to-day upon business. I spoke to them in English of the Creation, the Flood; but when I began to speak of Christ, they rose up and went away.

12.—The anniversary of our arrival at Cuttack. How many the mercies we have enjoyed! Spent some time together in prayer and conversation about our situation, and the Lord's dealings with us.

15.—Went out with an intention of going to a neighbouring village, but the appearance of rain prevented my proceeding. Addressed some people who heard with attention, and was caught in the rain before I got home. Rain now is very agreeable.

16.—Lord's-day.—Spoke in the morning from Ezek. xx. 37, with some degree of liberty. Went out in the evening, and addressed two companies. It has struck me, that to speak fully of the gospel at one place or two, is better than saying a few words in many.

19.—Rode out with Br. P. and made several calls. He delivered to the natives a parable of a king who was reconciled to his rebellious subjects by his son. I spoke a little after he had done.

20.—Went to Jebra Ghaut, and fell in with two companies of pilgrims. A sensible pleasant man, in a *pakue*, wrote our names, and promised to call. But such promises are nothing worth; if men will not examine the truth of Christianity to-day, we have not much hope of them in future. In one of them was a pundah of Juggernaut, (a kind of missionary of idolatry,) a most noisy and determined idolater.

22.—Stopped near an image of Honsoman. Here I saw a man with an idol in a small box, having small doors, on which were figures of numerous idols. It reminded me of a small show in England. Much grieved at the superstition and opposition of two native writers. One gave his *salahn* to the stupid stone, and the other would scarcely allow me to speak.

23.—Lord's day.—Rode out before breakfast to a group of pilgrims, which amounted to seventy persons. Unhappily, they understood but little Ooreah. Afterwards, I sent Abraham, who talked to many people. He said he told a Brahmun, who at first opposed, but afterwards heard with attention, that he was like a dog, which first barked, but afterwards laid down at a man's feet. While Br. B. was preaching in English, I went out and spoke to the natives in our Hindoostanee school upon the Compound. In the evening, Br. B. and Abraham went to the pilgrims again. I spoke to the beggars, and then preached from—"Who shall know every man the plague of his own heart."

25.—Krishna's birth-day.—Great numbers of idols were taken in the night to some devotee's house; abandoned women danced before them, and the people were mad upon their idols."

26.—At Pooleepoor talked to some

people in the precincts of a temple, and in the village. A man in the former called the images "tuspee," or pictures, saying, he worshipped the Spirit—God.

8.—**MARCH 2.**—Lord's-day.—Spoke in the morning from—"Who then can be saved?" Br. B. administered the Lord's Supper. "Where is the blessedness I knew when first I saw the Lord?"—Went out in the evening. A man asked me if breath was not God? Gave a gospel to a man, who heard with much attention.

9.—**Missionary Prayer Meeting.**—We had a few friends to tea. Went out before they came, and talked to some people. In the meeting read a few extracts from a short account of Anunda, a converted Brahmun of Calcutta. Oh, for seals of our mission!

10.—Br. B. and I rode together into the town, and spoke to the people: afterwards we called upon a Mr. B. and had much conversation with him. Though he talked much of analyzing himself, to obtain proper knowledge, it was too evident he was a stranger to himself and to Christ.

11.—**Lord's-day.**—Experienced some liberty this morning in speaking to the naive congregation, from—"Christ died for the ungodly." In the evening, had three schoolmasters, a Telinga Brahmun and his friend, who with the servants and beggars, made a pretty good congregation. I endeavoured to speak from—"The word was made flesh, and dwelt among us," &c. Prayed with them, and dismissed them.

12.—Being unusually cloudy and pleasant to-day, though rather rainy, I was induced to take another ride on the other side of the Mahanudde. Towards the middle of the bed of the river, I met an aged Brahmun, travelling in a palque. Gave him a tract, and said a few words to him. I went to another village or two farther from the river than before, and seeing a school, went up to it; gave the master a gospel, and spoke to several people who were present. The rain coming rather heavy, I returned home.

13.—Br. B. and I went over the Kuttjore river, four or five miles towards Pooree. Finding no village by the road side, we turned to the left, and going to the third village, in a direct line, collecting some people as we passed. Having assembled about 30, exclusive of children, we spoke to them of the Saviour. We left a gospel for the schoolmaster of the place, who happened not to be at home.

14.—**To-day** we went over the Mahanudde, seven or eight miles on the new road towards Balasore. Coming to the village

of Rajhas, we soon collected a considerable number of people, and each of us spoke to them. Having a gospel of Mark in my hand, my eye caught—"The kingdom of God is at hand; repent ye, and believe;"—Mark i. 15., from which I endeavoured to preach the gospel. We left two gospels in the place.

15.—**Visiting the schools this evening,** I saw a very respectable Hindoo; some said he was Rajah of Deknall, (about 40 miles N. W. of Cuttack;) others, that he was his brother. His palque and attendants displayed more dignity than I had ever seen in this place. I got off my pony and gave him a tract and a gospel, and spoke a few words, but the bearers and attendants were anxious to be going.

To-day we received the painful intelligence of the death of our beloved Brother and Father Ward, at Serampore. He was taken ill of the Cholera Morbus the 7th instant, and died the next day about five o'clock in the afternoon. His last letter to us, written the day he was attacked, breathes a fervent spirit of piety. About an hour after receiving Br. Marshman's letter, I had an unusual pain and heat in my bowels, and I thought perhaps I was attacked in the same way as our departed Brother. My feelings were indescribable. O, how shall I at last meet death! I prayed with Hezekiah for fifteen years, yea, as long a course as dear Br. Ward's was, if it was the Lord's will. Perhaps some fruit I had eaten, or a cold caught in the last excursion, might be the cause of it. "Oh, for an overcoming faith to cheer my dying hours!"

16.—**Lord's-day.**—Being my turn to preach in the morning, I delivered a funeral discourse for Br. Ward, from Heb. vi. 12. Most of the writers attended. May we possess that high consecration to God which this excellent man enjoyed. Had an interesting conversation in the evening with an European, who took tea with us. Br. B. preached from Rev. xiv. 13.

17.—The last three days have had a painful attack of the sick head-ache. Walked out this evening with Mrs. P., and seeing a group of pilgrims under some trees, we went to them. The principal viragee had a palque, which he said Juggernaut gave him. His head was wrapped round with his own hair, which appeared very long. The whole company consisted of about 40 people, and seven or eight small horses. They remind one of the gipsies, wandering about and stopping as long as the credulity of people support them.

18.—**Lord's-day.**—Br. B. preached in the morning, and I spoke to the palque bearers

and some others from—"And I, if I be lifted up from the earth, shall draw all men unto me," &c. The cross of Christ in all ages and nations has been effectual for the conversion of souls: may it be so here.

27.—A child of one of our friends being buried this evening, Br. B. attended. After talking to some people near a Hindoo tomb, I went into the burying-ground to see the state of my pretty little dear's grave. How uncertain all earthly enjoyment! May this painful dispensation be over-ruled for good.

31.—Received our third supply of books from Scrampore, in number 557—all in the Ooreah language.

APRIL 2.—Fell in with a number of pilgrims from Lucknow, and by means of a schoolmaster near the place, I spoke to them. The company consisted of sixteen or eighteen persons, but they would not stop a day or two to hear any thing about Christianity without receiving a rupee a day, which I hesitated to do, thinking it better to teach those who lived near.

4.—At Jebra Ghaut I saw a large boat launched. About fifty or sixty individuals, of all ages, were present. Some flowers and rice, connected with their poojah, were at the head. A man stood in it, (probably its owner,) repeated something, which I understood was a poem, and the people, as if animated by it, renewed, at the close of each kind of stanza, their labour, till the little vessel floated in its native element. A number stopped a little while, and heard some observations on the relation of the rich man and Lazarus.

8.—Received an urgent message to visit one of our hearers, named H.—, who appeared very dangerously ill. I had some conversation with her and others who were there. Much indisposed myself. Our dear partners saw her on the evening.

9.—While I was at the house of mourning this evening, our deceased friend departed. What a scene of confusion and distress followed! A great family of children are left. May this afflictive dispensation be sanctified.

11.—*Churruck-Poojah, or Swinging Festivals.*—According to our pundit, between 40 and 50 persons swung in Cuttack only. When the nature of this practice is considered, and that it is acknowledged to be unenjoined by the Shasters, how astonishing and truly lamentable so many thousands should countenance it by their presence! Received a note from Mr. R., stating his desire to be baptized. We went to see him, and were

pleased with his account of God's dealings with him. This is a very encouraging circumstance. How often is God at work when and where we little expect!

12.—*Second Anniversary of our Marriage.*—Every review of God's dealings with me in this relation is calculated to encourage me to trust in him at all times, and pour out my heart before him.

13.—*Lord's-day.*—Enjoyed much liberally in speaking this morning, from Josh. xxiv. 15.—Our application for admission into the church adds much interest to our religious exercises. May we be encouraged to sow in hope.

17.—*First Church Meeting.*—Mrs. Rennell and her sister, with ourselves, composed the meeting; Abraham being gone forward with two servants to prepare the tent for us at Bobuneswer, 24 miles distant, where we were going on the morrow to meet a large assembly of people. After much conversation, partly in Ooreah and partly in Bengalee and English, our friend R. was received, and the Lord's-day week was appointed for the baptism.

18.—About day-break this morning, Br. B. and I, accompanied with our friend Mr. W. set off to Bobuneswer, where we arrived about a quarter before ten. What a scene was passing before us! Thousands of thousands assembled in the midst of a large jungle, to attend the worship of a senseless object. Perhaps forty or fifty thousand people were assembled in the vicinity of the temples. Common report states them at 900, but many are in decay, and the jungle wood is actually growing over them. For some time after our arrival, we were almost incessantly engaged, one on one side of the tent, and the other on the other, and it was with difficulty we could get leisure to eat. In the afternoon, a son of a neighbouring Zemindar came into the tent, to whom we declared the word; gave him a gospel and one large Ooreah poem for his father. The occasion of the assembly was the removal of three small golden idols to a neighbouring temple. The car on which they were taken was about fifty feet high, had four rude heavy wheels, and was drawn by as many large rushen ropes. While we were at tea, the car passed our tent. We occupied three stations in addressing the people: Br. B. and his bearer one, Abraham another, and I another. I got upon the top of my palque, and thus had a pretty good command of the people. Though the number at any one time around me was not considerable, yet, as it fluctuated, numbers heard and received tracts and gospels.

19.—We slept in our palques. I was so languid till after breakfast that I could

do nothing among the people. Till four o'clock in the afternoon, the time that we started to return, we had almost constant applications for books. By this excursion we hope many in the surrounding villages will read and hear something of the gospel of Christ. At Balontah, fifteen miles from Cuttack, on the Pooree road, where bearers are changed, hearing a noise of poojah as we were returning, I went to see, and found a number of people assembled to worship a Mungulla, named Tanprittee. Two infirm old women and two Brahmuns appeared to be officiating. The time was short—I spoke a little, prayed, and gave two or three tract papers. How degrading the idolatry of this benighted people! Refreshed by a letter from Walton Hope. I got home.

20.—Lord's-day—Spoke to the palque bearers and servants, from Paul's labours at Athens. In the evening preached from Jer. l. 4, 5. A better congregation than usual. O, for souls for our hire!

21.—Had an interesting conversation with some people at a temple near the fort. A poor creature lay on the ground in his poojah. How painful the frequent scenes of idolatry!

23.—After addressing the people, we visited our candidate, Mr. R., whose mind had been troubled by some discordant notions about baptism, stated in a work lent him. We are happy to see him adhere to the scriptures as his guide, and to hear him express his faith in Christ.

27.—Lord's-day—Some of our hearers distressing our minds by promoting a kind of play, by some strolling natives from the coast, my mind was led to consider Rom. xii. 2. The principal idea which I insisted upon was—a renewed mind, as it were, naturally proves the will of God in all circumstances. In the evening, to our great joy, we attended to the ordinance of baptism for the first time in Cuttack. Our candidate, Mr. R., had his tent pitched near the Mahanudde, opposite to our bungalow; and just before the sun set the ordinance was administered. Br. B. was the administrator; we sang hymn 494, of Deacon's collection, and a short address was delivered at the water side. A European and his family upon an elephant, and a number of other persons, were spectators. I thought of speaking to the natives, of whom a number were present, but it appeared best to speak to them another time. Immediately after the baptism, being Br. B.'s turn to preach, he delivered a discourse from Acts viii. 36, 37. Oh! for many such Sabbaths.

29.—Being cloudy I went over the Mahanudde in a new direction to a village

called Dabulour. On landing from the boat I saw a viragee with a circular piece of iron, like a sword round his head; he is called a Ling. I found a schoolmaster who could read pretty well. I was surprised to see so many viragees in so small a village. These idle creatures, like locusts, devour the labours of the industrious. O that the people were wise enough to understand and despise these characters! The wind blew up the sand in a very unpleasant way, and some little rain fell. One sees here the force of the scripture, "As clouds and wind without rain." Conversed with some people over the sands as I returned. One I found was a maker of gods, but he heard with attention.

MAY 1.—Public examination. Attendance, on the average, not being so good this month as last; we stopped something from some of the masters' wages. My dear wife's birth-day. Blessed be God for all his mercies to us.

4.—Br. B. preached, and administered the Lord's Supper. Received our new member. Surely the first fruit indicates more fruit. In due time we shall reap if we faint not. I desired Abraham to give the native congregation an account why and in what way he became a Christian. The opportunity was interesting. Did not enjoy the ordinance. How are my comforts and spirits fled! O Lord revive me. Preached in the evening from Jer. vi. 53.

6.—Received a fresh supply of books from Br. Thomason, of Calcutta, 24 English Testaments, and 24 English and Bengalee Gospels of Matthew and John. They came under the care of a conductor from Fort William, who appears a religious man.

11.—Lord's-day—Enjoyed some liberty in preaching from the account of the rich man and Lazarus. The subject was suggested through one of our hearers having an entertainment, and, according to report, a ceremony for his departed wife, which both Mousulmans and Catholics appear to have adopted from the Shradda of the Hindoos. The Mousulmans call theirs Fatyah, and the Catholics Maordah Connor. In a kind of indirect way I showed that the Scriptures represented the state of souls after death as fixed, that no ceremonies could affect it.

12.—Visited a Mousulman and left one of our Hindoostanee books, which he read fluently. A respectable Hindoo came up on horseback, and seating himself by me, heard the word attentively. At the first interview, when I stated that Christ was 600 years before Mahomet, the follower of the prophet in his true spirit asked—who was before him? To which I

replied, Jesus Christ was God. Mousulmans are very ignorant of the true character and work of Christ.

14.—Went to a temple of Regurant towards Toulsepore, and had some talk with one of the officiating Brahmuns and his wife. I find some knowledge of Hindoostanee would be very useful. Just got home before a heavy northwester came.

16.—Sent some gospels and tracts by one of our hearers to Pooree, with the hope that they may find their way into Juggernaut's temple. This friend has lately taken four Bibles and 21 Testaments, English, three of the latter gratis; a number of them are going to Ganjam. Had some conversation with our new friend at the Fort; may his coming be of use to the cause here.

18.—Lord's-day.—From some remarks at breakfast the plan of a series of discourses upon the general subject of Christianity, was suggested. I spoke to the beggars in the morning from the first of them—man's primitive and fallen state; and in the evening, in English, upon the same subject, from Ecc. vii. 29. Catching the hint, in the course of the day, that Swartz's first Tamul sermon was from Mat. xi. 28—30, I endeavoured to say a little from this text to the beggars. I inquired whether the leading words were understood, and found it difficult to show their meaning in a religious point of view.

19.—Agreeably to appointment on Saturday, called this morning on our friend Mr. B., who went with me to the house of the Rajah of Decknall, who is waiting here for the decision and assistance of the British Government, to obtain his extensive possessions; after some conversation with the attendants, an interview was appointed in the evening.

According to appointment I went, attended by two friends. The Rajah sat upon a carpet, with a large pillow behind him, and two small ones on each side, upon which his legs rested, as he sat in the eastern style; and before him lay a dagger in its sheath. The scene was novel and interesting. I endeavoured to explain the nature of our mission; and our friends occasionally spoke. There was an air of grandeur in the whole, which connected with the hope that this circumstance might be the means of opening a door for the word in the Rajah's territories, made it one of the most peculiar opportunities of preaching the gospel I have enjoyed in India.

21.—At Toolsepore, this evening, gave a gospel to a man who is building a tomb for a brother, who has been dead five years. He was of one of the sects of the

Viragees. Seeing a man counting his beads, I asked him what fruit it would be if I should count them, and say, Ram, ram, ram? The man then called me Pagul or fool. This is the first instance that I have witnessed of abuse; though a person told me that this expression was applied to me.

23.—Last evening had a prayer meeting on account of our friend L., the conductor, and to-day he commenced his journey to Calcutta. At his request I gave him some gospels and tracts for distribution. At a village this evening talked with a man who is building a temple. I asked him to give it to me for a school and a place for the worship of God? He refused; but I was pleased with his attention, and that of some others who drew near and heard.

25.—Lord's-day.—Preached in the morning, on—the various promises, prophecies, and types of Christ, in the Old Testament, from Luke xxiv. 27. In the evening, called on the Mousulman whom I had seen before. Several Ooreahs were present. Referring to our evening worship, he inquired, whether the Judge came? I replied by saying, several Sahibs came. Oh, that nominal Christians considered the effects of their example, and saw their want of saving religion.

26.—Being cloudy, I got out early and went to the Fort. Mr. H., the conductor, (who has attended since the coming of our friend from Calcutta,) called several of his workpeople, to whom I spoke some time.

28.—The late rain has cooled the air delightfully. At the village of Belanasse, a place I had not seen before, I saw a small temple six or seven feet square, with seven idols in it. Two of them were about three feet high, the others much smaller; they were Juggernaut, his brother and sister, Krishna and Radha, and another Krishna and Juggernaut's sister. An old woman talked a good deal; another female, in a house near, joined in the conversation, but did not show herself. The false modesty of the women in refusing to look at us as we passed, is very absurd. After some little time the officiating viragee came (a very indecent looking figure, as most of this class of people are, though reputed holy,) to whom I gave a tract, intending to give a gospel another time.

JUNE 1.—Lord's-day.—Administered the Lord's Supper, but enjoyed no consolation. The Lord resore unto me the joys of his salvation, and upheld me with his free Spirit. The palque bearers being very unwilling to come to hear, and making light of Abraham's pressing invitation, I was reminded of the parable, Mat. xxii. 1—14, which I tried to explain to those

who assembled. In the evening, spoke on ---the manifestation of Christ, from Gal. iv. 4, 5.

2.---Public examination of the schools. Commenced our second year in promoting education; may our labours be crowned with success. We have adopted the plan of paying the master according to the average attendance, giving four rupees a month for twenty-four, five rupees for thirty children, and so on in proportion. The Hindoostanee and adult evening schools are upon different terms, as there is some difficulty in obtaining scholars. Rode out this evening towards the place where I had an interesting opportunity yesterday, but after talking to a few people on the way, I returned home, feeling my mind dejected that I could do nothing. Oh, this dejection of mind, how painful and discouraging its effects! Uphold me in my goings, O Lord.

8.---Lord's-day.---Preached in the morning, on---Christ's great work, from John xvii. 4. In the evening, spoke to the beggars and servants on the birth of Christ. Felt too indisposed to go out.

13.---Our much esteemed Br., Major Moxon, arrived at Cuttack, from Belaspore, in the Nagpore country, on his way to Calcutta, and thence to England. He is to pitch his tent on our compound, and we hope to be refreshed on Lord's-day. Obtained a number of our visitor's people this morning, to whom Abraham spoke in Hindoostanee in an animated manner. Though exceedingly dejected these last few days, I felt refreshed this afternoon by hearing the Major examine Abraham relative to his conversion, history, &c. In the evening, about sixty or seventy people were collected about one of the tents of the Major; read and spoke to the people; indeed we all endeavoured to speak a word for God. Preached in the evening, upon---the importance of Christ's atonement, from 2 Cor. v. 21.

17.---As my dear wife cannot walk out for exercise, I took a ride this morning to three small villages, and spoke to several people. Saw a small idol under a tree, the figure of a woman, the breasts and head only being above ground. Two men acknowledged they worshipped it: what darkness!

19.---To day Major Moxon and family left us. We sent a dozen books by our friend's Seapoy to Sumbulpoor, some of which are to be presented to the Rancee, or queen, in Mrs. Moxon's name. The advanced state of the rainy season rendered it necessary to proceed by dawk, or by palques, and hence a number of articles they had with them were of no farther use. These might have been put into an auction, but they liberally presented to us one

large and two small tents for our missionary journeys, one sheep to kill, and four to be sold for the benefit of our schools (value ten rupees,) four goats for our use, two geese, and several small articles. The Lord reward them a thousand fold. In the evening, received two letters from Norwich, and one from Wisbech, with a draft on Calcutta for 1020 rupees. A very seasonable Providence.

22.---Lord's-day.---Preached with unusual liberty, upon---Christ's doctrines and precepts, from John vii. 46. In the evening, spoke to the beggars on the same subject, and then rode to a public place, where several Mousulmans and Hindoos were present. Felt very sensibly the want of the Hindoostanee language.

26.---Calling this morning to take our leave of Mr. Corrie and family, who were about proceeding to Calcutta, he very liberally presented us with a note of one hundred rupees for our schools. This instance of liberality, in both senses of the word, is very encouraging to us. Being cloudy this afternoon we took an excursion beyond the Mahanudde. Br. B. having a strong desire to reach one of the mountains, we walked towards them, till past six o'clock, when it appeared expedient to decline the farther prosecution of the attempt. At a temple of Mahadev we gave away two gospels, and said a little to the people. As night came on we lost our way, but very providentially a man, who followed us some distance as we went, was returning home, and directed us to his village, which lay in our road; we then engaged him as a guide to the river. The devious way, the darkness, the rain which fell, and the probable appearance of wild beasts---all made a guide very desirable. Blessed be God for guiding our feet and preserving us from dangers.

27.---Some natives called with our friend Mr. B. about the house in the town, which it appears the credit of our character and the welfare of the mission require us to purchase. After much consideration, and prayer, we have thought that it would be advisable to form two stations, and as the English school renders it proper for us to stay, Br. B. intends to go to Pooree, which appears an important missionary station. I purpose to buy the house and let my bungalow, which can be done with ease, as it is well situated. Riding into the town with a native, when he came opposite to a hut in which were some idols, he bowed to them, and his defence was---*they were a shadow of God.*

29.---Lord's-day.---A heavy day. I caught a most violent cold from exposure to the rain, and was incapable of preaching

or attending public worship. May afflictions be sanctified to the invigorating me in the work of the Lord.

JULY 1.---Public examination. Increased attendance during the past month. Still much indisposed.

2.---Went to the Judge's Court and paid for the new house. Being detained about two hours, I had much conversation with the Judge, who treated me very respectfully. What a novel scene is a foreign though a British court. Number of Hindoos and Mouslimans were in attendance, and when the oaths were administered, our native christian, Abraham, took the bible, and the Hindoo, who was the other witness, a small brass dish, with half a dozen pieces of maha-prseud,* wrapped in leaves.

3.---Returning from the house which I have begun to repair, I fell in with some people who seemed disposed to hear, and sitting down upon a well (a situation which occasionally reminds me of the dear Saviour in his itineracies, John iv.,) a number of people heard with attention. A man appearing to respect the picture of Juggernaut on the tract, I tore it off piece by piece and threw it into the well.

6.---Lord's-day---Preached in the morning, from Eph. iii. B., on the blessings of Christ's Gospel. Left Abraham to speak to the beggars, and going to the military bazar school, I had a chair, and sitting down, talked to several people who came. One man asked me where heaven was? I told him the great thing was to get there, which seemed to be approved by all.

8.---Yesterday commenced removing to our new house; and to-day we dined there. The weather has been very favourable. To-day received a note from the collector, offering us all the use of his bungalow, at Pooree, during the rut Jattrra. On account of Mrs. P.'s situation, I cannot leave; Br. B. only goes. This attention to us is pleasing.

10.---The rut Jattrra. I saw in Cuttack four different figures of Juggernaut. Addressed three companies of people. At the first place, just as I began to speak, a number of boys passed by, drawing a small car of Juggernaut; the face of the figure was but about three inches in diameter. How painful thus to see the youth initiated into idolatrous practices! I returned home, much dejected with the state of the people, and while thinking, in bed, of our circumstances, about ten o'clock a man brought us four letters from England. Blessed be God for good news from a far country. To-day commenced preparing some unfinished rooms near the gateway of the new house, for a native chapel and a Hindoo-stance school.

* Sacred food.

13.---Lord's-day---Br. B. being at Pooree, I opened our new house for worship, by preaching from Luke x. 11.---"Be ye sure of this, that the kingdom of God is come nigh unto you," and in the evening from Mark i. 15. a continuation of the series of discourses upon Christianity; the subject---the terms of an interest in Christ. Not many new faces, though so conveniently situated for the Indo-British and Portuguese, but we hope our latter end may greatly increase. Spoke to beggars in the native chapel, one room of which is partly prepared.

15.---Some pilgrims which I saw at one of our schools last evening, from Alle, came this morning with the schoolmaster's brother. I spoke a good deal to them, and then gave the most sensible looking man among them a gospel for himself, and sent the large poem to the Rajah of the place. A few lines were written upon it. Who can tell but this may reach its mark and do execution?

18.---Riding on the bank I fell in with a number of pilgrims just landing, and spoke to some of them. Going forward I saw the body of a pilgrim lying under a tree, near the road. After inquiring about the best means of getting it buried, I was directed to the house of the Shanadar, and with some difficulty obtained a couple of men that evening to make a grave. A Hindoo, of some respectability, desired to have the body thrown into the river, but I objected to throwing it away like a dog, and the Shanadar, who was a Mousulman, acquiesced in the sentiment. After seeing the grave partly done, I left my Cose (the lad who takes care of the horse,) to see that it was done properly, and proceeded home, it beginning to be dark.

24.---Having received a respectful note from the Judge, approving of our visiting the jail for the instruction of the prisoners, I paid my first visit this evening. Within the high wall that surrounds the buildings is a fine walk, kept remarkably clean, on which the prisoners walk. The jail deroga showed me much attention, and sat with me while I read and addressed some of the people, from a part of John iii. In the jail are 178 prisoners, and in the hospital, connected with it, 30 others. I hope a school may be opened here, and some good done among this depraved class of society.

26.---The appearance of the Cholera Morbus excites much solicitude, for the natives and we are happy that some pills which we administer appear useful. Went at a late hour this evening with one of our schoolmasters to see a patient, but after much inquiry for his house we learned from a relation of his, that he had died

that day. How great is the weight of this people! Who is sufficient for these things? May sufficiency come from God.

27.—Lord's-day.—Read to the palque bearers and others with a little explanation, the principal part of the account of the woman of Samaria. At one time about forty individuals were in the place, but a Hindu congregation fluctuates greatly, the people as yet having no idea of stepping the whole of a service, though short, nor of the impropriety of interrupting it in various ways. Preached in the evening the tenth sermon of the series on death and the resurrection, from 1 Cor. xv. 22. Spoke to the beggars and servants upon the same subject with some interest.

28.—Saw a Brahmin this morning who had taken some pills for the Cholera; he appears recovered. Talked to him a little about the "Durm Aubantar" or holy incarnation (as the natives very properly call it.) and inquired if he could read? He stated that he was poor, and had no spectacles; I told him to come to my house and I would talk about getting him a pair. A Mr. Tims, from the Nagpore country, returning to his family at Burhumpore, near Ganjam, called on me; I had much talk with him, and gave him *Dau. Taylers Catechism*, and *Pike's Anecdotes*, for his young folks, and some gospels and a few tracts, in Ooreah, for the natives. I feel happy in having opportunities of doing good to the extremities of the province.

LONDON MISSIONARY
SOCIETY.

DEMERARA.

In a former Number some particulars were given, respecting the persecution undergone by the exemplary Missionary, Smith, —a persecution carried on by those dealers in human flesh and blood, the West Indian Planters. Subsequent information has announced the death of Mr. Smith. —He died in prison. Referring to his death, the Directors, in their petition to the House of Commons, say,—

"Many of their wishes have been ended, and they have been filled with anguish, by intelligence, that on the 6th of February last, (before the decision of

the Government could have arrived,) such injuries and such imprisonment had accelerated the desolations of disease, that death had liberated the sufferer from the Prison House, and that the name of another Martyr had been inscribed on the records of the Christian Church."

The hostility of the slave-holders which followed him while living, did not cease with his life. Permission to accompany the remains of her husband to the place of interment was refused to Mrs. Smith; and the sum of 2000 guilders, part of 3000 which had been seized with the papers of Mr. Smith, when he was made prisoner, though claimed for her benefit, was detained for the purpose of being applied to the discharge of the expense incurred on account of Mr. Smith's maintenance while in prison!

The Directors of the London Missionary Society have presented a petition to Parliament, praying for an investigation of the case.

The following extracts from the report of the trial may display something of the atrocious conduct of the West Indian slave-holders to the unhappy negroes they oppress:—

Extracts from the Report of the Trial of Mr. Smith, the Missionary.

Evidence in support of the Charges.

John Stewart deposed—My name is John Stewart; I am manager of plantation Success; I know the prisoner; I believe I know his hand-writing; the book produced is, I believe, in his hand-writing. (The book produced was laid on the table of the Court.)

Under the date of Sunday, 6th July, 1817, on page 12, stands the following passage:—

"While at dinner, at half-past three o'clock, Lucinda came with a very sorrowful countenance;" and after having related the mischief done by a rat to her bible, the Journal proceeds in the following manner:—"Lucinda is a member of the Church, and much affected with the Gospel; she is an old woman, and though her manager tells her not to come to

Church, she tells him she will come, even if he cuts her throat for it."

The next passage is of Friday, August the 8th, 1817, and runs as follows:—

"A great number of people at Chapel. From Genesis xv. 1. Having passed over the latter part of chapter 13, as containing a promise of *deliverance* from [these two words partly erased, but perfectly legible,] the land of Canaan, I was apprehensive the negroes might put such a construction upon it as I would not wish; for I tell them that some of the promises, &c. which are made to Abraham and others, will apply to the Christian state. It is easier to make a wrong impression upon their minds than a right one."

"August the 30th, 1817, page 16.—The Negroes of Success have complained to me lately of excessive labour and very severe treatment. I told one of their overseers, that I thought they would work their people to death."

"September 13th, 1817, page 17.—This evening a Negro belonging to — came to me, saying the manager was so cruel to him, that he could not bear it. According to the man's account, some time back, (two or three years,) he with a few others made complaints of the same thing to the Fiscal, on which account the manager has taken a great dislike to him, and scarcely ever meets him without cursing him as he passes by; the punishment which he inflicts upon him is dreadfully severe; for every little thing he flogs him. I believe Ned to be a quiet, harmless man; I think he does his work very well. A manager told me himself that he had punished many Negroes merely to spite Mr. Wray. I believe the laws of justice, which relate to Negroes, are only known by name here; for while I am writing this, the driver is flogging the people, and neither manager nor overseer near."

"Monday morning, June 30, 1818.—Having gone through a regular course of preaching upon the Epistle to the Ephesians, 1st Epistle to Peter occurred to my mind as being very suitable to their present circumstances. The Apostle seems to have written for the comfort of Christians who were scattered and persecuted, which is the case with our people. After seeking divine direction in this matter, I felt a determination to pursue my plan; I therefore preached from Peter 1st, chapter i, verse 1. I suppose we had about 150 hearers. After service I had some conversation with some of our people upon the subject of discourse."

"Sunday, 10th July, 1818.—Many flying showers this morning; rain fell pretty heavy. I felt my spirit move within me at the prayer meeting, by hear-

ing one of the Negroes pray most affectionately that God would over-rule the opposition which the planters make to religion for his own glory; in such an unaffected strain he breathed out his pious complaint, and descended to so many particulars relative to the various arts which are employed to keep them from the house of God, and to punish them for their firmness in religion, that I could not help thinking that the time is not far distant when the Lord will make it manifest by some signal judgment, that he hath heard the cry of the oppressed. Exodus iii. 7 and 8."

"March 22, 1819.—While writing this, my very heart flutters at hearing the almost incessant cracking of the whip. Having just finished reading Mr. Walker's Letters on the West Indies, I have thought much of the treatment of the Negroes, and likewise the state of their minds. It appears to me very probable, that ere long they will resent the injuries done to them. I should think it my duty to state my opinion respecting this to some of the rulers of the Colony, but am fearful, from the conduct of the Fiscal in this late affair, of the Negroes being worked on Sunday, that they would be more solicitous to silence me, by requiring me to criminate some individual, than to redress the wrongs done by the slaves, by diligently watching the conduct of the planters themselves, and bringing them to justice (without the intervention of Missionaries,) when they detect such abuses of the law as so frequently take place."

"17th November, 1821.—Yesterday evening we had not more than fifty at the Chapel; indeed, I cannot expect more till the coffee and cotton are gathered in; the people have scarcely any time to eat their food; they have none to cook it—cating, for the most part, raw yellow plantains; this would be bearable for a time, but to work at that rate, and to be perpetually flogged, astonishes me that they submit to it."

"October 21st, 1822.—Just returned from another fruitless journey; have been for an answer to my petition, but was again told, by the Governor's Secretary, that his Excellency had not given any order upon it, but that I might expect it to-morrow. I imagine the Governor knows not how to refuse, with any colour of reason, but is determined to give me as much trouble as possible, in the hope that I shall be weary of applying, and so let it drop; but his puny opposition shall not succeed in *that way*, nor in any other ultimately, if I can help it. Oh, that this Colony should be governed by a man who sets his face against the moral and

religious improvement of the negro slaves ! but he himself is a party concerned, and no doubt solicitous to perpetuate the present cruel system, and to that end probably adopts the common though false notion, that the slaves must be kept in brutal ignorance. Were the slaves generally enlightened, they must and would be better treated."

"November 10th, 1822.—Jacky, of Dochfour, and Peter, of the Hope, came into the house, evidently much depressed in mind, to relate what they conceived an unexampled case of persecution. It was, in brief, that their respective managers, under a show of friendly familiarity, accosted the Christian Negroes with taunting jokes on the subject of religion in presence of the heathen Negroes, representing that their profession was only hypocrisy, and that a trifling consideration would prevail with them to abandon it, for which reason they ought to be treated with scorn and contempt. These diabolisms some of the religious Negroes had been provoked to retort upon their tempters, in a manner said to be disrespectful; and for this insolence they have been repeatedly flogged and confined in the stocks !! The complainants wanted to know what they were to do in such a case. I advised them accordingly."

"May 23^d, 1823.—Finding it necessary for my health to take more exercise than I have been accustomed to do, I have not had time to continue my journal as I could have wished; besides the uncomfortable state of my health has disinclined me for writing; but as it appears to me that serious evils are likely to result from the measures which the Governor is adopting respecting the slaves attending my Chapel, I think it will not be amiss to note down such circumstances as may come to my knowledge. While at breakfast this morning, I received a communication from the Burglar Captain, inclosing a printed circular from the Governor, containing on one side an extract from a letter of Lord Liverpool, as Secretary of State for the Colonies, to Governor Bentinck, dated 15th October, 1811, and on the other side a comment written by the Colonial Secretary in the name of Governor Murray, explaining it to their own taste. The substance of this comment is, to persuade the planters not to allow the slaves to attend the Chapel on Sundays without a pass, and in an indirect manner not to allow them to come at all in the evening, and even on a Sunday to send an overseer with the slaves, as judges of the doctrine we preach.—The circular appears to me designed to throw an impediment in the way of the slaves receiving instruction,

under colour of a desire to meet the wishes, or rather complying with the commands, of his Majesty's Government." (See the circular among other Government papers.)

"June 9th, 1823.—Several Whites were present professedly as spies."

"22nd June, 1823.—Isaac, of Triumph, came in to ask whether the Governor's new law, as he called it, forbade the slaves meeting together on the estates to which they belong of an evening, for the purpose of learning the catechism. Their manager, he said, threatened to punish them if they held any meeting. I informed him, that the law gave the manager no such power, and that it had nothing to do with that subject; still I advised them to give it up, rather than give offence and be punished, and to take care to ask for their passes early on Sunday mornings, and to come to the Chapel to be catechised."

"July 15th, 1823.—Mrs. de Florimont and her two daughters called to take leave of us; they are going to Holland. Mrs. de F. says, she is uncertain as to her return to the Colony. Hamilton, the manager, came in with them. His conversation immediately turned upon the new regulations which are expected to be in force; he declared, that if he was prevented flogging the women, he would keep them in solitary confinement without food, if they were not punctual with their work; he, however, comforted himself in the belief, that the project of Mr. Canning will never be carried into effect; and in this I certainly agree with him. The rigours of Negro Slavery, I believe, can never be mitigated; the system must be abolished."

"August 10th, 1823.—Early this morning I went to town, to consult Dr. Robson on the state of my health."

These passages from Mr. Smith's Journal were brought forward by his persecutors in evidence against him. They must rather raise Mr. Smith in the esteem of the friends of humanity, than lead them to esteem him an instigator of insurrection. He felt, it is true, for the suffering negro population, and who, excepting West Indian slaveholders, and those whose hearts are embroiled like theirs, would not feel? But instead of instigating insurrection, he rather taught the sufferers to draw comfort from the prospect of that world where the wicked cease from

troubling, and the weary are at rest; and even, it appears, exercised a peculiar degree of caution, lest the oppressed slaves should put such a construction on part of the word of God as he did not desire.

It must be a matter of regret to the friends of humanity, that so little is done by the highest authorities of the nation to terminate the horrors of the slave system. In a few of the West Indian possessions of the British Crown, some regulations have been recently adopted, which may mitigate the cruelties and oppression of slavery; but the slave-holders of those islands, which have colonial legislatures, are permitted to pursue their atrocious system; to whip, to grind down and wear out the unhappy thousands that they have stolen from injured Africa, or whom they instigated others to steal.

One mode, however, still remains by which the friends of Christianity and humanity may attack the horrid system of negro slavery, and make even West Indian slave-holders feel, and it is a mode which they are bound to adopt if they would not participate in the crimes of those slave-holders. It is regularly and entirely to abstain from that West Indian produce, which is the product of slave labour. The principal articles are rum, coffee, and sugar. By the sale of these articles, it should be considered the system of slavery is encouraged, and in fact upheld; and if the old and hackneyed adage be correct, which it doubtless is, that the receiver is as bad as the thief, those who purchase the articles raised by West Indian slave-holders, encourage and support them and their cruel system; and thus become participators in the guilt

of the atrocities connected with negro slavery. To wash their hands from the blood of negro victims, to testify their hatred of that system, which manacles in the most cruel fetters the bodies and the souls of myriads, the friends of humanity and religion should awake from their guilty slumbers, and universally abstain from the use of those articles which slave labour produces.—Were the sacrifice great, it ought to be made, but it is really small. Other articles may be substituted for coffee, other spirits for rum, and East Indian sugar, the product of free men's labour, for that of the West Indies, where—"sighs must fan, and tears must water," and "sweat and blood must dress the soil" that bears the sugar cane.

PARTICULAR BAPTIST MISSIONARY SOCIETY.

INDIA.

WE present our readers with some narratives, illustrative of the power of the Gospel in life and death.—The statements are taken from communications made by our Particular Baptist brethren. Paunchoo, mentioned in the first anecdote, is a native preacher:—

Anecdote of Gomesh and Bagengee.

"I was much pleased upon the whole with an anecdote I heard to-day from Paunchoo, when he, Bagengee, Kasee, and myself, were at Baranagore. The poor old man, Gomesh, often alluded to in our journals of late, who lived in ignorance seventy-five years, finds, as might be expected, some difficulty in expressing himself in prayer. Paunchoo has worship with Gomesh, Bagengee,

and a young lad related to him, at his own house, and each engages in his turn. Poor old Gomesh was one day expressing himself in prayer with great simplicity, and perhaps made use of very homely expressions. The Brahmun and the young lad burst out laughing. Prayer being over, Paunchoo reproved them for their improper conduct. They, upon reflection, felt very sorry that they had done so: the Brahmun fell at the poor old man's feet, and begged his forgiveness. But in a few days afterwards the Brahmun being with Bro. Yates, attempted to conclude the service in prayer, and was almost silent before the people. He says he felt himself reproved for his pride in laughing at Gomesh. What struck me in the incident was, the change that must have taken place in his mind. For a proud Brahmun, who, some little time before, would have thought himself humbled to have spoken to a poor despised Feringee, as these people are called, to seek pardon at his feet, was a matter which required no small change to bring about."

Their Reception into the Church.

"Our church-meeting the other day was very interesting. Both Bagengee and Gomesh gave in their experience, and were received. Gomesh, in a very artless manner, told us the way he first came to hear the word of God—how ignorant he formerly had been,—how he had gone on, and what had been his feelings since he had received the gospel. The tears flowed down his cheeks while speaking of Christ; 'but I,' he says, 'what can I, with my sinful mouth, say about *Him*? But I think (says he,) I have found something—I think I have. What more can I utter?'

"Bagengee has not a very ready

utterance, but in giving in his experience seemed less able to express himself than usually is the case. Asking him something about *humility*, and other things connected with this change, he replied, 'It was not very easy for a *fat* or *proud* Brahmun to go through the *eye* of a *needle*.' He found it difficult, he said, to say much as to what he felt, or thought he understood; for the religion of Christ, he said, was altogether of a different nature to any thing else in the world. He observed, in reading the scriptures, that Christ himself spoke of himself more often as the Son of *man*, than as the Son of God; by which he thought an example of humility was left us; and how was it possible for the disciples of Christ to speak of themselves too meanly? The way in which these things were spoken gave them very considerable interest at the time. I trust they may both continue faithful."

The power of Religion displayed in the dying hours of two Hindoo Converts.

Jugudumba died in 1821, at the age of 53. She had been baptized nearly nine years; and had the happiness of seeing her four sons, two daughters, and two daughters-in-law, baptized likewise. Her husband, a man high in the writer caste, lived and died a rigid idolator; and, in his last moments, refused to receive food from his son, because he had renounced caste and embraced Christianity. In her last illness, Jugudumba took leave of her relations, besought her children to suppress all grief on her account, and to rejoice that she was going to her Lord: whenever she found them at leisure, she desired them to read the Scriptures to her. After

the death of her two sons, she became more meek (having formerly been of a violent and choleric disposition,) and exhorted her sons to bear and forgive injuries. She used frequently to say that she desired to depart, that she was weary of the world. When asked, upon what she fixed her hopes, she replied, "I am a great sinner—my only hope is in Christ!" When so reduced as to be scarcely able to move, she was still exceedingly anxious to attend public worship; and prevailed on two of her sons to support her, while she crept to the place, about half-a-mile from her own dwelling. For a week before her death, she was continually attempting to comfort her children; and would frequently say, "Why do you weep? Pray rather that divine mercy may rest on your last hours, as it does on mine." She often called them together, and exhorted them to avoid all evil company, to live frugally, and never to omit attending divine worship.

During the last week of her life, her son Komul, a member of the Church and a student in the college, was sitting by her: she said, "Why do you not retire to rest?" Komul said he was overwhelmed with sorrow on her account, and could not sleep. She replied, "Why do you thus grieve for me? what are my griefs? look at Christ, and see what He endured for us." While they were both in tears, the youngest daughter coming in, said "O mother, you used to be greatly concerned for us; but now you appear to have lost all your earthly attachments." She replied, "I leave you in the hands of One, who loves you and cares for you, more and better than I can." By this time all the family surrounded the dying mother, who, seeing them all bathed in tears, said,

"Why weep thus, and cast a stumbling-block in my path to heaven? Rather read your bible and pray—pray especially for me." She never appeared to sink under her afflictions. When several females, of her own age, heard her frequently express a desire to depart, and argued that by this impatience God must be offended, she said that she hoped she had been made partaker of the divine mercy—that her Saviour had invited her to him—and she did but feel anxious to obey his invitation. Her friends and relations being with her on the night of her decease, she urged first one and then another to pray with her; so that five or six of the native brethren prayed in the course of the night, and several hymns were sung, especially that of which the chorus runs thus—

Eternal salvation in the death of Christ.

Before her death, she shook hands with each individual, taking an affectionate farewell of them; and, about day-break, her spirit took its flight to the realms of eternal bliss.

Aluka, daughter of Jugudumbu.

The death of Aluka was not less happy than that of her mother.

Aluka, one of the daughters of Jugudumba, died within six weeks of her mother, at the age of 32. She was of a meek disposition, and anxious for the welfare of her family. After her baptism, her conduct was uniformly exemplary. She treasured up in her mind the sermons which she heard; and frequently quoted them, against those who transgressed the commands of Christ, especially in her own family. When any lamented the afflictions of the family, she reproved them, and pointed, like her mother, to

the sufferings of Christ. Her faith in him was lively and strong: she said that she had cast the burden of her sins at the feet of Jesus; and that, though she was a sinner, she knew that he would save her.

She urged her brothers to employ the evenings in reading through the New Testament in regular portions, hinting that it would be well to note down those passages which appeared remarkable; and her request was for some time obeyed, but she died before the New Testament was completed: when her brothers urged that they were fatigued and could not proceed, she would request them to repose, and repeat portions of scripture to her: thus they repeated the history of Joseph, Peter's denial and repentance, the miracles of Christ, with many other passages. She delighted to join her brothers in singing, and was much attached to the Bengalee version of these hymns—"Jesus thy blood and righteousness!" "Jesus and shall it ever be?" and to the Bengalee hymn, of which the chorus is, "O my soul! what can hinder thy becoming the disciple of Him who brings salvation?"

At length her disease began to portend a speedy dissolution; and on her being asked what she should show to procure admission into heaven, she said, "I am not the servant of the gods. I will say, I am the servant of Christ; He gave His life for me."

When her brothers returned from work, she would not unfrequently ask them to read to her portions of the book of Job, or of the Psalms. She seldom acknowledged that she was ill; but when her sufferings were very severe, would continue singing while the tears rolled down her cheeks. When the family mourned the recent loss of their mother and

two brothers, she made use of those bereavements as arguments to direct their affections heavenwards.

In the hour of death, she forbade her brothers and sisters to indulge in grief; and assured them, that, if they continued in the right way, they would never be forsaken. She urged them to consider the doctrine of the resurrection, and to note the words of the Apostle, *That, which thou sowest, is not quickened, except it die.* Thus richly did the word of God dwell in her. She suppressed the anguish which her disease occasioned, lest she should make her friends sorrowful; and to her, were her family chiefly indebted for their religious comforts. To the last moments of speech, she declared that she had indeed laid hold on Christ as her Saviour, and felt assured that she should not be disappointed. Her last night on earth was spent by her relations in prayer and in singing hymns for her comfort. When her speech failed, being asked of her hope and joy, she laid her hand first on her breast, and then lifted it up as in adoration. She took leave of all present very deliberately; and, about six in the morning, was dismissed to her final rest, almost at the same hour and on the same day of the week with her mother.

I R E L A N D.

IRISH SOCIETIES.

THIS interesting island has long presented a dreary scene of moral desolation and spiritual death. It is, however, satisfactory, that various societies are now labouring to diffuse information and religion over those fair but benighted regions that popery has so long

overspread with poverty, ignorance, and woe. The following statements, though brief, may afford some gratification to those who wish for the welfare of poor and dark, because popish, Ireland.

London Hibernian Society.

The receipts of the Society's 17th year were nearly £9000, and the expenses about £7000.

The Committee give the following

View of the System of the Society.

The child, whose services can be spared from the duties of the cottage and the farm, is invited to the benefits of the DAY SCHOOL; and, where these services are indispensable on the days allotted to labour, the offer of the same advantages is held out in the establishment of the SABBATH SCHOOL. The adult, who has first learnt his ignorance in the intelligence and improvement of his child, or his inability to unfold the once unknown and unestimated contents of Holy Scripture, is accommodated by the institution of the EVENING SCHOOL,—where, with others as ignorant as himself, he may sit down in un-reproached attention to the task of his first lessons. In a more stationary condition of the general ignorance, the apathy and the aversion of thoughtlessness and prejudice, are broken in upon by the zealous activity of the ITINERANT MASTER, who carries about with him those honest and powerful persuasives of Christian kindness, which are rarely unsuccessful in their disinterested solicitations. When, on the other hand, the temptation to come under instruction is inoperative in all the variety of school attraction, the ITINERANT READER is ever solicitous to catch the attention of the willing ear to the lessons of

the gospel; and, whether in the school or the cabin, the language is used which is most familiar to the district, and best understood by the auditory.

*State of Schools in the Seventeenth Year.
Day Schools.*

	Schools.	Scholars
Ulster,	286	27,135
Leinster,	18	2,061
Connaught,	256	19,952
Munster,	68	8,295

Presenting a total of 553 Schools and 51,889 Scholars; and an increase of 55 Schools and 5,217 Scholars within the year.

Sunday Schools.

These are of comparatively recent institution; but the surprising addition of the last twelve months would encourage the expectation of indefinite success: and the subscribers and friends of the Institution will learn with satisfaction, that measures are in train for the connexion of a Sabbath with every Weekly School under the system, in cases, at least, where the attempt may be practicable. At present, they consist of 103 Schools and 6824 Scholars, presenting an increase of not less than 91 Schools and 5024 Scholars within the last twelve months. These Schools are taught by daily Schoolmasters under the influence of Christian principles, and by ladies and gentlemen resident in the vicinity.

Adult Schools.

These, like the Sabbath Schools, are of comparatively modern origin. They commenced in form of an experiment in the winter of 1820, and increased during the season to 40 Schools and 2000 Scholars. In 1821, they doubled their number and attendance; and

during the present season, they have experienced the gratifying addition of 43 Schools and 3399 Scholars; presenting an aggregate of 128 Schools and 8160 Scholars, nine-tenths of whom are Members of the Romish Communion.

Necessity for further Exertion.

Much as the Hibernian Society has accomplished, and much as has been effected by the blessing of God on the wisdom and the perseverance of kindred Institutions, there are yet whole counties in a state of absolute destitution; and, in Limerick, that cradle of revolutionary outrage, the Committee have reason to believe, that the total number under scriptural instruction does not stand in the proportion of one to 800 of the entire population.

Readers.

This useful and very important class of agents is divided into Itinerant and Local Readers, and constitutes an efficient part of the Society's system. The exertions of the Local Division are circumscribed by the particular district to which the parties are attached by residence and vocation, while the labours of the Itinerant Class are regulated by the information and judgment of the principal Agent. These are generally addressed to the darkest and most impenetrable parts of the country, and proceed in the accomplishment of their objects by domiciliary visitation, a plan of operation which is greatly facilitated by the hospitable habits and communicative spirit of the peasantry. They have been eminently successful; and, in a multitude of instances, have proved the favoured instruments of implanting

the principles of the Gospel in ignorant and prejudiced minds.

There are 22 of these useful agents in connexion with the Society, that is, double the number of last year; and it will be satisfactory to the Subscribers to learn, that those qualifications of piety and intelligence which marked them out for the important offices that they fill, were conferred by the instrumentality of its Scriptures and its Schools.

Sunday School Society for Ireland.

The progress of this Society has been gratifying. The income of its 13th year was £1,883 17s. 2d.; its expenditure, £2,354 19s. —The British and Foreign Bible Society has granted it 10,000 testaments yearly, for several successive years.

The following books, &c. have been granted gratuitously, or sold at reduced prices, since the formation of the Society; viz. 8038 bibles—119,476 testaments—112 Scripture Extracts—346,159 spelling books—106,211 alphabets—12,205 Freeman's Card for Adults, and 1524 Hints for conducting Sunday Schools.

Increase of Schools and Scholars.

In the 10th year, the Schools were 1091, and the Scholars 113, 525. The Schools have since increased to 1761: the Scholars to 149,782.

Besides these 1761 Schools, there are also about 69 Schools; the conductors of which having funds sufficient to defray their own expenses, are only indebted to the Society for permission to purchase books at reduced prices.

THE
GENERAL BAPTIST REPOSITORY
AND
Missionary Observer.

No. 31.

JULY 1, 1824.

VOL. III.

SKETCH OF THE
LIFE AND CHARACTER
OF
HENRY HAMMOND, D. D.

THIS learned divine and exemplary christian was born at Chertsey, Aug. 19, 1605; and was named Henry after the Prince of Wales, to whom his father was physician. His first rudiments of literary knowledge were communicated by his parent, who had been a professor in the university. While very young, he was placed at Eton school; and when thirteen years of age, sent to Magdalen College, Oxford. At both these places of education, his uncommon proficiency in science, diligence in study, sweetness of disposition and regularity of conduct, attracted great notice, and gained him many valuable friends. He passed through the various degrees with credit; and in his twenty-fourth year, entered on the ministry of the gospel in the established church; to which he was warmly and conscientiously attached through every future part of his life. While at the university, he generally spent thirteen hours of every day in close study; and

VOL. III.

read most of the eminent authors on the various branches of science; on many of which he wrote notes and corrections, and drew up indexes of their contents, for his own more easy reference: an excellent method of gaining a perfect acquaintance with a valuable author.

In 1633, he was called to preach at court; and the Earl of Leicester being well pleased with his discourse, presented him to the rectory of Pensehurst. He entered on his benefice with an ardent desire to be useful; and discharged its duties with diligence, zeal and success. Not satisfying himself with the regular and frequent delivering of well-studied and practical sermons, he maintained prayers at his church on the Wednesdays and Fridays in every week, administered the sacrament of the Lord's supper monthly, bountifully relieved the poor and excited others to do it, hospitably entertained strangers, reconciled differences amongst his flock, visited the sick and carefully instructed the young. So earnest and liberal was he in promoting relief for the children of poverty, that, in a short time after his settlement, all parochial assessments for their support were totally superseded; a handsome

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fund was established for putting their children out as apprentices; and a surplus provided to assist neighbouring parishes. No wonder then that he was highly esteemed and beloved by his parishioners. He never had any vexatious law-suits with them to recover his tithes; but always received his full due, and generally of the very best parts of the produce; and when he was driven by the adverse party from his charge, and his books were seized for plunder, one of his neighbours bought them all of the soldiers, preserved them to the close of the war, and then freely restored them to their original owner.

While thus commendably engaged in his parish, he was appointed archdeacon of Chichester, to the duties of which he applied with equal zeal and judgment. In 1639, he proceeded D. D. and in 1640, was chosen a member of the Convocation. He was also, notwithstanding his avowed attachment to the royal cause, nominated one of the Assembly of Divines. When the civil wars broke out, the misfortunes of his party reached him; and to avoid imprisonment, he was obliged to flee in disguise to Oxford, and conceal himself with one of his former tutors. Here his "Practical Catechism" and several other useful works were published; but such was his modesty that he would not permit his name to be affixed to them; till the booksellers, finding them successful, discovered the author.

At the treaty of Uxbridge, in 1644, Dr. Hammond was in attendance on the King; and engaged in the disputes with the presbyterians. Soon afterwards he was made a canon of Oxford and public orator of the university: honours which he accepted

with great reluctance, through a strong desire of returning to his flock at Pensehurst. About this time, he was also chosen chaplain to his Majesty.

The cause of this unhappy monarch being now hopeless, and his person in the power of his enemies, he obtained, after much altercation, permission to have the assistance of some of his chaplains; and Dr. Hammond was summoned to attend him. He waited on his royal patron in his removes to Wooburn, Caves-ham, Hampton-Court and the Isle of Wight, till Christmas, 1647, when he and all other attendants were again dismissed by order of Parliament. He retired to Oxford, where he was diligently and usefully employed in the duties of his station, and in the works of benevolence towards those whom the distractions of the times had driven to seek shelter in that fortress. But the storm approached this retreat. In 1646, Oxford was compelled to surrender by the parliamentary forces; and the advocates of royalty being expelled, they were replaced by others of different politics. Dr. Hammond and his friend Dr. Sheldon, were ordered to be kept prisoners at Oxford, and not to be suffered to leave the city. During this imprisonment, the king being engaged in a treaty with the parliament, at the Isle of Wight, required that Dr. H. should be permitted to assist him. This being refused because the Dr. was a prisoner, he sent to his majesty, at his special request, the copy of a sermon which he had preached before him; and thus rendered him all the assistance in his power.

After ten weeks confinement, Dr. H. was suffered to retire to the house of Sir Philip Warwick,

in Bedfordshire, where he was kindly treated. As the trial of the king approached, and he could not by any other method express his disapprobation of a proceeding which filled his soul with horror, he drew up a bold and honest address to the general and council of officers, who then ruled every thing, against the measure; and transmitted it to each of them. He also fearlessly published replies to the pamphlets, that were assiduously circulated, in vindication of that extraordinary proceeding. The king was however executed, Jan. 30, 1649; to the great affliction of this honest royalist.

Yet the Dr. did not suffer his anxiety for his earthly sovereign to interrupt his diligence in the prosecution of his studies. He had collected in latin a large mass of notes and observations on the New Testament, for his own satisfaction; and thinking that they might, by the divine blessing, be useful to his countrymen, he devoted the leisure afforded him by his captivity, to translate, arrange, correct, enlarge and prepare these papers for the press. They were soon after published in a folio volume, as "Annotations on the New Testament." While engaged in these and similar literary pursuits, his mother died, to whom he had always exhibited the most filial affection, and who had been his housekeeper when he resided at Pensehurst. This loss was aggravated by his being prevented from visiting her on her death bed; as all the clerical adherents of the late king were forbidden, upon heavy penalties, to approach within twenty miles of London.

From Bedfordshire this worthy divine obtained permission to remove into Worcestershire, to the residence of his friend Sir John

Packington. Here he enjoyed an opportunity of cultivating a personal acquaintance with Charles II. who made a stand in that county against the parliament; and received from the king an important letter, stating his warm attachment to the protestant religion and the rights of his subjects. But the total defeat of the royal forces by the victorious Cromwell, and the narrow escape of the king himself, cut off at once all his hopes, and filled him with the deepest sorrow. Yet he was much affected with the providential interpositions conspicuous in the extraordinary escape of the young prince: and frequently expressed his firm persuasion that "God, who had thus powerfully rescued him from Egypt, would not suffer him to perish in the wilderness; but that, though his passage might be through the Red Sea, he would at last bring him into Canaan; and that he would come out of his tribulations, as gold out of the fire, purified, but not consumed." Happy was it for this good man that, though he lived to see the former part of this prediction verified, yet he was spared the pain of witnessing the total failure of the latter; and of learning how little dependance could be placed on royal promises.

Supported by these prospects, the Dr. laboured with zeal and diligence to preserve the doctrines and discipline of the church, in its then depressed state, against the attacks of the catholics on the one hand and the enthusiasts on the other; and, in the anarchy and licence which then reigned, it required all his vigilance, activity, and abilities, to guard what he esteemed the cause of God. But while he was thus assiduously employed, his constitution, naturally strong, gave

way under incessant application; and distressing symptoms of the stone, the gout, the cholic and the cramp, appeared in quick succession. Yet under all their attacks, he exhibited the greatest patience and resignation; and diligently pursued his literary and ministerial engagements, till Jan. 1655, when the disaffected clergymen were interdicted from performing any of the duties of their office. He deeply deplored this prohibition, not only as completing the misfortunes of the nation and the church, but as a dispensation of providence towards himself, by which "his Master reproached his former unprofitableness, and cast him out as straw on the dunghill, as of no further service." Nothing but a regard to the safety of his friends induced him to yield a reluctant obedience to this harsh mandate, and withdraw, for a short time, from the more public discharge of his ministry, though he never suspended its more private duties.

Under all these discouragements, Dr. Hammond continued constant in his adherence to the royal cause; and at several times remitted sums of money to the exiled monarch. Information of these remittances was given to Cromwell, by the person who had been entrusted to convey them, and the loyal donor expected harsh treatment. But he thought less of his own danger, than of the opportunity which an examination would give him of urging on the attention of the protector, the afflicted situation of the church and state. This opportunity however he never enjoyed: for Cromwell, respecting the learning and piety, and probably even the loyalty of the offender, took no notice of the business; and the Dr. continued

without interruption to assist the royal fugitive with occasional supplies: observing to his friends that, "they who least considered hazard in the discharge of their duties often fared the best."

His favourite studies were still pursued with as much diligence as his increasing maladies would permit. He published several controversial pieces, and was busily employed on a Commentary on the Old Testament. He had completed an Exposition of the Book of Psalms, and was proceeding with the Proverbs, when death put a period to his labours and his sufferings. In the beginning of 1660, when every thing evidently tended to the restoration of the king, and all parties were preparing for that event, he was summoned by the heads of his party to London, to assist in renovating the order and influence of the church. The bishopric of Worcester was offered to him by his grateful sovereign, and the path lay open before him to the highest preferment. With these bright prospects in view, he did not indulge in thoughtless joy or proud exultation. He was extremely reluctant to engage in the busy scene, and would cheerfully have declined both honour and emolument, could he have retired in privacy to his parish. But after strict consideration and earnest prayer; after examining himself with great severity to discover his real motives, and calling in the advice and assistance of his friends; he felt it his duty to acquiesce in what appeared to be the dispensation of divine Providence; and to deny himself, in order to serve his God, his country, and his king. He therefore began to prepare for the work to which he was called; and, in the first place, seeking illumination from

the Father of lights, he composed two excellent forms of prayer, imploring the assistance and direction of the Almighty for himself and all others who should engage in the great change that was then at hand. In this pious disposition, he waited in daily expectation of the mandate that was to call him into action; but it was prevented by a more important and irresistible, though to him a far more welcome summons.

He was seized, April 4, 1660, with a violent attack of the stone; which, after a temporary suspension, returned on the 8th with greater violence. For two days, he suffered the most excruciating torments; and though the intensity of the pain decreased, yet the urinary passage being perfectly closed, he continued to experience alternate fits of agony and stupor. On former occasions of this nature, when his attendants intimated their fears, he would cheerfully reprove them, and observe, "I am not dying yet;" but from the commencement of this attack, he believed it would be mortal, and never expressed either expectation or wish to recover. He told his friends, who dreaded the prospect of being deprived of his co-operation in so important a conjuncture, "I shall leave you in God's hands, who can supply abundantly all the assistance which you could either expect or desire from me; and who will so provide, that you shall not find my removal any loss." And when one of them prayed with great earnestness for his restoration to health, he remarked with much feeling, "I observe your zeal spends itself all in that one petition for my recovery. In the interim, you have no care of my greatest interest, which is that

I may be perfectly fitted for my change when God shall call me. I pray let some of your fervour be employed in that way." Being importuned to make it his own request to God to be continued longer in the world for the service of the church, he immediately engaged in a solemn prayer; which he began with a very humble and melting confession of sin, and a most earnest petition for mercy and forgiveness through the merits of his Saviour. Then, resigning himself entirely into his Maker's hands, he prayed that, if the Divine Wisdom intended him for death, he might have due preparation for it; but, if his life might be in any degree useful to the church, even to a single soul, he besought Almighty God to continue him, and by his grace enable him to employ his prolonged life industriously and successfully. He proceeded with great affection and many tears to intercede for the nation and the church; begging with peculiar force, that those who professed the faith might live according to the rules of it, and to the form of godliness superadd the power: concluding with supplications, suited to their various circumstances, for all the branches of the family with which he resided.

Convinced however that his departure drew nigh, he settled all his secular concerns; and employed himself in patient and diligent preparation for that solemn event. In the midst of his weakness, his devotions were animated, and his sense of his need of a Saviour, lively and constant. It being observed by one of his friends, that "Jesus Christ came into the world to save sinners," he added, with an emphasis that evinced the sincerity of his confession, "Of

whom I am chief!" Nothing indeed gave him so much displeasure, as the allusion to any other merit than that of his Redeemer. When one incidentally observed that he hoped the days were now come, when his deserts would be properly considered, it greatly discomposed his mind; and he expressed more intense grief and anguish than all his bodily pains had been able to excite. Under those pains, indeed, he was not only patient but thankful; often exclaiming in the midst of his tortures, "Blessed be God! Blessed be God!" And being seized with a violent bleeding at the nose, which no external means could stop, he cheerfully admonished the alarmed spectators "to lay aside impatience and wait God's leisure, whose seasons were still the best." He even found cause of gratitude in this threatening symptom, observing that "it was a merciful dispensation, because to bleed to death was one of the most desirable passages out of the world."

In this state of calm resignation, he lingered till April 25th; when the loss of a vast quantity of blood exhausted his strength, and left him insensible to every thing but his devotions. He was heard to ejaculate, though scarcely audibly, "Lord, make haste!" and, in a few minutes breathed his last, on the very day when the parliament assembled which recalled Charles II. to the throne.

This succinct account of the principal circumstances in the life of this eminent christian is given as an introduction to a view of his character and conversation, in the next number; which will, it is hoped, both interest and edify the serious reader.

REFLECTIONS

ON THE

HISTORY OF CAIN.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction and for instruction in righteousness." From every part of it, therefore, the honest and pious mind may hope to reap edification. Let us then contemplate the character and the crimes of the first murderer, Cain; and endeavour to draw some lessons of instruction from the review.

No character is so completely depraved as not to exhibit to an impartial observer some traits that deserve commendation. Cain was an industrious man. In conformity probably to his father's arrangements, he devoted himself to agriculture. "He was a tiller of the ground." He applied himself to his calling with diligence and success; and reaped the reward of his toil. Even after his dreadful crime, when he was a fugitive and a vagabond in the earth, he was laudably employed in building a city and instructing his descendants in the arts of life, in which they excelled.—He maintained also an outward respect to religion and the worship of God. He even contributed of his substance towards its support; "he brought of the fruit of the ground," the produce of his own labour, "an offering to the Lord." He felt the reasonableness of returning some acknowledgement to that God from whom he enjoyed every thing; and the impropriety of offering that which cost him nothing. But it seems probable that his avarice prevailed over his sense of duty, and induced him to keep back the choice of his property for his own use.

Moses states, that "Abel brought of the firstlings of his flock and the fat thereof;" while Cain brought only "of the fruit of the ground:" and Paul observes, that Abel offered "a more excellent sacrifice than Cain;" referring probably to the quality of the gift, as well as the disposition of the giver. Many wicked men are constrained from a sense of duty to countenance religion, who yet have no love for it; and therefore, like the Israelites, rob God in withholding their just proportion of support to his cause—Lastly. Cain was a man of domestic habits, and manifested a proper attachment to his family. He took them with him when he set out as a fugitive in the earth; and when he had built a city, he called it, not after his own name, but after his son's name, Enoch: preferring, with parental fondness, the honour of his son to his own.

These were laudable parts of the character of this unhappy man; and how many professors of christianity fall below him in these respects! Notwithstanding the precepts and examples of scripture against this odious vice, how many are idle and disorderly, working not at all, but are busy bodies! it was a spirit of honest independence in Paul that caused him to work with labour and travail night and day, that he might not eat any man's bread for nought, nor be chargeable to any of his friends: and this he did to make himself an ensample to all christians. Well would it be for society and happy for the church, if all its members would follow his example and act with the same spirit. What an honour would it confer on religion, did all its professors "study to be quiet, to do their own business and to work with their own hands,

that they might walk honestly towards them that are without and have lack of nothing."

And do not some who are called christians shew less regard to the cause of God than Cain did? Instead of bringing of the fruit of their labour an offering to the Lord, will they not spend their property profusely on the gratification of their tastes, the indulgence of their own desires, the ornament of their persons and the embellishment of their dwellings? or lay up treasures in abundance for their families, while the house of God lies waste, and his cause calls in vain for their support? Or, if a sense of decency and propriety induces them to contribute to this sacred object, does not the disproportion of their offerings to their other expenditure, plainly prove that they wish to do as little as they decently can? No public profession of religion can be maintained without expense; and they who wish to enjoy its privileges without bearing a share of its burdens proportioned to their circumstances, are in this respect worse than Cain. The lively disciple of Jesus, sensible of the importance of the knowledge of his Saviour to perishing sinners, and grateful for the unspeakable benefits which he has received from the gospel, will be disposed to exert himself to the very utmost of his ability, in the support of a cause so dear to his own heart and so essentially necessary to the eternal happiness of his fellow sinners; and like Abel, he will "bring the firstlings of his flock and of the fat thereof, an offering to the Lord."

Lastly. Are there none who would wish to be esteemed christians, who yet disregard the apostolic injunctions; and instead of loving their wives as them-

selves, and providing for those of their own house, spend their time in indolence and gossiping, or their money on their own personal gratification; and leave their families to suffer all the effects of their want of principle and affection? Let such dishonourable characters learn a lesson of domestic virtue from Cain: and blush to be outdone by that wretched and wicked man.

For it is necessary to add, that notwithstanding these virtues, Cain "was of that wicked one, and his works were evil." A slight examination of his character will fully justify the assertion of the inspired penman.

Whatever outward attention Cain paid to religion, it is certain that his heart was unaffected with its divine influence, and he was a hypocrite. Abel's sacrifice was accepted because it was offered "by faith." Had Cain's been offered with the same spirit, it also would doubtless have been accepted: for "God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness is accepted with him." But, "to Cain and his offering the Lord had not respect;" we may therefore safely conclude that, whatever induced him to attend to the forms of divine worship, whether regard to his father's authority or hopes of advantage to himself, a sincere love to God and faith in him did not inspire his devotions. When he found that his brother's offering was accepted and his rejected, instead of acknowledging his own unworthiness, and the justice of the preference given to righteous Abel, he indulged in proud resentment and gloomy discontent. Indeed pride, envy and sinful murmuring appear to have been the predominant passions of his sullen and depraved nature. "He

was very wroth and his countenance fell." And when the Almighty condescended, with astonishing goodness, to expostulate with him on the folly and unreasonableness of his displeasure; promising that if he did well, he also should be accepted; and assuring him that the favour shewed to Abel did not interfere with their relative circumstances, but that he should still rule over his brother; yet his rugged soul did not melt, even under this kind and searching reproof. He still retained his ill-will towards his unoffending brother; and enticing the innocent victim, by friendly conversation, into the unfrequented field, he there cruelly murdered him.

One would have thought that, when this patricide beheld his brother prostrate at his feet, weltering in his blood, and dead, slain by his own hand, that even his hard heart would have relented; that the full sense of his guilt would have burst on his awakened conscience; and that he would have thrown himself on the mangled corpse of his amiable brother, confessed his crime, and deeply bewailed its dreadful issue. But this first murder was not the effect of sudden passion; it proceeded from inveterate deliberate rancour: and such is the awful and stupifying nature of that diabolical temper that the gloomy perpetrator felt no sting of remorse, and even forgot the omnipresence of the Deity. Such must have been the dreadful state of his obdurate heart, when to the awakening inquiry of the Almighty, "Where is Abel, thy brother?" he dared to return the false and insolent answer, "I know not. Am I my brother's keeper?" It would even seem that he audaciously meant to insult the goodness and power

of God himself: and say; "As he is thy favourite, thou art his keeper. Thou doubtless knowest where he is; and hast, if thou art able, preserved him from every danger." How dreadfully hardened and how deplorably blinded must the soul of this malefactor be, when he uttered this astonishingly impious reply!

The same sullen impenitence and obduracy were displayed when the righteous Judge of all the earth, cursed the earth for his sake, and doomed him to be a fugitive and a vagabond in the earth. Without one word of penitence, or one petition for mercy, he complains of the severity of the sentence, and in effect accuses his Maker of excessive rigour. "My punishment," he mutters, "is greater than I can bear. Behold thou hast driven me this day from the face of the earth, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me." And, to complete his ruin and cut off all hopes of repentance, he forsook his relatives and the visible church of God, abandoned all profession of religion, and sought repose for his guilty conscience in the busy scenes of carnal occupations. What an instance of divine forbearance, that this hardened sinner should be permitted to live to old age and prosper in the world!

Now if we would not share in the punishment of this first murderer, let us pray for grace to guard against indulging those dispositions which involved him in ruin. Let us not content ourselves with an external observance of religious services, but strictly and frequently examine

whether our hearts are right in the sight of God. Let us retire into our closets and anxiously pray, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Thus shall we escape the snares of hypocrisy and be enabled to be "faithful unto death."

Again. Let us watch against the risings of pride and envy in our souls. The first emotions of these baneful dispositions are often weak, and pass unnoticed and unchecked; but they gather strength by quick degrees, till they wholly occupy the mind, tyrannize over every better feeling, and end in destruction and despair. "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." If then we discover any symptoms of discontent at our own condition, or any feelings of uneasiness or murmuring at the prosperity of others; let us instantly take the alarm, and seek grace to repress hard thoughts of our brethren and high thoughts of ourselves. Let us daily reflect on our unworthiness of every favour, and the many and great blessings which we enjoy; and cultivate gratitude to the bounteous Donor for bestowing on us so much more than we deserve. This consideration will have a happy tendency to preserve us humble and cheerful; and to check, in their bud, those dispositions and tempers which led the gloomy Cain to despair and ruin.

And if, through the depravity of our natures or the force of temptation, we have unhappily fallen into sins, even aggravated sins, let us not harden ourselves in our iniquity and endeavour to

hide our transgressions. An habitual sense of the constant presence of a holy God, is not only a sovereign preservative from yielding to temptation; but ought also to operate effectually against the foolish and wicked attempt of deceiving the All-wise. Instead of this irrational conduct, let us humble ourselves before him, confess our guilt, and implore him to grant us repentance unto life. Cain doubtless had been instructed in the merciful purport of that original promise, "The seed of the woman shall bruise the serpent's head;" and taught to look for acceptance through a future Saviour: but we have a more clear and certain object of faith. We know that "the blood of Jesus Christ his sou cleanseth us from all sin." Instead therefore of "covering our transgression as Adam, by hiding our iniquities in our bosoms;" let us humbly confess our guilt, and flee for refuge to the hope set before us in the gospel: for "if we confess our sins, God is faithful and just to forgive us our sins and cleanse us from all unrighteousness."

Finally. Let the goodness of God to Cain encourage us to trust in his providential care. Did the Almighty preserve Cain from being slain? and will he not protect those that fear and love him from every evil? Did he offer mercy to the discontented Cain, if he would do well? and will he not accept those who are sincerely endeavouring to do his will? Did he bless Cain with a family and a city, and will he not give all needful blessings to those who love and serve him? God's mercy to the worst of men, ought to make his own people certain that no good thing will be wanting to them. Yet the very fact of these temporal

mercies being so liberally bestowed on the wicked, ought to teach christians not to set too high a value upon them; nor to be elated when they obtain possession of them. Surely we cannot consider ourselves as the peculiar favourites of heaven or exalted high above our fellows, because we have obtained what the fugitive, wicked Cain obtained. The ungodly often prosper in the world and increase in riches; "their eyes stand out with fatness and they have more than heart can wish;" but they are set in slippery places, and sometimes brought into desolation in a moment, and, like Cain, utterly consumed with terrors. On the contrary, the child of God who can with holy sincerity address his heavenly Father, and say, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee: my flesh and my heart faileth, but God is the strength of my heart and my portion for ever;" may add, with sacred confidence, "Thou shalt guide with thy counsel, and afterwards receive me to glory."

UNION OF BRETHREN.

It is well known that many of the particular Baptists, who are now called moderate calvinists, have recently approached much nearer to the doctrinal sentiments of those General Baptists who maintain the divinity of our blessed Saviour, than many of their predecessors ever contemplated. And it has been often inquired, by intelligent men of both parties, whether some mode of co-operation could not be adopted, by which they might unite their exertions in promo-

ting the common cause of christianity. Without venturing to hazard an opinion ourselves, respecting the desirableness or the practicability of such an union, we present to our readers the sentiments of a venerable and distinguished General Baptist, of the seventh century; which may perhaps open the way to a further discussion of the subject.

Thomas Grantham, the laborious, pious and successful messenger of the baptized churches in Lincolnshire, published, in 1678, a folio volume, which may be considered as a body of divinity according to the views of the General Baptists of that age. In this work he has a chapter on "Christian Moderation;" the principal object of which is to persuade all the Baptists of every denomination, or, as he expresses it, "all the churches who do, with the primitive churches and council of Nice, confess one baptism of repentance for the remission of sins," to unite in one body for the promotion of primitive christianity. To shew the propriety and duty of this union, he affirms that the different opinions respecting the extent of the ransom paid for sin, were of the greatest importance of any that then divided the baptists; yet this difference, he contends, ought not to hinder the adoption of his recommendation, because they all agreed in the most important points of the gospel, which he enumerates in various particulars.* "Now these things being so," adds the good man, "what remains that is worth a controversy, and much less a division between these churches?"

* When this work was published there were no baptized churches in England which denied the Divinity of Christ or the doctrine of the atonement made by him.

After shewing that the disputes respecting the sabbath and imposition of hands are of still less moment, he concludes with the following "Exhortation, with five motives to all the baptized churches in England, to demonstrate that christian unity which their holy profession doth naturally engage them unto."

"Beloved Brethren, it has pleased God to bless you, the baptized churches, with such a restoration of christianity to its primitive purity, in respect of the principles of christianity and the government of the churches, as few ages since the Apostle's times have attained to the like. The first hath so full evidence in the sacred scriptures and particularly in Heb. vi. 1—2, that Dr. Bale confesses 'that if men must take their religion out of the scriptures, then both papists and protestants must all cross cudgels to the anabaptists;' meaning that they must strive no further against us. And for your government, it is not only free from a partial and mercenary spirit; but is generally exercised with so much care and exactness, that no vicious person, if known to be so, can stand in your communions, without such reformation as the word of God calls for."

"Wherefore I do earnestly intreat, exhort and beseech you all, to consider one another as brethren and not as adversaries; and as brethren put on charity towards each other. And by how much any of you are in the truth more perfectly in some particulars than some of your brethren, by so much the more see that you shew forth your works, on that account, with meekness of wisdom, and abound in that gift of the Spirit which hopeth and believeth the best concerning other christians, and hath the strictest

eye upon its own miscarriages.”

“ This you ought always to consider, that as your brethren are mistaken in some things, so you either are or seem to them to be mistaken also; and you ought to believe that, in many cases, you do err, through human frailty, though you see it not. And as you desire God to cleanse you from your secret faults, or errors which you understand not: so should you be as mindful to shew pity one to another, when you see or suppose your brethren to err from the truth.”

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

2. “ How solemnly did our Saviour pray that he and his people ‘ might be made one, even as he and his Father are one.’ Nay, do not we daily pray for the unity of all saints, and bewail the discords that are among them, in our supplications to the Lord? And shall we stand in opposition both to Christ and ourselves, by upholding division in his churches? What a prodigious self-contradiction is this! How shall we expect to be heard of the Lord in other things, when we are not willing to be heard in

this, unless it be just on our own terms? unless all submit to us, whilst we ourselves will hardly bow in any thing? Yet it is both scriptural and rational that the strong should bear the infirmities of the weak, and not please themselves.”

3. “ The conversion of those that are out of the church, is greatly obstructed by church divisions. Could we prize the salvation of men at the due value, we should not hazard so great a matter upon things of doubtful consideration. And I am sure that no man can be certain that it is safe for the baptized churches aforesaid to deny that communication or christian correspondence which all churches ought to hold for the common interest of truth, at least in their general assemblies; which I conceive would be a leading way to more freedom with each other in other things pertaining to the communion of saints.”

“ Let me, therefore, advise all christian assemblies in this nation, who are baptized in Christ, according to Matt. xxviii. 19, and walk soberly in point of life, to make one consistory or general assembly, by one or more from every church; to obtain, 1. A true understanding of the state of the baptized churches in general; 2. What are the most important matters in difference among them: and then, 3. To consult brotherly how to compose or accommodate them.”

“ This way went the primitive christians to heal their divisions and God blessed their endeavours with the establishment and increase of the churches. Acts xv. xvi.: and this is written doubtless for our direction. And verily if this kind of liberty and society be not admitted, there are no means remaining to the

churches to compose their discords. For though neighbouring churches may do much this way, in respect of themselves, yet this answers not the great design of our blessed Saviour; whose prayer was, that *all* his people might be united who should believe in his name, by means of the doctrine of his holy apostles. And could the churches of this island once arrive, through God's blessing, at such a general assembly, to be held either yearly or once in two or three years, how would this fit them for communicating their affairs with the baptized churches in other nations? Whereas while we live as it were unknown to one another, in our own country, it is unlikely that we should have acquaintance with churches in nations at a distance from us."

4. "The fourth motive to unity is, the consideration of the ill precedent which we shall leave to the next age, if we leave our controversies to them undecided. Yea, the churches who now differ but a little, and do, notwithstanding these differing apprehensions, acknowledge each other as brethren and churches of Christ, yet, this small core being untaken away, may in time estrange those societies one from another wholly. Let some pillar or monument of our love and unity in general be erected in this generation, which may give evidence to posterity, that we were one people. And what can be more likely to serve them in this respect than some wholesome agreement for truth's advantage in general, made by the leading men of all these churches in one consistory or general assembly?"

5. "We cannot rationally suppose that God is pleased with the divisions which are in the baptized churches, but rather dishonoured by them. Let us then

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

Grantham's Christianismus Primitivus, Book iii. chap. 5.

CORRESPONDENCE.

ON PRIDE.

"A proud look—doth the Lord hate."
Prov. vi. 17.

Gentlemen,

Having, in my last paper, explained the hatefulness of sin in the sight of the holy God, I proceed now, according to my promise, to

make a few observations on the first vice mentioned by the wise man.—
“A proud look.”

The weakness and absurdity of pride in mortal man, whose strength is so limited, and who cannot insure the continuance of his present existence a single day, have in all ages been a favourite theme with satyrists and moralists; but the entire impotency of these attacks in subduing its power, is daily evident; so that christians hesitate not to assert the necessity of the divine authority to give it an effectual check. This was Solomon's view of the subject; and though, in his lively style of expression, he has mentioned only one indication, “the proud look,” as the object of divine aversion, his words are to be interpreted on a liberal scale, as asserting the abhorrence of God to every appearance of haughtiness.

To call pride a high spirit, self-valuation, self-esteem, or a mere sentiment arising from an association of our ideas with wealth or power, is utterly improper; because these definitions express the hatefulness of that principle, which is represented in scripture not only as one of the forms of depravity, but as the most odious amongst them, and the precise object of that thundering indignation which “in the day of the Lord of Hosts will shake terribly the earth.” Isa. ii. 10—22.

It is a vice not confined to the intellect, but is diffused over the whole mind; and comprehends an excessively high opinion of self, a passion for worldly distinction, and a determination to make our importance felt by others. The erection of the golden image by the proud monarch of Babylon, and his decree to obtain for it the honours of worship, sufficiently indicate both the desire of distinguishing himself, and his purpose of compelling others to yield to its gratification; and surely his conceit of self appears in these vain and swelling words—“Is not this great Babylon which I have built for the honour of the kingdom, by the might of my power, and for the honour of my majesty. Of him it is recorded that “he walked in pride.”

Its nature may be learned, not only from the characters to whom the word is by the Holy Spirit spe-

cially applied, but by reflecting on the actions which are in a particular manner referred to it. “Only by pride comes contention.” Viewing themselves as having a right to command, the proud revolt at the idea of subjection; and when in a civil community, in a church, or in a family, there are a number of people who form this opinion of themselves, and all rush with eagerness to the post of authority, it is easy to foresee the violent contentions which will ensue. The perpetual discord, the mutual envyings and jealousies, the violent, merciless and bloody factions of which we read in the history of the Roman republic, when a haughty spirit was deemed a virtue, and the word humility was not in the native language, abundantly confirm the maxim of the wise man:—“The proud in heart stirreth up strife.” Indeed tumult is the natural consequence of this temper, which, actuating a number of minds, makes them all desire a pre-eminence that in the nature of things can only be enjoyed by a few; and which, as it implies a larger idea of our personal claims than is accordant with truth and justice, necessarily produces collision in adjusting the measure of honour or profit we are each to enjoy. “The wicked in his pride doth persecute the poor;” and taking it in the sense we have stated, it is easy to conceive how it leads to a disregard of the claims both of decency and equity. “Do you know who I am?” says the proud man, “I will give you to understand that I am a person of importance; and whatever you may think, that my convenience and pleasure shall be consulted.”

It is mournful to consider what trivial circumstances will give occasion for “a proud look.” Some glory in their dress, which, with all its splendour, is excelled by the plumage of the vain and silly peacock. Some vaunt their station; as if real worth was the necessary concomitant of titles and office. Others are so purse proud as to look with contempt on wisdom and virtue; a fact which proves the absence of these excellencies from their own hearts. But what is more remarkable, some are very proud of the outward forms, the mere shadows of humility; as if emptiness itself could supply a foundation for dis-

tion and honour. The keen satires and serious declamations of moralists have often been directed against the pride of philosophy; and during the scholastic ages when hypotheses were taken for discoveries, and hard terms for useful knowledge, good reasons existed for the severity of their remarks. Even now, in the boasted days of modern philosophy, though a successful application to different branches of science is well calculated to cultivate modesty, it often "puffs up the mind," and never of itself produces real humility before God. Uninfluenced by the gospel, it aggravates but does not destroy the power of corruption, or, like the law of Moses, only in an inferior sense, it may be an opponent of pride, but "weak through the flesh," and only efficacious when it is the handmaid of faith in "Him who humbled himself and became obedient even to the death of the cross."

Pride and unbelief go together. The subject of it, judging like Haman, that no one is likely to receive greater honour than himself, is readily disposed to deny the inspiration of the best accredited messenger or record of heaven. When the counsels of Jeremiah did not accord with their inclinations, "All the proud men said unto him, Thou speakest falsely, the Lord our God hath not sent thee." A disinclination to prayer prevails with this vice; since the only adequate motive to engage in such exercises is a low opinion of self, a conviction of our weakness, insufficiency, sinfulness and guilt. It extinguishes the feelings of gratitude; for instead of reflecting with amazement on the goodness and mercy which has followed him all the days of his life, and by which he is still surrounded; the proud man either forgets the past, or inwardly suspects that his claims have not been treated with justice; and if he now wants a favour which is withheld, he is perfectly discontented and unthankful. When the sphere of mental vision is filled with our own importance, we are not likely either to reverence or adore the infinite majesty and glorious perfections of Jehovah. "The wicked therefore through the pride of his countenance will not seek after God." Separated from the fountain of goodness and virtue, it

is not to be expected he will manifest much of these excellencies in his social intercourse; and from observation it is plain, none are more deficient in the performance of social duties. The transition from a high opinion of ourselves to a contempt of others, is as natural as for a bladder to rise in water; and when exalted to a great elevation above our fellows, how is it possible either to carry on a proper converse with them, or discern their real characters and claims?

The strongest motive to strive against this sin and cultivate a low opinion of ourselves, a contentment with obscurity and a deep reverence for truth, is the sentiment which runs through this paper, that God holds it in utter abomination. Intimating that he would inflict his judgments in such a way as to occasion the greatest shame and mortification, he threatened to "put a hook in the nose" of the haughty king Senacherib, and lead him like an animal, back to his proper station. A force and emphasis are in all his threats against it. "The Lord plentifully rewards the proud doer; he is terrible to them; and by his understanding he smiteth through them." The mental derangement with which Nebuchadnezzar was visited, though often a providential malady in great and good minds, is more frequently sent as a divine judgment on pride, than we perhaps imagine; and if this be admitted, we may well shudder at the thought of God's detestation of that sin, for which he is supposed to have cast satan from his throne in heaven, and which in this world he punishes with the most afflicting and awful of all calamities. His abhorrence of it may be inferred also from his favour to the humble in whose heart the High and Lofty One condescends to dwell; whom he reckons as belonging "to the kingdom of heaven;" and whom he promises "to exalt in due time."

Because pride is so detestable in the sight of the holy God, let not self love persuade us we are free from its spirit. If we neglect the performance of duties which we fancy would lower our dignity; if we take offence when none has been intended, if we shew airs of disdain when a reproof has been meekly given; if we either use epithets of contempt in refer-

ence to any equal, or refuse to notice the claims of an inferior, or pretend to an equality with persons obviously our superiors, we give indications which are as criminal as a "proud look," which the Lord hates. O come, let us kneel down in humble, penitential submission before Immanuel, saying with Nebuchadnezzar when restored to his senses, "I praise and extol, and honour the King of heaven, all whose works are truth, and his ways judgment, and those that walk in pride he is able to abase. LISTAW.

ON REGENERATION.

(In answer to a Query.)

Gentlemen,

Having been a constant reader of your valuable Miscellany for some time, I observe that a query, proposed so long back as February, 1823, is yet unanswered; and which is numbered 10, page 17, of the present volume I beg leave to send you a few remarks on the subject of it, which I submit to your disposal.

As regeneration is a subject of the utmost importance, those who are in the enjoyment of this precious blessing may, with praise and gratitude to God for his mercy and the gift of his dear Son, take a retrospect of the first work of the Spirit, in convincing them of sin and its dreadful consequences, and leading them to that fountain which washes away sin and guilt. That this was instantaneous as far as conviction of sin and regeneration were concerned, I trust may be readily determined both from scripture and the nature of the subject. For scripture proof of this, I would refer your correspondent to the instantaneous manner which those who believed under the sermon preached by Peter, recorded Acts iv. were pricked to the heart, and said, "Men and brethren, what shall we do?" Here it clearly appears that, when the word was applied by the Spirit with power to the heart, the effect of its operation was instantaneous. Of the jailor and his household at Phillippi, it is particularly evident that regeneration was instantaneous. For having been desired to do himself no harm, he called for a light and sprung unto the prison, and

after he had brought them out, said, "Sirs, what shall I do to be saved?" and, in that same hour, himself, with all his house, were baptized as believers.

Again, from the nature of the subject. As regeneration is in other words being made a partaker of the Spirit of Christ, (for without it we are told we are none of his,) it is when this Spirit of the blessed Redeemer is imparted to us, that we feel convinced of sin and the necessity of being saved from its consequences. This must be at the time when its power is inwardly felt; which I conceive is as soon as we are made possessors of it. But some one may say, I felt strivings from within, some time before I turned to God in reality and resisted them. This may be true; but a material difference exists between the work of the Spirit and of conscience: the former being of grace, the latter of principle, or at least incorporated with our nature by the wisdom of God as a witness against the evil of sin.

It appears that nothing is connected with regeneration as being progressive, except sanctification; and this, all who feel an interest in the blessings of the gospel, can have no difficulty in determining to be gradual: for the path of the just shineth more and more unto the perfect day. May this be the happy experience of all those who love our Lord Jesus Christ in sincerity and truth; and may they live in the enjoyment of it to the praise and glory of his name!

Lincolnshire, Yours, respectfully,
June 8th, 1824. WERDNA.

CRITICAL HEARERS.

Gentlemen,

I have frequently experienced both grief and disgust, when I have returned from the house of God, with a few christian friends, or taken my place in the social circle after the public services of the Lord's-day, to perceive the conversation taking a turn, which has appeared to me, not merely useless, but very hurtful. Instead of recalling to our memories the important truths, which every discourse founded on the word of God contains in a greater or less proportion, and endeavouring to

assist each other in deriving personal instruction and edification, by a proper application of them to our own circumstances; one of the company, who wished to be thought a "great critic," has started an objection to some peculiar idea advanced by the preacher, or perhaps only to his mode of expressing it. A second, unwilling to be thought less critical, has mentioned another fault in the matter or manner of the sermon. He has been followed by a third, and so on, till the company dispersed. Thus the time has been occupied in canvassing the imperfections of the preacher, while their own faults have been forgotten; and a most favourable opportunity of mutual instruction and admonition has been lost. Nor is this all the mischief that ensues. If serious impressions have been made by the discourse on the hearts of any individual present, and conscience has been awakened to a proper discharge of her duty, by thus diverting the attention and interrupting the reflections, the impressions have been obliterated and the voice of conscience too often stifled.

This practice is also painfully unjust to the preachers. Those good men are probably more sensible of their own defects than most of their critics, and often feel deeply humbled on account of their imperfections. But it should be remembered, that they are but men of like passions, and subject to the same infirmities as their hearers; and to expect perfection in them is at once weak and unreasonable. They did not undertake the work of preaching from their own choice; but were called to it by the church of which they were members. They have likewise accepted the arduous office of pastor or minister in their present stations, at the earnest and repeated solicitations of the churches which they serve: and probably those who are now most ready to discover and report their imperfections, were the most eager in pressing these invitations. Now when a man who has, with a sincere desire to be useful, accepted this importunate and apparently affectionate call, and is labouring with sincerity and zeal to discharge the duties that he has undertaken, and to promote, to the utmost of his ability, the spiritual improvement of his flock, finds that every thing in

his discourses, which is fitted to be useful, is neglected and forgotten; and that those who have professed themselves to be his most attached friends, gratify a cruel but very mean vanity in exposing errors or defects, which true criticism would think beneath her notice, and christian love would cover with the mantle of oblivion, it must harrass his feelings, discourage his heart, enfeeble his exertions and injure both his comfort and his usefulness. Such conduct in any one is ungenerous and unfriendly; but in members of a church towards the pastor of their choice, it is stamped at once with injustice and ingratitude.

A truly christian spirit will inspire a very different conduct. It will consider that all who wish well to the cause of the Redeemer, are under the strongest obligation to support the credit and character of his ministers, upon the success of whose labours the prosperity of his cause among men chiefly depends. He will therefore, from a principle of love to the Saviour, avoid every thing that has a tendency to lower the respectability or lessen the influence of his pastor. On the contrary, he will "esteem him very highly in love for his work's sake;" and do his utmost to induce others to treat him with the same affection and respect. Thus he will strengthen the hands and animate the courage of his minister in his arduous work; promote the true interests of his own church, and the extension of the gospel in the world; enjoy solid satisfaction in his own mind; and grow in grace and in the knowledge of the Lord Jesus Christ.

If these desultory remarks should gain admission into your Miscellany, and be made instrumental in checking a practice so baneful, it will afford occasion of gratitude to

Yours,

Lincolnshire.

A HEARER.

QUERIES.

ON ANGELS AND DEPARTED SPIRITS.

Gentlemen,

That angels have a knowledge of what passes amongst mankind, at

least to a certain extent, is evident from many passages in the holy scriptures. "He shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. "Are they," the angels, "not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" These passages appear to me to imply, if not assert, that angels have a knowledge of and connection with the circumstances of the church of God upon earth.

There are a number of instances illustrative of this truth, to be found in the Bible. In Gen. xix. we read, "And there came two angels to Sodom, and Lot sat in the gate of Sodom; and Lot seeing them, rose up to meet them, and bowed his face toward the ground." In the following part of the chapter, we find these beings discharging a two-fold office: for whilst they were the messengers of mercy and protection to righteous Lot and his family, they were the messengers of vengeance to the devoted inhabitants of Sodom.

Visits from these glorious intelligences appear to have been by no means unfrequent under the Old Testament dispensation. Angels were entertained by Abraham; an angel was sent to Manoah, to David, to Elijah and to others; and the apostle no doubt refers to the frequency of these visits, in Heb. xiii. 1. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

Now though the scriptures are thus express with respect to angels, yet it has been a question with some pious men, how far the spirits of just men, in their separate state, enjoy the same privileges. The opinion therefore of your judicious correspondents, through the medium of your excellent Miscellany, in answer to the following query, would gratify several of your

CONSTANT READERS.

33. Have departed spirits any knowledge of what passes on earth? If so: How far may that knowledge be supposed to extend? and what influence may they have over the affairs of those they have left behind?

34. What is the precise meaning and proper application of the apostolic expostulation, 1 Cor. iv. 7? "Who maketh thee to differ from another? And what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c.

EVIL OVERCOME WITH GOOD.—A few years since, a person of considerable property, near eighty miles from London, had part of a fence broke down and taken off his premises. On an investigation, the offender was known, who, after some time, was sent for. On his arrival, he was placed in a room where every thing desirable was set for his refreshment. The good man of the house repeatedly desired him to partake plentifully; at the close of which, he steps softly to him, and with a gentle voice, says, "My friend, I hope after this, you will not carry away my fence any more." It had the desired effect.—Thou injured christian, make the word of God thy guide!

THE DISINTERESTED CLERGYMAN.—One day Mr. Hill, a gentleman of fortune, informed the late Mr. Fletcher, that the living of Dunham, in Cheshire, then vacant, was at his service. "The parish," he continued, "is small, the duty light, the income good, four hundred pounds a year, and it is situated in a fine healthy, sporting country." After thanking Mr. Hill most cordially for his kindness, Mr. Fletcher added, "Alas! sir, Dunham will not suit me; there is too much money, and too little labour." "Few clergymen make such objections," said Mr. Hill; it is a pity to decline such a living, as I do not know that I can find you another. What shall we do? Would you like Madeley?" "That would be a very place for me." "My object, Mr. Fletcher, is to make you comfortable in your own way. If you prefer Madeley, I shall find no difficulty in persua-

ding Chambray, the present vicar, to exchange it for Dunham, which is worth more than twice as much.' In this way he became vicar of Madeley, with which he was so perfectly satisfied, that he never afterwards sought any other honour or preferment.

INDIAN GOSSIPS.—The following account of the social meetings of the females among the *Red Indians*, is extracted from the work of Mr. Hunter, mentioned by our correspondent, Lector, at page 176, of our May number. "The visits of the women are more frequent and continue longer than those of the men; consequently the conversations on these occasions are more general and brisk. Their conversations, as in civilized life, turn in general on the incidents of the day, and their deviations from them relate mostly to subjects calculated to attract the attention, excite the curiosity and stimulate the ambition of the germinating warriors, whose education seems constantly to engross their solicitude. They are very emulous of excellence; hence to praise every thing relating to themselves is one of the favourite topics of discourse among female visitors. I have frequently known them dispute who had the bravest husbands, whose sons were the most valiant in war and the chase, or the swiftest runners and most able to bear fatigue and hunger. They also frequently boast that they can carry the heaviest burthen, make the best canoe and raise the best corn. These conversations, as well as those of the men, are generally confined to those present; and when they do speak of those who are absent, it is of such as have recently lost friends, or experienced some other misfortune, which appropriately calls forth an expression of their sympathies. Back-biting, or talking ill of those not present, is ranked by them amongst the blackest crimes; and is never practised or listened to by any who have claims to a good character. Even the profligate look with contempt on the slanderer, while he is singled out with the finger of scorn by the more respectable, who shun him as they would the poisonous serpent, and hold no kind of intercourse with him. None will venture to traduce those who sus-

tain a fair and honourable character; and as for the worthless, they never condescend to talk about them."—How happy would it be, if many professors of christianity would learn proper behaviour from these rude savages!

THE TWO YOUNG SWEEPS.—The Rev. Mr. Mathias, at the late annual meeting of the sunday-school society in Dublin, related the following interesting fact:—

"Ireland, not only wants education, but she must have it. It will be recollected, that some time since, there was an effort made to assemble the young sweeps of this city, for the purpose of education; among others, a little sweep came forwards, and after being washed, and getting his breakfast, he was conducted to the school. On being asked by the teacher, "Do you know your letters?" "Oh, yes," was the reply. "Do you spell?" "Oh, yes," "Do you read?" "Oh, yes," "And what book did you learn from?" "Oh, I never had a book in all my life, sir." "And who was your school master?" "Oh, I was never at school." Here then was a real little irishman: without ever having had a book or a master, he could spell and he could read; but what was the fact? Why, another young sweep, a little older than himself, had taught him to read, by shewing him the sign boards and letters over the shop doors, which they passed as they went through the city. His teacher was a little sweep like himself, and his horn-book the sign-boards on the houses. "And, oh," said the reverend gentleman, "should not the desire of the little sweep to instruct his fellows, teach us a salutary lesson, and lead us to renewed exertion? It may also assure us that the desire for education cannot be kept down in Ireland."

THE HERO.—A vessel, some years ago, carrying a number of passengers, was overtaken by a sudden storm in crossing the Irish Channel. Every exertion was made to save it, both by the captain and the other unfortunate persons, but in vain. One last resource alone now remained. The boat was hoisted out; but it was a partial and cruel relief. It would not contain the whole, and the only question was, Who must perish?

At this moment, in the fatal pause between life and eternity; when the hearts of all were beating quick; their thoughts bent upon self-preservation, a young man stepped forth, and with unparalleled heroism, thus addressed the hesitating crowd.—“Listen to me. Oh think of those who have wives and families! Let me propose that they shall be allowed the boat, and the young unmarried men remain and take their chance with me; I offer myself as the first victim.” Struck with the heroism of the proposal, many agreed to it; resolving to encounter their fate along with their generous leader. They all sunk in the great waters; but a grateful survivor and his grateful family to whom he was thus restored, record the magnanimity, though they cannot perpetuate the name of this heroic youth.

BRITISH IGNORANCE.—The Rev. John Leifchild observed, at the anniversary of the Home Missionary Society, that he could not but deplore, in common with the friends of this society, the want of christian knowledge in the interior of the country. He had met with a miner who, when he had been asked if he knew Jesus Christ, had inquired, “Is he a pit-man or bank-man?” And, even in a county close to London, he had attended the death-bed of a lady, who, when she was asked what she knew with respect to Christ, said, “He is a very nice man; but I do not know where he lives!”

SELF-FLAGELLATORS.—It is scarcely forty years since the disgusting exhibition of people streaming in their own blood was discontinued in Spain, by an order of the government. These penitents were generally from among the most debauched and abandoned of the lower classes. They appeared in white linnen petticoats, pointed white caps and veils, and a jacket of the same colour which exposed the naked shoulders to view. Having, previously to their joining the procession, been scarified on the back, they beat themselves with a cat-o-nine-tails, making the blood run down to the skirts of their garment. It may be easily conceived that religion had no share in these voluntary inflictions. There

was a notion afloat that this act of penance had an excellent effect on the constitution; while the vanity of the penitents was not a little concerned in the applause which the most bloody flagellation obtained from the vulgar.

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

Died, at Chatteris, April 24, 1824, Mr. THOMAS GUNTON, aged fifty-six; for several years a very respectable member of the General Baptist Church at Chatteris. As a man and a christian, he was deservedly respected and universally lamented by all who knew him. Not respectable for worldly riches or learning, but for uprightness, faith and holiness. He was wise unto salvation. The house of God, the people of God and the word of God were the objects of his ardent affection. His faith had a practical influence upon his life, worked by love, and purified the heart. He was one of those in whom was realized a happy union of diligence in business and fervour in spirit serving the Lord. Thus he was enabled to bring up a large family in a good degree of credit and comfort; to do something towards the support of the cause of Christ; and to leave a little for his bereaved widow and fatherless children; although his occupation was that of a day-labourer. So true it is that “godliness is profitable unto all things, having the promise of the life that now is as well as of that which is to come.” As his life was calculated to teach us, his surviving brethren, an important lesson, so was his death, which was both sudden and serene. He was taken ill at the house of God the preceding sabbath afternoon, whilst bearing a sermon on the resurrection of Christ, and the certainty of a joyful resurrection to every believer in Christ; in which he was favoured with more than an ordinary degree of spiritual enjoyment. That God was with him was evident from the peace and serenity of his mind in the prospect of death.

He knew in whom he believed. His last words to some of his brethren who visited him were, "Be thou faithful unto death, and thou shalt have a crown of life." On the Saturday, his immortal spirit took its flight to God who gave it. On the following Tuesday, the members of the church and a great number of friends attended his body to the grave. Mr. J. Lyon improved the event to a numerous congregation, from Isaiah xi. 6. "Let me die the death of the righteous, and my last end be like his."

EDWARD HILL, of Northchurch, was admitted into the G. B. Sunday-school at Berkhamstead, soon after its formation. He made considerable improvement, and conducted himself with so much propriety, that after a few years he engaged as a teacher, and paid great attention to the children committed to his care, by whom he was much esteemed. Some few months past, he discovered symptoms of a consumptive complaint, which obliged him to desist from the exercise of teaching; but he still continued to attend the public worship of God, till increasing weakness confined him to his house. There he was frequently visited by his minister, who enjoyed much pleasure from his conversation, which afforded satisfactory evidence of genuine religion. The topics on which he dwelt, were his abhorrence of sin, his unworthiness of divine favour, the love of Christ in dying for his sins, the wisdom of God in afflicting him, and his mercy and grace in the operations of his Holy Spirit upon his mind during his affliction, enabling him to trust in the Saviour, and rejoice in the hope of glory. He frequently expressed a desire to see his former young companions, that he might converse with them upon the state of their minds, and exhort them to flee from the wrath to come, and seek earnestly the salvation of their souls. His patience and resignation under a long and painful affliction were very exemplary. No complaint was heard from him, and the desires he expressed were to enjoy the presence of Christ while he remained on earth; to be supported by him in death; and to be with him for ever; frequently praying that the period of his departure would arrive. He

lingered near five weeks in an apparently lifeless state, except occasionally opening his eyes and uttering a few words to those around him, and a petition to his God. It pleased the Lord to remove him from this world, June 9, 1824. A few minutes before his departure, he said, "Come, Lord Jesus," and expired. His remains were followed to the grave on Lord's day evening, by a considerable number of the Sunday-school children, where a hymn was sung by his desire, and a sermon preached to a crowded auditory, from Rev. xxii. 20, "Even so; come Lord Jesus." May it prove profitable by the divine blessing to those who attended, especially the young, for whose salvation he appeared anxiously concerned; though himself but seventeen years of age.

"Religion should our thoughts engage,
"Amidst our youthful bloom;
"Twill fit us for declining age,
"Or for an early tomb."

BAPTISM AT WHITTLESEA.

On Lord's day, May 30, 1824, the ordinance of believers' baptism was administered at Whittlesea. In the morning, Mr. Biuns, of Bourn, delivered an address at the water side, to a large concourse of people: after which, Mr. Ewon, of March, baptized four persons. In the afternoon, Mr. Birch, of Gedney Hill, prayed; and Mr. Binns, after a discourse on the nature of the Christian religion, affectionately received the candidates into fellowship and administered the Lord's supper. In the evening, Mr. Goadby, of Wisbeach, commenced the service by singing and prayer; and Mr. Butler preached, from Acts xvii. 8. The public services were well attended with serious hearers, and the day was one of a highly interesting description.

REVIEW.

I.—THE BIBLE CATECHISM, arranged in Forty Divisions; all the Answers to the Ques-

tions being in the exact words of Scripture: intended for the Religious Instruction of the Young, both in Families and Schools. By W. F. LLOYD.

18mo. pages 140. Price, boards, 2s. Offor, London.

2.—THE ABRIDGED BIBLE CA-TECHISM.

24mo. pp. 96. Price, stitched, 4d. Ditto.

On the propriety of catechetical systems, the religious world has been more than usually unanimous; almost every denomination, from the catholics to the quakers, having availed themselves of their assistance in the instruction of their youth. A minister, who, a few months ago, attracted great attention, has however entered his protest against them; as "exhibitions not of the whole Bible, as is often thought, but of the abstract doctrines and formal commandments of the Bible:" as "above the level of youth and of most men, and addressing only the intellect, and that only with logical forms of truth:" as possessing "no authoritative voice of our God, that we should fear them; no tender sympathetic voice of our Saviour, that we should tenderly affect them in return; no unction of the Holy One, that we should depend upon them for healing power;" from which proceed neglect of consulting the scripture and a substitution of the knowledge of the head for the sincere affections of the heart. These are heavy charges; but they apply rather to the abuse of catechisms than to the proper use of them. The warmest advocates for these formularies never consider them as "the great instrument of a religious education, and the great storehouse of religious knowledge in our families, in our schools, and even in the ministry of our churches."* This is all oratory. A catechism is esteemed and employed, by all judicious instructors, only as a text book or syllabus of lectures, which are to be explained, illustrated, proved and applied by

some other means. They are careful to inform the young inquirer, that all these compositions are the productions of fallible men, and must be tried by the word of God, the only standard of divine truth. They are esteemed, not as "the great storehouse;" but as a catalogue in which the titles are methodically arranged and the stores briefly described, with proper directions in what part of the storehouse to find the articles themselves. And a wise teacher will regularly lead his pupil into the real treasure-chambers, to examine whether the catalogue does not contain some articles not to be found there; whether it enumerates all the sacred stores; and whether its description of each particular agree with the reality. These are the great and important uses of catechisms; for this purpose they are admirably adapted: and their utility will be acknowledged long after the declamations of this orator are forgotten.

A commendable wish to preserve these formularies, as free as possible, from the leaven of human imperfection, and a laudable persuasion of the excellency and infallibility of the oracles of truth, have induced some eminent divines to express the answers to all the questions in the catechisms in the exact words of scripture. But amiable and pious as the motives are which lead to this mode of composition, it requires great judgment and care, lest the passages of scripture should be applied in a sense different from that intended by the inspired penmen; or introduced in so abrupt and dislocated a manner, as to convey no clear ideas to the learner. Nor does this method guard so completely, as some suppose, against receiving the sentiments of men as the truths of God; since the question necessarily suggests the sense in which the text, given as an answer, is to be taken. For very young pupils, the simple, perspicuous and condescending labours of the amiable Dr. Watts will not easily be improved.

The pious author of the books before us has evinced an intimate acquaintance with the word of God, and a high value for its authority; joined to a benevolent concern for the best interests of the rising generation. Much useful information on

* Irving's Orations for the Oracles of God. pp. 42—45.

the leading points of christian faith and practice is comprised in a small compass, and expressed generally in appropriate scripture language: and particular regard has been paid to select those topics that are most necessary and interesting to the young. It would not indeed be difficult to point out instances of many of the imperfections mentioned above, to which this mode of composition is liable; but, where there is so much excellence it would be invidious to enumerate minor defects. It has been the author's study "throughout to avoid every expression which could give offence to any body of evangelical christians." Whether this attempt has not, in a few cases, fettered him in his selection of texts, and led him to adopt the inoffensive rather than the explicit, will deserve his serious consideration when he reviews his pieces for re-publication. We much fear that the efforts daily making to please every party have a baneful tendency to weaken that conscientious regard to principle and reverential submission to the authority of inspiration, which is one great evidence and safeguard of christian simplicity and godly sincerity. Taking it as a whole, we can heartily recommend it to those who are anxiously labouring to "bless the rising generation with a thoroughly scripture education."

"The Abridged Catechism" is a judicious abstract of the larger work, well adapted for junior pupils and sunday-schools.—At the close of both are added prayers for children in the exact words of scripture: the first of which we copy from the Abridged Catechism as a specimen of the author's manner. "*Morning prayer.*" "My voice shalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and I will look up. I laid me down and slept; I awaked, for the Lord sustained me. Cause me to hear thy loving kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. Hold up my goings in thy paths, that my footsteps slip not. I am but a little child; give therefore thy servant an understanding heart. Order my steps in thy word, and let not any iniquity have dominion over me. I have sinned; what

shall I do unto thee, O thou Preserver of men? O God, thou knowest my foolishness, and my sins are not hid from thee. If I regard iniquity in my heart, the Lord will not bear me. Remember not the sins of my youth, nor my transgressions: according to thy mercy, remember thou me for thy goodness' sake, O Lord. God be merciful to me a sinner. For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. To God only wise be glory, through Jesus Christ, for ever. Amen."

RELIGIOUS ANNIVERSARIES.

The Anniversaries of the various societies for religious purposes, so laudably supported by the liberality of the present age, have recently been held, as usual at this season of the year, in the metropolis. We have not room to enter into a detail of the proceedings at these interesting meetings, which were well attended and highly respectable; and shall therefore only attempt to give such an abstract of the several Reports, as may enable our readers to form some estimate of the mighty exertions which are now making to promote the present and eternal interests of mankind.

THE LONDON PENITENTIARY, April 12.—During the last year, one hundred and sixty-two applications had been made for admission; of which one hundred and twenty-seven had been received into the asylum. Twenty-eight had been placed out in service; twenty-two restored to their friends; fifty-three had withdrawn or been dismissed. At the last return, there were one hundred and seven females in the house. Four of the former inmates of the house, who had been placed in respectable services, have conducted themselves with such propriety and economy, as to have deposited, on an average, more than ten pounds each

in the Savings Banks. The Ladies' Committee have formed a small library in each of the wards of the Penitentiary, for the use of the objects of their charitable regard.

THE WESLEYAN MISSIONARY SOCIETY, May 3.—This active society occupies upwards of one hundred and twenty stations, and employs one hundred and sixty-seven missionaries, besides subordinate agents; who have above thirty-one thousand persons in communion, admitted after due instruction and probation. The funds have risen this year, more than four thousand pounds above the amount of the preceding, and the collections at the various services and meetings exceeded those of last year by one hundred and fifty pounds. Thus encouraged, the society contemplates a great enlargement of its operations. On May 2, sermons were preached in most of the Wesleyan chapels in London and its vicinity, for the benefit of this Institution; when its cause was pleaded in seventy-eight discourses.

PRAYER BOOK AND HOMILY SOCIETY, May 6.—Many respectable names have been added to the supporters of this Institution, which has distributed, during the last year, nine thousand, two hundred and forty-five prayer-books, psalters, and homilies in volumes; and one hundred and four thousand seven hundred Homilies as tracts. Several interesting accounts were given of the good effects produced by these books. The amount of receipts for the year, is £1838. 10s. 10d. and the disbursements £1870. 13s. 9d.; so that there is a debt due to the treasurer of £32. 2s. 11d.; besides engagements to the amount of more than £850.

LONDON HIBERNIAN SOCIETY, May 8.—This laudable Institution at present supports six hundred and fifty-three day-schools, containing sixty-one thousand, three hundred, and eighty-seven scholars; besides two hundred and thirty-eight Sunday-schools, which instruct seventeen thousand, one hundred and forty-five children, and ten thousand, one hundred, and seventeen adults. The scripture readers have increased, during the last year, from twenty-two to sixty. In the same time,

there have been two thousand and five English Bibles, twelve thousand, two hundred, and ninety-seven English Testaments, and two thousand Irish Testaments distributed from its depository: making one hundred and eight thousand, nine hundred and ninety-two copies of the scriptures, issued since its formation. Three fourths of the children educated have Roman catholic parents.

BRITISH AND FOREIGN SCHOOL SOCIETY, May 10.—Since the establishment of the central school, education has been given to fifteen thousand and fifty-seven boys, and seven thousand six hundred and twenty-three girls. It is supposed that about four hundred schools are now in operation on the same system; which is extending its influence in various parts of the world. Two Greek youths have learned to read and write correctly, and to converse fluently in the English language. Three boys from Madagascar, educated by this society, are now removed to Manchester to learn their respective occupations. Twenty-two young men have been educated for school-masters during the last year; and fourteen new schools formed.

BRITISH AND FOREIGN BIBLE SOCIETY, May 5. In the last year, this noble Institution has issued one hundred and twenty-three thousand, one hundred and ninety-seven Bibles; and one hundred and sixty-seven thousand, two hundred and ninety-eight Testaments: making a total since its formation of three millions, four hundred and forty-two thousand, three hundred and thirty-two copies of the scriptures, dispersed by the society in the British dominions; besides eight hundred thousand circulated by it, on the Continent. Since the last anniversary, there have been formed, five new Auxiliary Societies, twenty-two Branch Societies, two Ladies' Branch Societies, sixty Ladies' Bible Associations, and thirty-five Bible Associations. The Receipts of the last year were £97,718. 17s. 6d.; the disbursements £89,493. 17s. 8d.; and the engagements under which the Society now lies, amount to £43,093. 1s. 3d.

(To be continued in our next.)

Missionary Observer.

BIRMA.—AMERICAN BAPTIST MISSION.

ONE of the most interesting and important Missions of the present age, is that conducted under the direction of the American Baptists, to the vast heathen empire of Birma. A highly interesting volume from the pen of Mrs. Judson, detailing the history of this mission, was published a few months ago. It furnishes an affecting display of christian love, zeal, and fortitude. On it the reader might with propriety inscribe, "Here is the patience of the Saints." From this work it is designed to extract some of the principal particulars respecting the history of this important mission.

Geography, Government, and Religion of Birma.

This empire comprises the former kingdoms of Arracan, Ava, and Pegue, whose sovereigns were displaced by the celebrated Alompra, the founder of the present dynasty, or by his successors. This, and some adjacent countries, have sometimes been termed Indo-Chinese nations, as situated between India Proper and China. The empire of Burmah, in its present state, is about 1200 miles in length, and 8 or 900 in the broadest part. It extends from the 9th to the 20th degree north latitude, and from the 91st to the 108th east longitude; and contains a population estimated at about nineteen millions. The northern part of the country is barren and mountainous; but the plains and valleys, situated more southerly, are very fertile. The climate is considered salubrious, and the natives are remarkably healthy and vigorous. The government is strictly monarchical. The emperor is an absolute sovereign, and is regarded as the sole lord and proprietor of life and property in his dominions; and, without the concurrence of any, his word is irresistible law. Four private ministers of state, (called *Atwenwoon*,) and four public ministers of state, (*Woongycc*,) are the organs of administration. The latter compose the supreme court of the empire, (*Flowtdau*,)

in the name of which all imperial edicts are issued.

The Burmans are Boodhists, or a nation of atheists. They believe that existence involves in itself the principles of misery and destruction: consequently, there is no eternal God. The whole universe, say they, is only destruction and re-production. It therefore becomes a wise man to raise his desires above all things that exist, and aspire to *Nigban*, the state in which there is no existence. Rewards and punishments follow meritorious and sinful acts, agreeably to the nature of things. Gaudama, their last Boodh, or deity, in consequence of meritorious acts, arrived at that state of perfection, which made him deserving of annihilation,—the *supreme good*. His instructions are still in force, and will continue till the appearance of the next deity, who is supposed now to exist somewhere in embryo, and who, when he appears, as the most perfect of all beings, will introduce a new dispensation. The Boodhist system of morality is pure, though it is destitute of power to produce purity of life in those who profess it.

Mrs. J. says,—

"If we were convinced of the importance of missions, before we left our native country, we now see and feel their importance, as well as their practicability! We could then picture to ourselves the miserable situation of heathen nations; but we now see a whole populous empire, rational and immortal like ourselves, sunk in the grossest idolatry; given up to follow the wicked inclinations of their depraved hearts, entirely destitute of any real principle, or the least spark of true benevolence. Let those who plead the native innocence and purity of heathen nations, visit Burmah. The system of religion here has no power over the heart, or restraint on the passions. Though it forbids, on pain of many years' suffering in hell, theft and falsehood, yet I presume to say, there is not a single Burman in the country, who, if he had a

good opportunity, without danger of detection, would hesitate to do either. Though the religion inculcates benevolence, tenderness, forgiveness of injuries, and love of enemies—though it forbids sensuality, love of pleasure, and attachment to worldly objects, yet it is destitute of power to produce the former, or subdue the latter, in its votaries. In short, the Burman system of religion is like an alabaster image, perfect and beautiful in all its parts, but destitute of life. Besides being destitute of life, it provides no atonement for sin. Here, also, the gospel triumphs over this and every other religion in the world. This is the grand difference—this makes the gospel ‘good news’ indeed, to the heavy laden and sin-sick soul.

Although the Burmans have every motive, according to their system of religion, to practise good works, yet no people can be worse. Their religious motives are wholly inadequate to the production of any good, or to maintain private and public morality. It may be said of the Burman, as of every other pagan religion, there is no power in it to make men better, and its best precepts are no criterion, by which to judge of the moral character of its devotees. The Burmans are subtle, thievish, mercenary, addicted to robbery and fraud; truth and honesty are not known among them as virtues. They are excessively prone to gambling and sporting.

The government of the country is in the will of the sovereign, who considers his subjects as slaves: in short, every person coming into the country reports himself ‘the king’s most willing slave.’ The viceroy of Rangoon acts with a power limited only by the king. He punishes criminals with severity. The mildest manner of suffering death is to have the head taken off, which is done with a large knife, and at one stroke. Reprieves from extreme desert, however, are often purchased with money; but when a malefactor is destitute of friends and money, he dies without mercy.

The Burmans are a lively, industrious, and energetic race of people, and farther advanced in civilization than most of the eastern nations. They are frank and candid, and destitute of that pusillanimity which characterizes the Hindoos; and of that revengeful malignity which is a leading trait in the Malay character. Some of their men are powerful logicians, and take delight in investigating new subjects. Their books are numerous; some of them written in the most flowing, beautiful style: and much ingenuity is manifested in the construction of their stories.

All the boys in the empire are taught

by the priests, who are dependent for their support on the contributions of the people; but no attention is given to female education, excepting in a few instances in the higher classes of society.

Respecting the zeal of the Burmans for their superstitions, Mrs. Judson writes,—

The Burmans, in general, ‘are mad on their idols;’ they are not like professed christians in America, partly engaged in religion, and partly in the world; but their *whole souls* seem engaged in idolatry; they evidence at once that they believe what they assert. Even at this moment, while writing, my ears are almost stunned with the noise and confusion, occasioned by preparation for fireworks, to be exhibited at the approaching festival. Could you witness but once this annual feast; could you behold the crowded streets, the splendid offerings, the gay attire, and the enthusiasm of their devotions, you would readily admit, that nothing short of an Almighty arm could break down these barriers, these strong barriers, and cause the introduction of the gospel.

Mr. Judson’s mind appears to have been first impressed with the thoughts of eastern missions, from perusing Buchanan’s “Star in the East.” After encountering many difficulties from the unfriendly disposition, at that time manifested, in the East Company’s dominions, to christian missions, and after being obliged to retire to the Isle of France, Mr. and Mrs. Judson left that island for Rangoon, a principal port of the Burman empire, on June 22, 1813. Their feelings in the anticipation of this mission Mrs. Judson thus described in a letter to a female friend:—

My heart often sinks within me, when I think of living among a people whose tender mercies are cruel. But, when I reflect upon their miserable state, as destitute of the gospel, and that it is easy for our heavenly Father to protect us in the midst of danger, I feel willing to go, and live and die among them; and it is our daily prayer that it may please God to enable us to continue in that savage country. Farewell to the privileges and conveniences of civilized life! Farewell to refined christian society! We shall enjoy these comforts no more; but Burmah will be a good place to grow in grace, to live near to God, and be prepared to die. O, my dear parents and sisters, how little you know how to estimate your enjoyments, in your quiet homes, with all the comforts of life! How little you know how to prize dear christian society, as you have never been deprived of it! How little you can realize the toils and perplexities of traversing the ocean; and how little you can know of the solid comfort of trusting in

God, when dangers stand threatening to devour! But these privations, these dangers and toils, and these comforts, are ours, and we rejoice in them, and think it an inestimable privilege that our heavenly Father has given us, in allowing us to suffer for his cause.

Of their voyage Mr. Judson wrote:—

We commended ourselves to the care of God, and embarked in a crazy old vessel, manned entirely by native sailors, the captain being the only person on board that could speak our language, and we had no other apartment than what was made by canvass. Our passage was very tedious. Mrs. Judson was taken dangerously ill, and continued so, until, at one period, I came to experience the awful sensation, which necessarily resulted from the expectation of an immediate separation from her, who was the only remaining companion of my wanderings. About the same time, the captain being unable to make the Carnicobar island, where he intended taking a cargo of cocoa nuts, we were driven into a dangerous strait, between the Little and Great Andamans, two savage coasts, where the captain had never been before, and where, if we had been cast on shore, we should (according to all accounts) have been killed and eaten by the natives. But, as one evil is sometimes an antidote to another, so it happened with us. Our being driven into this dangerous, but quiet channel, brought immediate relief to the agitated and exhausted frame of Mrs. Judson, and conduced essentially to her recovery. And, in the event, we were safely conducted over the black rocks, which we sometimes saw in the gulf below; and, on the eastern side of the island, found favourable winds, which gently wafted us forward to Rangoon.

We had never before seen a place where European influence had not contributed to smooth and soften the rough features of uncultivated nature. The prospect of Rangoon, as we approached, was quite disheartening. I went on shore, just at night, to take a view of the place, and the mission house; but so dark, and cheerless, and unpromising did all things appear, that the evening of that day, after my return to the ship, we have marked as the most gloomy and distressing that we ever passed. Such were our weaknesses, that we felt we had no portion here below, and found consolation only in looking beyond our pilgrimage, which we tried to flatter ourselves would be short, to that peaceful region, where the wicked cease from troubling, and the weary are at rest. But if ever we commended ourselves, sincerely and without reserve, to the disposal

of our heavenly Father, it was on this evening. And, after some recollections and prayer, we experienced something of the presence of Him who cleaveth closer than a brother; something of that peace which our Saviour bequeathed to his followers—a legacy which we know, from this experience, endures when the fleeting pleasures and unsubstantial riches of the world are passed away.

Their situation and some subsequent events are thus described by Mrs. Judson,—

We now felt ourselves, in every sense of the word, on heathen ground. Not an individual of any description with whom we could unite in social prayer. We were surrounded by despotism, avarice, and cruelty; and the darkness, the dreadful moral darkness, of heathen idolatry, was evident, wherever we turned our eyes. Our tongues could not perform their office, for the language of the Burmans was then to us a perfect jargon, and no animating prospect of speedily overcoming this difficulty, cheered the gloomy scene. Yet our heavenly Father suffered us not to despond. He compelled us to feel the full force of those precious promises, relative to the conversion of the heathen, which encouraged us to look forward with a degree of hope, which has since astonished ourselves. We found the language extremely difficult, and we had no teacher who understood both the English and Burman languages. Our only mode of ascertaining the names of the objects which met our eye, was by pointing to them, in the presence of our teacher, who would immediately speak the names in Burman; we then expressed them as nearly as possible by the Roman character, till we had sufficiently acquired the power of the Burman.

Our teacher is a good-natured, intelligent man. Although it is contrary to the *cast* of a Hindoo, he sits in a chair by us, and will eat with us. When he first came, he was not very willing to instruct me, appearing to feel that it was rather beneath him to instruct a female, as the females here are held in the lowest estimation. But when he saw I was determined to persevere, and that Mr. Judson was as desirous that he should instruct me as himself, he was more attentive.

There are no English families in Rangoon, and there is not a female in all Burmah with whom I can converse. The country presents a rich and beautiful appearance, everywhere covered with vegetation, and, if cultivated, would be one of the finest in the world. But the poor natives have little inducement to labour, or

to accumulate property, as it would, probably, be taken from them by their oppressive rulers.—Many of them live on leaves and vegetables, which grow spontaneously, and some actually die with hunger.

But, will you believe me, when I say we are cheerful and happy; though we find the government and people just as we expected; though we find ourselves almost destitute of all those sources of enjoyment, to which we have been accustomed, and are in the midst of a people, who, at present, are almost desperate, on account of the scarcity of provisions; though we are exposed to robbers by night, and invaders by day, yet we both unite in saying we never were happier, never more contented in any situation, than the present. We feel that this is the post to which God hath appointed us; that we are in the path of duty; and in a situation, which of all others, presents the most extensive field for usefulness. And, though we are surrounded with danger and death, we feel that God can, with infinite ease, preserve and support us under the most heavy sufferings. But, for these feelings, we are indebted wholly to the free, rich, and sovereign grace of our Redeemer, and are still dependent on him for a continuance of them; for it is not three months since we looked at this situation, with all that dread and horror which you can imagine.

Our home is in the mission house, built by the English Baptist Society, on the first arrival of Messrs. Chater and Carey* in this country. It is large and convenient, situated in a rural place, about half a mile from the walls of the town. We have gardens enclosed, containing about two acres of ground, full of fruit trees of various kinds. In the dry season our situation is very agreeable. We often enjoy a pleasant walk, within our own enclosure, or in some of the adjoining villages.

September 28th.—This is the first Sabbath that we have united in commemorating the dying love of Christ at his table. Though but two in number, we feel the command as binding, and the privilege as great, as though there were more; and we have indeed found it refreshing to our souls.

December 11th.—To-day, for the first time, I have visited the wife of the viceroy. I was introduced to her by a French lady, who has frequently visited her. When we first arrived at the government-

house, she was not up, consequently we had to wait some time. But the inferior wives of the viceroy diverted us much by their curiosity, in minutely examining every thing we had on, and by trying on our gloves and bonnets, &c. At last her highness made her appearance, dressed richly in the Burman fashion, with a long silver pipe in her mouth, smoking. At her appearance, all the other wives took their seats at a respectful distance, and sat in a crouching posture, without speaking. She received me very politely, took me by the hand, seated me upon a mat, and herself by me. She excused herself for not coming in sooner, saying she was unwell. One of the women brought her a bunch of flowers, of which she took several and ornamented my cap. She was very inquisitive whether I had a husband and children, whether I was my husband's first wife—meaning by this, whether I was the highest among them, supposing that Mr. Judson, like the Burmans, had many wives—and whether I intended tarrying long in the country.

When the viceroy came in, I really trembled; for I never before beheld such a savage looking creature. His long robe and enormous spear not a little increased my dread. He spoke to me, however, very condescendingly, and asked if I would drink some rum or wine. When I arose to go, her highness again took my hand, told me she was happy to see me, that I must come to see her every day. She led me to the door; I made my *salaam*, and departed. My only object in visiting her was, that if we should get into any difficulty with the Burmans, I could have access to her, when perhaps it would not be possible for Mr. Judson to have an audience with the viceroy.

January 10th.—Our ears are continually filled with the intelligence of robberies and murders. Last night a band of fifteen or twenty attacked a house very near the one we had just left; and, after stabbing the owner, robbed the house of everything they could find. The robbers were armed with large knives, spears, and guns, which put all the people around in such fear, that none dared to go to the assistance of the sufferers.

January 20th.—In consequence of the robbery committed a few days ago, the viceroy ordered seven thieves to be executed. It was dark when they arrived at the place of execution. They were tied up by the hands and feet, and then cut open, and left with their bowels hanging out. They are to remain a spectacle to others for three days, and then be buried. Their immortal souls entered the eternal world without ever having heard of Him.

* Mr. Carey afterwards renounced missionary engagements; and Mr. Chater removed to Aeylon.

who was put to death as a malefactor, to save the guilty.

A native of respectability came to our house, soon after the execution, and Mr. Judson asked him where the souls of the robbers had gone? He said he did not know; and asked if the souls of wicked men did not enter into other bodies, and live in this world again? Mr. Judson told him no, but they were fixed, immovably, in another state of existence.

We frequently receive letters from our christian friends in this part of the world, begging us to leave a field so entirely rough and uncultivated, the soil of which is so unpromising, and enter one which presents the prospect of a more plentiful harvest. God grant that we may live and die among the Burmats, though we should never do any thing more than smooth the way for others.

No missionary has ever attempted to preach among the natives, so that we are hardly able to judge how the gospel would be received, if publicly preached. Yet their firm belief of the divine origin of their religion, renders it improbable, to human appearance, that they would willingly receive the gospel.

We often converse with our teachers and servants on the subject of our coming to this country, and tell them, if they die in their present state, they will surely be lost. But they say, 'Our religion is good for us, yours for you.' But we are far from being discouraged. We are sensible that the hearts of the heathen, as well as those of Christians, are in the hands of God, and in his own time he will turn them unto himself.

A letter of Mrs. Judson's to their former associate, Mr. Newell, furnishes a continued description of their plans and prospects:—

A few days since we welcomed yours of December 18th, the only one we have received since you left us, at Port Louis. It brought fresh to my mind a recollection of scenes formerly enjoyed in our dear native country. Well do I remember our first interesting conversations on missions, and on the probable events that awaited us in India. Those were happy days. Newell and Judson, Harriet and Ann, then were united in the strictest friendship—then anticipated spending their lives together, in sharing the trials and toils, the pleasures and enjoyments, of a missionary life. But, alas! behold us now! In the Isle of France, solitary and alone, lies all that was once visible of the lovely Harriet. A melancholy wanderer, in the Island of

Ceylon, is brother Newell; and the savage, heathen empire of Burmah, is destined to be the future residence of Judson and Ann. But is this separation to be for ever? Shall we four never again enjoy social happy intercourse? Yes, my dear brother, our separation is of short duration. There is a rest, a peaceful happy rest, where Jesus reigns, where we four shall soon meet to part no more.

As Mr. Judson will not have time to write to you by this opportunity, I will endeavour to give you some idea of our situation here, and of our plans and prospects. We have found the country, as we expected, in a most deplorable state, full of darkness, idolatry, and cruelty,—full of commotion and uncertainty. We daily feel that the existence and perpetuity of this mission, still in an infant state, depend in a peculiar manner on the interposing hand of Providence, and, from this impression alone, we are encouraged still to remain. As it respects our temporal privations, use has made them familiar, and easy to be borne; they are of short duration, and, when brought in competition with the worth of immortal souls, sink into nothing. We have no society, no dear christian friends; and, with the exception of two or three sea captains, who now and then call on us, we never see a European face. When we feel a disposition to sigh for the enjoyments of our native country, we turn our eyes on the miserable objects around. We behold some of them labouring hard for a scanty subsistence, oppressed by an avaricious government, which is ever ready to seize what industry has hardly earned; we behold others sick and diseased, daily begging the few grains of rice, which, when obtained, are scarcely sufficient to protract their wretched existence, and with no other habitation to cover them from the burning sun or chilly rains, than that which a small piece of cloth, raised on four bamboos, under the shade of a tree, can afford. While we behold these scenes, we feel that we have all the comforts, and, in comparison, even the luxuries of life. We feel that our temporal cup of blessings is full, and runneth over. But is our temporal lot so much superior to theirs; O, how infinitely superior our spiritual blessings! While they vainly imagine to purchase promotion, in another state of existence, by strictly worshipping their idols, and building pagodas, our hopes of future happiness are fixed on the Lamb of God, who taketh away the sin of the world. When we have a realizing sense of these things, my dear brother, we forget our native country and former enjoyments,

and feel contented and happy with our lot, with but one wish remaining, that of being instrumental in leading these Burmans to partake of the same source of happiness with ourselves.

Our progress in the language is slow, as it is peculiarly hard of acquisition. We can, however, read, write, and converse with tolerable ease; and frequently spend whole evenings very pleasantly in conversing with our Burman friends.—We have been very fortunate in procuring good instructors. Mr. Judson's teacher is a very learned man, was formerly a priest, and resided at court. He has a thorough knowledge of the grammatical construction of the language, likewise of the Pali, the learned language of the Burmans.

Conversation of Mr. Judson with a learned Burman:—

September 30th.—Had the following conversation with my teacher. This man has been with me about three months, and is the most sensible, learned, and candid man, that I have ever found among the Burmans. He is forty-seven years of age, and his name Oo Oungneng. I began by saying, Mr. J—— is dead. Oo.—I have heard so. J.—His soul is lost, I think. Oo.—Why so? J.—He was not a disciple of Christ. Oo.—How do you know that? You could not see his soul. J.—How do you know whether the root of the mango tree is good? You cannot see it; but you can judge by the fruit on its branches. Thus I know that Mr. J—— was not a disciple of Christ, because his words and actions were not such as indicate the disciple. Oo.—And so all who are not disciples of Christ are lost! J.—Yes, all, whether Burmans or foreigners. Oo.—This is hard. J.—Yes, it is hard, indeed; otherwise I should not have come all this way, and left parents and all, to tell you of Christ. [He seemed to feel the force of this, and after stopping a little, he said,] How is it that the disciples of Christ are so fortunate above all men? J.—Are not all men sinners, and deserving of punishment in a future state? Oo.—Yes; all must suffer, in some future state, for the sins they commit. The punishment follows the crime, as surely as the wheel of the cart follows the footsteps of the ox. J.—Now, according to the Burman system, there is no escape. According to the Christian system, there is. Jesus Christ has died in the place of sinners; has borne their sins, and now those who believe on him, and become his disciples, are released from the punishment they deserve. At death they are received

into heaven, and are happy for ever. Oo.—That I will never believe. My mind is very stiff on this one point, namely, that all existence involves in itself principles of misery and destruction. J.—Teacher, there are two evil futurities, and one good. A miserable future existence is evil, and annihilation or nighban is an evil, a fearful evil. A happy future existence is alone good. Oo.—I admit that it is best, if it could be perpetual; but it cannot be. Whatever is, is liable to change, and misery, and destruction. Nighban is the only permanent good, and that good has been attained by Gaudama, the last deity. J.—If there be no eternal Being, you cannot account for any thing. Whence this world, and all that we see? Oo.—Fate. J.—Fate! the cause must always be equal to the effect. See, I raise this table; see, also, that ant under it: suppose I were invisible; would a wise man say the ant raised it? Now fate is not even an ant. Fate is a word, that is all. It is not an agent, not a thing. What is fate? Oo.—The fate of creatures is the influence which their good or bad deeds have on their future existence. J.—If influence be exerted, there must be an exerter. If there be a determination, there must be a determiner. Oo.—No; there is no determiner. There cannot be an eternal Being. J.—Consider this point. It is a main point of true wisdom. Whenever there is an execution of a purpose, there must be an agent. Oo.— [After a little thought,] I must say that my mind is very decided and hard, and unless you tell me something more to the purpose, I shall never believe. J.—Well, teacher, I wish you to believe, not for my profit, but for yours. I daily pray the true God to give you light, that you may believe. Whether you will ever believe in this world I don't know, but when you die I know you will believe what I now say. You will then appear before the God you now deny. Oo.—I don't know that.

In 1816, Mr. Judson was attacked with an illness, which unfitted him for study and all exertion. Referring to this, Mrs. Judson wrote to her parents, under date of August 18th, 1816.

We are seriously contemplating a voyage to Bengal, hoping that the sea air, or some medical assistance, may be beneficial. We cannot comprehend the design of Providence in these things. If we go to Bengal, the mission must, at least, for a time, be given up, as there is no one to continue here. Whether we shall be ever able to return, or not, is uncertain. We had

fondly hoped that, by the time the language was acquired, a wide and effectual door would be opened for the preaching of the gospel. But our hopes are blasted, and our brightest prospects darkened. And now, my dear parents, I think I hear you say, 'Are you not discouraged yet? Is it not best entirely to abandon your object, and come home to America, and settle down in peace and quiet?' No! by no means. We will still intercede with our heavenly Father, not only to return us to this mission, but to make this affliction tend greatly to its advancement. Or, if we may not be permitted to return, we will beg and plead with others to come, and go on with the mission. We will tell them that it is possible for missionary families to live in Burmah without molestation. We will tell them what our eyes have seen, and what our ears have heard, of the dreadful delusions of this people, and how much they need the commiseration of the christian world. We will do more. We will return to Burmah with them, and spend the remainder of our days, though deprived of health and strength, in assisting them to acquire the language, and encouraging them in their arduous work. No, my dear parents, our hearts are fixed on this mission; and, with grace assisting us, we shall relinquish it only with our lives.

This dark cloud however vanished. After some months of illness, Mr. Judson's health gradually returned. Mr. and Mrs. Hough arrived at Rangoon, to assist in the mission, in October, 1816.

Of the considerations that prevented discouragement under their circumstances, Mr. Judson wrote:—

If any ask what success I meet with among the natives?—tell them to look at Otaheite, where the missionaries laboured nearly twenty years, and, not meeting with the slightest success, began to be neglected by all the christian world, and the very name of Otaheite was considered a shame to the cause of missions; but now the blessing begins to descend. Tell them to look at Bengal also, where Dr. Thomas had been labouring seventeen years, that is, from 1783 to 1800, before the first convert, Krishnoo, was baptized. When a few converts are once made, things move on. But it requires a much longer time than I have been here, to make a first impression on a heathen people. If they ask again what prospect of *ultimate* success is there?—tell them, as much as that there is an Almighty and faithful God, who will perform his promises, and no more. If this does not satisfy them, beg them to

let me stay and make the attempt, and let you come, and to give us our bread; or, if they are unwilling to risk their bread on such a forlorn hope, as has nothing but the word of God to sustain it, beg of them, at least, not to prevent others from giving us bread. And if we live some twenty or thirty years, they may hear from us again.

Of the circumstances of the mission, in March, 1817, Mr. Judson wrote:—

Since the beginning of this year, we have printed two tracts; the one a view of the christian religion—seven pages, one thousand copies; the other a catechism, of six pages, 12mo., three thousand copies. After which, finding we had paper sufficient for an edition of eight hundred copies of St. Matthew, we concluded to undertake this one gospel, by way of trial, and as introductory to a larger edition of the whole New Testament. I am now translating the eleventh chapter, and in the printing-room the third half sheet is setting up.

I have this day been visited by the first inquirer after religion, that I have seen in Burmah. For, although in the course of the last two years, I have preached the gospel to many, and though some have visited me several times, and conversed on the subject of religion; yet I have never had much reason to believe that their visits originated in a spirit of sincere inquiry.

As I was sitting with my teacher, as usual, a Burman, of respectable appearance, and followed by a servant, came up the steps, and sat down by me. I asked him the usual question, where he came from? To which he gave me no explicit reply; and I began to suspect that he had come from the government-house, to enforce a trifling request, which, in the morning, we had declined. He soon, however, undeceived and astonished me, by asking, 'How long a time will it take me to learn the religion of Jesus?' I replied, that such a question could not be answered. If God gave light and wisdom, the religion of Jesus was soon learnt; but without God, a man might study all his life long, and make no proficiency. But how, continued I, came you to know any thing of Jesus? Have you been here before? 'No.' Have you seen any writings concerning Jesus? 'I have seen two little books.' Who is Jesus? 'He is the Son of God, who, pitying creatures, came into this world, and suffered death in their stead.' Who is God? 'He is a Being without beginning or end, who is not subject to old age or death, but always is.'

I cannot tell how I felt at this moment. This was the first acknowledgment of an eternal God, that I had ever heard from the lips of a Burman. I handed him a tract and catechism, both of which he instantly recognised, and read here and there, making occasional remarks to his follower, such as, 'This is the true God—this is the right way,' &c. I now tried to tell him some things about God and Christ, and himself; but he did not listen with much attention, and seemed anxious only to get another book. I had already told him two or three times that I had finished no other book; but, that in two or three months, I would give him a larger one, which I was now daily employed in translating. 'But,' replied he, 'have you not a little of that book done, which you will graciously give me now?' And I, beginning to think that God's time was better than man's, folded and gave him the two first half sheets, which contain the first five chapters of St. Matthew; on which he instantly rose, as if his business was all done; and having received an invitation to come again, took leave. Throughout his short stay, he appeared different from any Burman I have met with. He asked no questions about customs and manners, with which the Burmans tease us exceedingly. He had no curiosity, and no desire for any thing, but 'more of this sort of writing.' In fine, his conduct proved that he had something on his mind, and I cannot but hope that I shall have to write about him again.

Of the worship of Gaudama Mrs. Judson wrote to a friend:—

I now behold with my eyes that idolatry, infatuation, and delusion, the very recital of which has so often affected the hearts, and excited the fervent prayers of our little society, when surrounding the social altar for prayer and praise, in our native town. And I must say, 'my eye affecteth my heart,' for I cannot but weep and mourn over the deluded multitude who are this day collected in immense crowds, to offer that homage and adoration to an idol, which is due to God alone.

This is the season for the great feast of Gaudama. It commenced yesterday, and is to continue for three days. It is observed all over the country; but I presume the multitude collected in this place is much greater than at any other, excepting Ava. Priests and people come in boats, from a great distance, to worship at the pagoda in this place, which is supposed to contain a relic of Gaudama. The viceroy, on these days, goes out in all the pomp and splendour

possible, dressed and ornamented with all the insignia of office, attended by the members of government and the common people. After kneeling and worshipping at the pagoda, they generally spend the day in amusements, such as boxing, dancing, singing, theatrical exhibitions, and fireworks. Most of the older people spend the night at the pagoda, and listen to the instructions of the priests.

Great and expensive offerings are made at this season. One last year, presented by a member of government, cost three thousand ticals, or twelve hundred dollars. It was a kind of portable pagoda, made of bambo and paper, richly ornamented with gold leaf and paintings. It was a hundred feet in height, and the circumference of its base about fifty. Half way up its height, was a man ludicrously dressed, with a mask on his face, white wings on his shoulders, and artificial finger nails, two inches in length, in the posture of dancing. This offering was carried by sixty men, preceded by a band of music, and followed by the officer who made it, and his suite. Other offerings presented at this festival, are various kinds of artificial trees, the branches and twigs of which are filled with cups, bowls, handkerchiefs, and garments of all descriptions; these are given to the slaves attached to the pagoda, who, the week following, have something like a fair to dispose of their offerings.

The pagoda, to which such multitudes resort, is one of the largest and most splendid in the empire.

The ground on which this pagoda is situated, commands a view of the surrounding country, which presents one of the most beautiful landscapes in nature. The polished spires of the pagodas, glistening among the trees at a distance, appear like the steeples of meeting-houses in our American sea-ports. The verdant appearance of the country, the hills and valleys, ponds and rivers, the banks of which are covered with cattle, and fields of rice; each, in their turn, attract the eye, and cause the beholder to exclaim, 'Was this delightful country made to be the residence of idolaters? Are those glittering spires, which, in consequence of association of ideas, recal to mind so many animating sensations, but the monuments of idolatry?' O, my friend! scenes like these, productive of feelings so various and opposite, do, notwithstanding, fire the soul with an unconquerable desire to make an effort to rescue this people from destruction, and lead them to the Rock that is higher than they. We feel strongly encouraged to hope, (though our present prospects are not very flattering,) through

the prayers and intercessions of our dear American friends, that this rural, this delightful country, will one day be inhabited by the friends of Jesus; and that houses will be raised for his worship, on the ruins of these idolatrous monuments.

About the commencement of 1818, a variety of circumstances induced Mr. Judson to take a voyage, expecting a speedy return. He meant to visit Chittagong, about ten days sail from Rangoon; but unfavourable weather prevented his reaching that place; instead of which, after a perilous and distressing voyage, he arrived at Madras. During much of this period Mrs. Judson was left in a state of dreadful suspense, being entirely ignorant of what had befallen Mr. Judson. Various distresses also arose from the conduct of some officers of government. Mr. Hough and his family embarked for Bengal. Mrs. Judson, nevertheless, persevered in continuing to reside at Rangoon; where, after months of trial and sorrow, she again, in August, had the joy of welcoming Mr. Judson.—She writes:—

“About this time, the Cholera began to rage among the native population. This disorder had never been known in the empire before, and the dreadful ravages made in Rangoon filled every one with terror and alarm. It was in the midst of the hottest season of the year, and there was no prospect of the disorder's subsiding, until the commencement of the rains. The beating of the death drum, and other instruments used at funerals, sounded all the day long a melancholy dirge in our ears, and, in emphatic language, said, “Be ye also ready.” We had no reason for supposing that we should escape this fatal disorder more than others; at the same time, we knew ourselves to be in the hands of Him who had said, “a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.” And thus it proved; for not an individual within our enclosure suffered from the Cholera, though our neighbours died around us. The Burmans attempted to account for the origin of this disease, by supposing that some evil spirits had entered the city, and were continually traversing the streets, and from pure maliciousness, destroying the inhabitants. The natives resolved on endeavouring to dispossess them, by making a most tremendous noise, which, in the opinion of a Burman, was sufficient to alarm evil spirits, however malicious or obstinate. The signal for commencement was given at the court-house, by firing cannons; when immediately every Bur-

man in town began beating on his house, with clubs, or any thing which would make a noise. No one ventured to remain inactive, as it had previously been asserted, that the evil spirits would enter the houses of those who made no noise. This was continued for three successive nights; but notwithstanding the unheard-of uproar, the evil spirits refused to move, and the disorder continued to rage for months afterwards.

Of the principles which animated their constancy under so arbitrary a government as that of Burma, Mr. Judson observes,—

One malicious intimation of the king would occasion our banishment; and banishment, as the Burmans tell us, is no small thing,—being attended with confiscation of all property, and such various abuses, as would make us deem ourselves happy to escape with our lives.

Such a situation may appear somewhat alarming to a person accustomed to the liberty and safety of a free government. But, let us remember, that it has been the lot of the greater part of mankind to live under a despotic government, devoid of all security for life or property a single moment. Let us remember, that the Son of God chose to become incarnate under the most unprincipled and cruel despot that ever reigned. And shall any disciple of Christ refuse to do a little service for his Saviour, under a government where his Saviour would not have refused to live and die for his soul? God forbid. Yet faith is sometimes weak—flesh and blood sometimes repine. O, for grace to strengthen faith, to animate hope, to elevate affection, to embolden the soul, to enable us to look danger and death in the face; still more, to behold, without repining, *those most dear to us*, suffering fears and pains, which we would gladly have redoubled on ourselves, if it would exonerate them.

Not many weeks after Mr. Judson's return, Messrs. Colman and Wheelock, from America, joined the little missionary band. The course of these two young men however was very short, their labours being soon terminated by death.

On April 4th, 1819, Mr. Judson having erected a Zayat, or place for public worship, commenced a course of public worship and regular preaching. In reference to this building, it is observed,—

The Zayat, the Burman name for a place for public worship, was erected. Centuries had rolled away, millions of Burmans had been ushered into eternity,

and God, the Creator of the universe, had never before heard the voice of prayer and praise ascend in the Burman language.

Of these services, and the divine blessing which soon became apparent, he thus writes :—

April 25th, Lord's-day.—Yesterday we completed the *Zayat*, set up the front stairs, and laid open the entrance from the road. This morning I took my seat on the floor, in the open porch, under a solemn impression of the great responsibility attached to my new mode of life.

In the forenoon the members of the mission family came over to have our usual worship, having concluded to hold it for a few Sundays in the *Zayat*, rather than in the house, in order to give the Burmans some idea of the place.

In the afternoon our people came together, and several came in from the road, so that we had an assembly of between twenty-five and thirty, besides children. At the close of the service, I distributed several tracts to the strangers.

April 29th, Thursday.—A young man of twenty-four, by name Moug Koo, happened to stroll in last Sunday, and was present at worship. He appeared to be rather wild and noisy, though his manners were respectful. He took a tract and went away. This morning, he made his appearance again, and has been with me about two hours. I have been enabled, through Divine assistance, to impart much religious instruction, and especially to expatiate with some feeling, on the love and sufferings of the Saviour. The truth seems to have taken hold of his mind, and though he is quick and sensible, and has some savage fire in his eye, he is very docile, and ready to drink in the truth, without the numberless cavils and objections which are so common among the Burmans. He engaged to come next Sunday, promised to pray constantly, and gave me his name to pray for him, that he might be a disciple of Christ, and be delivered from hell. I feel considerable attachment to this young man, and my heart goes forth to the mercy seat, in behalf of his precious soul.

About the same period Mrs. Judson recommenced her exertions. In a letter to a female friend, she observed,—

Since Mr. Judson has commenced public preaching in the *Zayat*, I have begun again to have my female meetings, which were given up, in consequence of the scattered state of the Burmans around us, at the time of our government difficulties. I

attend with them every Wednesday evening at seven o'clock, as they are more at leisure in the evening than any other time. My last meeting was very animating, and the appearance of the females (thirteen in number, all young married women,) very encouraging. Some of them were inquisitive, and after spending two hours seemed loth to go. One said, she appeared to herself like a blind person just beginning to see. And another said, she believed in Christ, prayed to him daily, and asked what else was necessary to make her a real disciple of Christ. I told her she must not only say that she believed in Christ, but must believe with all her heart. She again asked what were some of the evidences of believing with the heart. I told her the manner of life would be changed; but one of the best evidences she could obtain would be, when others came to quarrel with her and use abusive language, if, so far from retaliating, she felt a disposition to bear with, to pity, and to pray for them. The Burman women are particularly given to quarreling, and to refrain from it would be a most decided evidence of a change of heart.

Of him who became their first convert, Mr. Judson states —

May 5th.—Moug Nau has been with me several hours. I begin to think that the grace of God has reached his heart. He expresses sentiments of repentance for his sins, and faith in the Saviour. The substance of his profession is, that from all the darkness, and uncleannesses and sins of his whole life, he has found no other Saviour but Jesus Christ; nowhere else can he look for salvation; and therefore he proposes to adhere to Christ, and worship him all his life long.

It seems almost too much to believe, that God has begun to manifest his grace to the Burmans; but this day I could not resist the delightful conviction, that this is really the case. PRAISE AND GLORY BE TO HIS NAME FOR EVERMORE: Amen.

May 15th.—Moug Nau has been with me all day, as well as yesterday. He is anxious to be received into our company, and thinks it a great privilege to be the first among the Burmans in professing the religion of Jesus Christ. He has been told plainly, that he has nothing to expect in this world but persecution, and perhaps death; but he thinks it better to die for Christ, and be happy hereafter, than to live a few days, and be for ever wretched. All the members of the mission, have, at different times, conversed with him, and are satisfied that a work of grace is begun in his heart.

June 27th, Lord's day.—There were several strangers present at worship. After the usual course, I called Moug Nau before me, read and commented on an appropriate portion of scripture, asked him several questions concerning his *faith*, *hope*, and *love*, and made the baptismal prayer, having concluded to have all the preparatory exercises done in the Zayat. We then proceeded to a large pond, in the vicinity, the bank of which is graced with an enormous image of Gaudana, and there administered baptism to the first Burman convert. O, may it prove the beginning of a series of baptisms in the Burman empire, which shall continue in uninterrupted succession to the end of time!

Of this first convert, in Birma, to the religion of the gospel, Mrs. Judson wrote to a friend :—

As I have had him particularly under my instruction since his conversion, I will give you some of his remarks in his own words, with which you will be much interested. 'Besides Jesus Christ, I see no way of salvation. He is the Son of the God who has no beginning, no end. He so loved and pitied men that he suffered death in their stead. My mind is sore on account of the sins I have committed during the whole of my life, particularly in worshipping a false god. Our religion, pure as it may be, does not purify the minds of those who believe it—it cannot restrain from sin. But the religion of Jesus Christ makes the mind pure. His disciples desire not to grieve him by sinning. In our religion there is no way to escape the punishment due to sin; but, according to the religion of Christ, he himself has died in order to deliver his disciples. I wish all the Burmans would become his disciples; then we should meet together as you do in your country; then we should all be happy together in heaven. How great are my thanks to Jesus Christ for sending teachers to this country, and how great are my thanks to the teachers for coming! Had they never come and built that Zayat, I should never have heard of Christ and the true God. I mourn that so much of my life passed away before I heard of this religion. How much I have lost!' It is peculiarly interesting to see with what eagerness he drinks in the truth from the Scriptures. A few days ago I was reading with him Christ's sermon on the mount. He was deeply impressed, and unusually solemn. 'These words,' said he, 'take hold on my very heart; they make me tremble. Here God commands us to do every thing

that is good in secret, not to be seen of men. How unlike our religion is this! When Burmans make offerings to the pagodas, they make a great noise with drums and musical instruments, that others may see how good they are. But this religion makes the mind fear God, it makes it of its own accord fear sin.' When I read this passage, Lay not up for yourselves treasures, &c., he said, 'What words are these? It does not mean that we shall take the silver and gold from this world and carry them to heaven; but that, by becoming the disciples of Jesus, we shall live in such a manner as to enjoy heaven when we die.'

Soon after the baptism of this convert, two others came forward to profess the gospel of Jesus. Of different interviews with these, Mr. Judson writes :—

After worship had another conversation with Moug Thahlah. He hopes that he is a disciple of Jesus Christ in heart; but wants to know whether a profession of religion is indispensable to salvation. He fears the persecution that may hereafter come on those who forsake the established religion of the empire. I gave him such explanation as I thought suitable, and left him, with the solemn consideration, that unless he loved Christ above his own life, he did not love him sincerely, and ought not to hope that he is interested in his redemption.

August 24th.—Another conversation with Moug Thahlah, which at length forces me to admit that he is a real convert; and I venture to set him down the second disciple of Christ among the Burmans. He appears to have all the characteristics of a new-born soul, and though rather timid in regard to an open profession, has, I feel satisfied, that love to Christ, which will increase and bring him forward in due time.

September 3rd.—Moug Ing, who had been listening all the day, followed me home to the house, being invited to stay with Moug Nau through the night. We conversed all the evening, and his expressions have satisfied us all, that he is one of God's chosen people. His exercises have been of a much stronger character than those of the others, and he expresses himself in the most decided manner. He desires to become a disciple in profession, as well as in heart, and declares his readiness to suffer persecution and death for the love of Christ. When I stated the danger to which he was exposing himself, and asked him whether he loved Christ better than his own life, he replied, very deliberately and solemnly, 'When I meditate

on this religion. I know not what it is to love my own life.'

September 6th.—Spent the evening in conversing with Mounḡ Byaay, a man who, with his family, has lived near us for some time, a regular attendant on worship, an indefatigable scholar in the evening school, where he has learned to read, though fifty years old, and a remarkably moral character. In my last conversation, some time ago, he appeared a thorough legalist, relying solely on his good works; but yet sincerely desirous of knowing and embracing the truth. The greater part of the evening was spent in discussing his erroneous views; his mind seemed so dark and dull of apprehension, that I was almost discouraged. Towards the close, however, he seemed to obtain some evangelical discoveries, and to receive the humbling truths of the gospel, in a manner which encourages us to hope that the Spirit of God has begun to teach him. The occasion of this conversation was my hearing that he said he intended to become a Christian, and to be baptized with Mounḡ Thalah. He accordingly professes a full belief in the eternal God, and his Son Jesus Christ.

October 23rd.—At night, Mounḡ Thalah and Mounḡ Byaay presented a paper, professing their faith in Jesus Christ, and requesting to be baptized—but in private. We spent some time with them. They appear to have experienced Divine grace; but we advised them, as they had so little love to Christ as not to dare to die for his cause, to wait and reconsider the matter.

November 6th.—The two candidates for baptism again presented their urgent petition, that they might be baptized, not absolutely in private, but about sunset, away from public observation. We spent some hours in again discussing the subject with them and with one another. We felt satisfied, that they were humble disciples of Jesus, and were desirous of receiving this ordinance purely out of regard to his command, and their own spiritual welfare; we felt, that we were all equally exposed to danger, and needed a spirit of mutual candour and forbearance and sympathy; we were convinced, that they were influenced rather by desires of avoiding unnecessary exposure, than by that sinful fear, which would plunge them into apostacy, in the hour of trial; and when they assured us, that if actually brought before government, they could not think of denying their Saviour, we could not conscientiously refuse their request, and therefore agreed to have them baptized to-morrow at sunset. The following is a literal translation of the paper presented this evening:—

'Mounḡ Byaay and Mounḡ Thalah venture to address the two teachers:— Though the country of Burmah is very distant from the country of America, yet the teachers coming by ship, the long way of six months, have arrived at this far distant country of Burmah, and town of Rangoon, and proclaimed the propitious news, by means of which we, having become acquainted with the religion, know that there is an eternal God in heaven, and that there is a Divine Son, the Lord Jesus Christ, deserving of the highest love; and we know, that the Lord Jesus Christ, the Divine Son, endured on account of all his disciples, sufferings and death, even severe sufferings on a cross, in their stead. On account of our many sins, we found no deliverance, no place of refuge, and our minds were distressed. In this state remaining, the two teachers produced the sacred system from the scriptures, and we became informed of the existence of the one God; and of the facts, that the Divine Son, the Lord Jesus Christ, redeemed with his sacred life all who love and trust in him, and in order to save his disciples from hell suffered death in their stead. Now we know, that we have sinned against the sacred One, and we know, assuredly, that if we become the disciples of the Divine Son, the Lord Jesus Christ, we shall be saved from the hell which we deserve. We desire to become disciples, and with the two teachers, like children born of the same mother, to worship the true God, and observe the true religion.'

'On searching in the scriptures, for ancient rules and customs, it does not appear that John and other baptizers administered baptism on any particular time, or day, or hour. We, therefore, venture to beg of the two teachers, that they will grant, that on the 6th day of the wane of the Tazoungmong moon, (*Nov. 7th.*) at 6 o'clock at night, we may this once receive baptism at their hands.'

November 7th, Lord's-day.—We had worship as usual, and the people dispersed. About half an hour before sunset the two candidates came to the Zayat, accompanied by three or four of their friends; and, after a short prayer, we proceeded to the spot, where Mounḡ Nau was formerly baptized. The sun was not allowed to look upon the humble, timid profession. No wondering crowd crowned the overshadowing hill. No hymn of praise expressed the exultant feelings of joyous hearts. Stillness and solemnity pervaded the scene. We felt, on the banks of the water, as a little feeble solitary band. But perhaps some hovering angels took note of the event, with more interest than they witnessed the late coronation; perhaps

Jesus looked down on us, pitied and forgave our weaknesses, and marked us for his own; perhaps, if we deny him not, he will acknowledge us another day, more publicly than we venture at present to acknowledge him.

In the evening, we all united in commemorating the dying love of our Redeemer; and I trust we enjoyed a little of his gracious presence in the midst of us.

November 10th.—This evening is to be marked as the date of the first Burmen prayer meeting that was ever held. None present but myself and the three converts. Two of them made a little beginning—such as must be expected from the first essay of converted heathens. We agreed to meet for this purpose every Tuesday and Friday evening, immediately after family worship, which in the evening has for some time been conducted in Burman and English, and which these people, and occasionally some others, have attended.

November 14th, Lord's-day.—Have been much gratified to find, that this evening the THREE CONVERTS REPAIRED TO THE ZAYAT, AND HELD A PRAYER MEETING OF THEIR OWN ACCORD.

(To be concluded in an early future Number.)

LONDON MISSIONARY SOCIETY.

SOCIETY ISLANDS.

THESE islands, so lately the scene of heathen desolation, now display a pleasing measure of activity in promoting the gospel of salvation.—The speeches delivered at some of their missionary meetings display much christian feeling. At Huaheine the chief thus alluded to their former darkness:—

“We have been in darkness, and had nearly all died there.—We are a remnant left by Satan. If his reign had been lengthened, all the people would have become his: they would have been completely destroyed by death. We formerly feasted ourselves with the evil food of this world; but let us now feed on the Bread of Life. In former times, we were ready to discuss subjects of war; and to talk on this project and on that, without embarrassment:—now, let our hearts desire that

the Word of God should be established in all lands. We have lifted up our hands, all of us, even the whole eight divisions of Huaheine; but let it not be the hand only that is lifted up; let it be the heart also, my friends. Behold our subscriptions: they are less during the past year, and, like the ebbing tide, are falling off: let it not be so again, my friends; but, in future, let them, like the flowing tide, continue to increase. Our ancestors are dead.—They died, some by the club, some by the spear, some by a stone from the sling, some by quarrels concerning their wives; but we are saved from these things: let us then be diligent and active. Let us all, like Caleb and Joshua, follow the Lord fully. Let not our attention be diverted. Let us not hear (or regard,) the Word of God with the outside of our hearts, but let us observe it in the middle of our hearts.

A speaker, who followed, thus concluded his Address:—

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. Who are the sinners? We, my friends—the principal chiefs, the inferior chiefs, the men, the women, and the children; we are all sinners, and Jesus Christ came to save us. Great was His goodness to us, in sending us His Word. To His Word we owe the advantages which we now enjoy.—But are we the only sinners? No: all the children of Adam are sinners; and that they might be saved, Jesus Christ came into the world; but the greater part of them still remain ignorant of this good news. Shall we not then be diligent that they also may know? O yes, we will exert ourselves. God, in his great mercy, hath shewn us all these good things that we now behold, but we shall

see greater things than these. If God had not thought well toward us, He would not have shewn us all these things."

Another speaker thus touched on this point:—

"Our ancestors are dead.—They knew not the good Word, nor the good customs of these days. Through the goodness of God it is that we know these good things, and it will not do for us to sit still. Solomon had work to do in his day: he built the House of Jehovah, at Jerusalem. My friends, God has also given work into our hands, that his House may be erected, that the Heathen may enter in. Remember the words of Isaiah, spoken from at a former May Meeting. *Enlarge the place of thy tent, &c.* Let that *place* be enlarged, let those *curtains* be stretched out, and it will be well."

One of the missionaries thus referred to the benefits conferred by the gospel:—

"You now know the goodness of God the Saviour, by whom alone we can be saved. You know the mildness of His reign, compared with the government of the Prince of Darkness. The frequent war has ceased. The midnight thief disturbs not our repose. The staggering drunkard intercepts not our path. The ears of the sick man hear not the horrid cry, 'Pierce him through.' Neither are the aged and afflicted buried alive, to save the trouble of attending on them. Helpless infants are not strangled. The offering of human victims in sacrifice has ceased. Your little-ones are not wantonly pierced through the body by the spear of the savage warrior, dragged by a cord along the sea-beach, or dashed against the stones, until they expire. These are some of the miseries which you endured

under the reign of the Evil Spirit, but which were abolished by the overturning of his government among you."

At Raiatea, the same views and feelings prevailed.—The King said,—

"We are assembled to endeavour to promulgate the Word of God. Let us be one in the cause of God. His word has reached this land: let it also spread to every dark land; and let us continue subscribing, that Missionaries may go with the Word of God. Let this land and Taha be one bundle, and let us be bound with the cord of love. Let no one stick be taken out, lest that stick be broken. Because the Word of God has reached here, we are assembled in safety: had it been as formerly, we should have been all killed in war; but now we are returned to our understanding like men, and see the folly of war. Let us be active, and God will give us Satan to tread him under our feet; and, through Christ, we shall safely reach heaven. He will guide us there. We have but one King now, Jesus; but one property, the Word of God; and when a king forsakes it, he will become a mean man."

A chief then rose,—

"Friends and beloved Brethren, listen to my little speech.—I am very ill, and cannot say much, but this is my little speech. Those who are wise in heart, who know Jesus Christ, seek us, as a brand in the fire: they seek plans, in their love to God: they pray also that the servants of God may be sent into every land. If God will peradventure make the seeds stick like burrs, then men will soon worship Him. These designs are the fruit God's servants produce. We are the Gentiles—ours is the land of devils; but God's servants from love seek us,

and the Word of God flows plentifully, like water. Give me the activity which you possessed, when you were Gentiles, but not your Gentile worship. Regard not other lands in their idleness; but be active, and continue so; and may all shortly know the Father, Son, and Holy Spirit!"

Another followed,—

"Another master was ours formerly. Great was the work which we had to do in those days, to build canoes, and to make dress and head-dress for the warriors: much property we took to our gods—our large hogs, and even men: but these days are passed away. Let us now be active in performing the work in which we are engaged: let us do it with pleasure, — with all our hearts: let us not be spiritless in this cause: let us all be as invincible warriors; let us drink the bitter sea-water: (i. e. willingly suffer any privation in carrying it forward.)"

The idols of Rurutu were exhibited at one of these Meetings: in allusion to these, one of the speakers said,—

"The gods made with hands shall perish: there they are—tied with cords! Yes, and their names are changed. Formerly they were called 'Te mau Atua,' (i. e. the gods:) now they are called 'Te mau Varua iina,' (i. e. the evil spirits.) Their glory, look! it is birds' feathers, soon rotten; but our God is the same for ever. All the false gods shall perish: all our evil customs arose from these false gods. Then, in their time, our wives were almost entirely without clothing: now they have bonnets and gowns, and shoes and stockings; and soon we shall be all clothed, if diligent, and we obey our God."

At Huaheine, in reference to the success of the gospel, a speaker said,—

"I never spoke on any former occasion; but now my heart is full, and I cannot refrain. I think the little word in the Gospel by John, is suitable to this season—*Lift up your eyes, and look on the fields, for they are white already to harvest*: John iv. 35. Rurutu, Tubuai, Rimatara, and all the islands in that direction, are white: they have embraced the Gospel, and are upon the point of being gathered into the Church of God. We know also that the words of David are true, *Blessed are the people whose God is the Lord*, because all their conduct becomes gentle, and they know, also, all the ordinances which Jehovah has made known.

A blind man said,—

"I have not attended any former May meeting. I have dwelt in darkness; but now I perceive I have done wrong, in that I dwelt so long in the dark place, and did not come here to the place of light. We know also the word spoken by God, *The way of the wicked is an abomination to the Lord, but He loveth him that followeth after righteousness*. That we should continue to exercise compassion toward the Heathen, who live in sin, is very right; that they also may know the righteous Word which we know.

The little word spoken by Isaiah, is a joyful word, and is as follows:—*Them also I must bring to my holy mountain, and I will make them joyful in my house of prayer: their burnt-offerings and sacrifices shall be accepted upon my altar; and my house shall be called a house of prayer to all people*. I think, friends, that word is fulfilled to-day. We, who were once Heathens, are rejoicing in the House of Jehovah; and are devising means that all the Heathen may be brought into His house, and rejoice also."

GENERAL BAPTIST MISSIONARY SOCIETY.

At the meeting of the Committee, on Monday, May 24th, it was determined, that Mr. Sutton should proceed as speedily as practicable, to strengthen the Society's Mission in India. He will probably sail for that country during the course of the present month.

ANNIVERSARIES OF ASSOCIATIONS.

LOUGHBOROUGH.--The anniversary services of this flourishing Association were held on Tuesday, May 25th. In the morning, an appropriate discourse was delivered by Mr. Goadby.--The Missionary meeting took place in the afternoon, and was numerously attended, and truly interesting: Mr. Bridgett presided, and the resolutions were moved or seconded by Messrs. Hoe, Heard, Birt, Wesley, Hales, (Methodist,) and Pike.--Mr. Birt preached in the evening. The collection amounted to nearly £38. Upwards of £14 was stated to have been raised, in a short time, by a subscription carried on in the Sabbath school, for the support of schools in India. It appeared that the income of this Association for the year, including the sum raised by the Sabbath Scholars, would not fall much short of £120.

CASTLE DONINGTON.---This Association held its annual meeting on Wednesday, May 26th. Mr. Stevenson preached in the afternoon. The Missionary meeting was held in the evening, and was well attended. Messrs. Bacon, (Methodist,) Stevenson, S. Taylor, and Pike, pleaded

the cause of the heathen. Collection £8. 16s.

SEVENOAKS.---The active Association formed in the infant church at Sevenoaks, held its third public meeting on Thursday, June 3rd. On the preceding Sabbath, Mr. Sutton preached in behalf of the Mission; and at the Anniversary meeting, Messrs. Potts, Pike, Sutton, &c. &c., addressed the audience. The meeting was a gratifying one, and the collections exceeded those on former occasions, amounting to upwards of £14.

CHESHAM.---On Tuesday, June the 8th, the Anniversary services of this valuable Association took place. The Missionary meeting was held in the afternoon, and was a pleasing opportunity. Mr. Conder presided. The resolutions were moved or seconded by Messrs. Sexton, Hall, (Independent,) West, Tomlin, May, Cooper, (Particular Baptists,) Nash, Hobbs, Sutton, and Pike. Much interest was excited. The meeting was numerously attended. Mr. Pike preached in the evening, in the Particular Baptist chapel, kindly offered by Mr. Tomlin. The collection exceeded £20, exclusive of £3 collected on the preceding Sabbath evening.

BERKHAMSTEAD.---On the following afternoon, the anniversary of this Association was held. It appeared that the young female friends of the heathen, who had so actively exerted themselves the preceding year, had laboured through the past with considerable success. Mr. Smith was called to the chair, and the meeting was addressed by Messrs. Sexton, Hobbs, Sutton, and Pike, the last of whom preached in the evening. Collection £6. 4s.

THE
GENERAL BAPTIST REPOSITORY
AND
Missionary Observer.

No. 32.

AUGUST 1, 1824.

VOL. III.

SKETCH OF
THE CHARACTER
OF
HENRY HAMMOND, D. D.

HAVING, in the last number, presented our readers with a hasty sketch of the life of this eminent Divine, we now proceed to notice a few of the leading traits in his character.* Our materials are drawn from "A Life" published, the year after his decease, by one of his most intimate friends.

Dr. Hammond's *temperance* was great. Though he had naturally a good appetite; yet, when in health, he took only one meal in twenty-four hours, and a little fruit, generally apples, towards night. Two days in every week, and three days a week during lent, he allowed himself no more than one meal in thirty-six hours. Wholly indifferent as to the kind of food prepared for him, he usually preferred the plainest dishes, seldom tasting sauces of any kind. He often

expressed his surprize that rational creatures should eat for any thing but health and support. Indeed the time which he spent at the table seemed always a burden to him, and his fast-days were his greatest enjoyment. So far had he brought his appetite into subjection, that he appeared to think no provision pleasant but in proportion to its wholesomeness; and often declared that he would lay aside his favourite apples as soon as they should be proved merely innocent, and not useful. He was equally temperate in respect to sleep. He retired to rest generally at midnight; and rose again at four or five in the morning, very rarely so late as six. When his bodily complaints obliged him to shorten his hours of application, he felt it a great trial: saying that the hours spent in his study were not only the most profitable but the most pleasant. If his physicians therefore directed him to take longer repose, he submitted with reluctance; but if, on a change of symptoms, they advised him to rise at an earlier hour, he was greatly pleased, and would mention it as a subject for gratitude. Even indisposition seldom hindered his studies, when it did not confine him to his bed; and then as soon as he

* We had prepared a description of the Dr.'s person, powers of intellect, habits of diligence, and literary acquisitions; but our narrow limits oblige us at present to lay them aside.

was able to sit up, he instantly resumed them with increased alacrity.

He highly valued the pleasures and advantages of sincere and unrestrained *friendship*; and often expressed his pity for those who lived without friends, as leading an insipid, vegetable kind of life. His attachments were ardent, unreserved and constant. Nor was he satisfied with enjoying the intimacy of a worthy man himself; he took every proper method to promote the formation of friendships between persons whom he thought likely to benefit each other. When his plans succeeded, he rejoiced in their mutual happiness; declaring that to see his friends pleased, was the readiest way to make him happy. Indeed his uniform conduct proved the truth of his usual remark; "I had a thousand times rather that my friend should have what is conducive to his advantage, than that I should have it myself." When his intimates therefore pressed him to keep some of his comforts for his own use, he would complain of their unkindness in wishing to deprive him of his greatest pleasure, which resulted from seeing those he esteemed well accommodated.

The principal advantage which he expected from friendship was the honest and free use of *mutual admonition*. It was therefore one constant condition of his intimacies, that he should be told of any impropriety or fault, however trivial, into which he might fall. For he did not esteem it generous to pass by slight errors and only animadvert on crimes of deeper colour. "It is a poor design of friendship," he frequently observed, "to keep the person we admit into our bosom only from being scandalous, and suffer less failings to pass unproved. It

is like a physician endeavouring to secure his patient from the plague; while he permits all minor diseases to attack him unchecked." If any length of time passed without his friend noticing some imperfection or fault in his conduct, it gave him great uneasiness, and he was ready to suspect the sincerity of his attachment; but when an admonition was given, he received it with sincere gratitude, as a favour for which he ought to be thankful.

His connections were lasting. He bore long with the infirmities and even faults of his associates; and seized every favourable opportunity to endeavour, by kind persuasion and affectionate remonstrance, to recal them into the path of duty. Nothing but unchecked pride and habitual deceit, could induce him to despair of the recovery of a fallen friend, and relinquish his exertions to promote it; and, even in those cases, he was more than usually earnest in praying for them.

In all his admonitions, he avoided the least appearance of passion; lest the offender should suppose that he was reproved, not because he was faulty, but because his friend was angry. He had also a happy art of checking warmth of temper in others. When he saw any of his friends giving way to wrath, he would, with a most familiar and yet affectionate tone, say to him, "Don't be simple:" and it very seldom happened that this little phrase did not allay the rising storm. Indeed all his admonitions were accompanied with such evidence of affection and goodwill, that they almost universally convinced the person to whom they were given of his kind intentions, even when he did not perceive the propriety of his remarks.

He detested flattery; and when

he thought he had reason to suspect any of his friends of being guilty of it towards him, it caused him poignant grief and excited high displeasure. Yet, when this or any other cause of dissatisfaction occurred, he did not suffer it to rankle in his bosom undisclosed; but immediately stated it to the suspected party, and gave him an opportunity of explanation. "We think it unjust," he would observe on such occasions, "to condemn the most notorious malefactor without hearing his defence; and it is strangely barbarous to treat a friend with less justice and regard than we do a felon."

The *liberality* of this good man was exemplary. He devoted one tenth of all his income as the property of the poor and needy; and the first thing he usually did, after receiving any money, was to set apart the poor man's share. To this he added five shillings weekly, even during the heat of the civil wars, when he was daily exposed to the greatest difficulties. Whenever he observed a private fast, which he frequently did, he concluded it by an alms of twenty shillings to the poor's box. In the setting apart of this portion, he was so exact, that if, at any time, a doubt arose in his mind whether he had deposited the proper sum, he would determine it against himself; chusing to hazard paying it twice rather than neglecting it once. Thus he had a stock constantly at hand, when an occasion of relieving the necessitous presented itself; and he esteemed himself happy in being relieved from the charge of so much property belonging to others. He employed agents in various parts of the country, to discover and recommend proper objects; and often

wrote to them inquiring for new cases. Nor was his charity confined to the lower classes of society; he frequently advanced considerable sums to his friends whom the disorders of the times had reduced to distress. He kept a list of such divines as had been dismissed from their livings by the prevailing party, as also of the wives and orphans of deceased clergymen; and contributed largely to their relief. He sent likewise considerable sums annually to the clergy of the establishment who were driven into exile, as well as to the king and his court.

It is natural to inquire, From what funds was this extraordinary bounty supplied? This he frankly confessed was a wonder to himself; and he could only account for it by applying his favourite maxim, that "half is better than the whole:" by which he meant that his slender revenue, by being liberally scattered abroad in those unsettled times, had been especially blest; while others, by being too careful, had lost larger estates. When he was driven from his living at Pensehurst, he possessed only three hundred pounds; which he obtained by selling a lease, left him by his father. He received also, for some time, the income of his prebend and the profits of his books, which seldom amounted to much, and he purchased a few leases. He never would accept any donations from his friends; but industriously prevented them by publicly avowing that he was not in want. Yet with these scanty means, he died, after all his liberality, worth fifteen hundred pounds. One fact however throws great light on this mystery. While he was thus spending hundreds in acts of benevo-

lence, he had occasion to examine his personal expences; and he found that they did not amount to five pounds a year.

The poor, but especially the pious poor, were always treated by this worthy divine with the greatest *affability* and *kindness*. He used to say, that it was a most unreasonable and unchristian thing to despise any man for his poverty. When, therefore, he observed an industrious man, he would call on him; lend him a small sum; advise with him how it might be laid out to the best advantage; and enter into all his little concerns with the warmth of a brother and the prudence of a father: still closing the interview with a simple but fervent prayer for the blessing of God on their plans. He was willing to leave his beloved studies whenever any person wished to consult him; but came down with peculiar cheerfulness when a poor man desired his counsel. He extended his kindness beyond their temporal wants; and took every method to reclaim the wanderer, instruct the ignorant and comfort the afflicted. In the family where he resided, he allotted a certain hour every day to the catechising of the children; in which important exercise he was diligent, affectionate and successful. On the Lord's day afternoon, he examined these children; on which occasion he invited and encouraged all the servants to attend, and took special pains to frame his discourses for their benefit. He also gave public intimation to all the domestics, that he was ready and desirous to assist them with his counsel; and desired them to come to his apartment whenever they had leisure. When they availed themselves of this kind permission, he treated them

with the most obliging condescension. The scullion one day went to his room to ask his advice, and stood respectfully at a distance; but the Dr. would not begin the conference till he had made his humble guest sit down at his side. To impart spiritual benefit, he spared no pains nor thought any sacrifice too great. He sometimes kept persons, whose minds were distressed about eternal things, for several days in his chamber; treated them with paternal kindness, solved all their little difficulties as they arose with unwearied patience, and watched over them with affectionate solicitude, till he discovered that his admonitions and his prayers had produced the desired effect. Often when reflecting on the awful consequences of final impenitence, he would exclaim, with unfeigned vehemence, "O what a glorious thing! what a rich prize for the expence of a man's whole life, were it to be the instrument of rescuing one poor soul from destruction!"

This feeling made him ready to attend the beds of the sick and the dying, though at the utmost risk to himself. About a year before his death, the small-pox raged very fatally in his neighbourhood; and his age and constitution rendered Dr. H. very liable to catch the contagion and to suffer severely from it. A person dangerously ill of this disorder, requested to converse with him. The request evidently alarmed him; but he only inquired whether the patient was so far sensible as to understand him, and instantly set out on his dangerous visit: telling a friend who expressed a dread of the result; "I shall be as much in God's hand in the sick man's chamber, as in my own." On

another occasion, a sick man of dissolute habits, sent to request a visit: but the messenger delayed till the person was in the agonies of death and totally insensible. The Dr. was much affected; and exclaimed with an unusual tone of displeasure, against the brutishness of those that had so little feeling for a soul in that sad state; immediately pouring out his earnest supplications for the unhappy man; and praying that others, but especially his companions in vice, might learn from this example, how unfit a death-bed is for the great work of penitence, which ought to occupy the whole life.

Notwithstanding the multiplicity of his engagements, he employed a great portion of his time in *devotion*. As soon as he was drest in the morning, he prayed with his servant in his chamber, and then retired to his private supplications in his closet. At ten, he offered a solemn intercession for the nation and the church. This was followed by the Morning Service of the church, which he always read himself to the family. In the afternoon, he spent another hour in private devotion: about five, he engaged again in prayer for his country, and read the Evening Service to the family. When he retired to rest, he closed the day in private devotion: and the fifty-first psalm was his chosen subject for meditation, during the watches of the night. This was his daily practice when in moderate health; and so punctually did he observe it, that, if business or charity had caused him to neglect any of these seasons during the day, he always employed part of the night in supplying the deficiency.

Nor did the frequency of these exercises cause them to degenerate into dull formality. His

prayers were always serious and fervent; often accompanied with tears and prostrations; and his affections were so deeply engaged as frequently to interrupt his speech. The extent of his prayers also was equal to their fervour, and embraced all his fellow creatures. His common observation was, that he thought it unreasonable that our prayers should not be as universal as the Saviour's redemption; which he steadily believed included the whole human race. No public or private distress therefore that came to his knowledge was omitted in his intercessions; but he made it his especial duty to pray for his enemies, and composed a particular prayer for three persons, who had long shewn themselves peculiarly hostile to him, which he offered daily.

His *humility* and unfeigned *modesty* gave a lustre to all his other excellencies. His own estimate of his abilities and virtues was lower than that of his most unreasonable enemies. When he commenced author, he yielded to the pressing solicitations of his superiors, and often expressed his surprize at the favourable reception that his works received; especially, as he used to say, since others failed whose performances were infinitely beyond any thing he could do. He was desirous of submitting his works to the inspection of his friends, and listened with undissembled satisfaction to their animadversions; being willing to hear the objections of the most illiterate. This genuine humility enabled him to sustain, without either grief or resentment, the slights and disparagements both of his character and abilities, which were daily heaped upon him by his political and theological opponents; and never, during the

last ten years of his life, did his most intimate acquaintance hear his feelings betray him into one improper expression.

Though he used to complain that he was more a coward to pain than to any other evil; yet his *patience* and *resignation* under bodily affliction were truly edifying. When he felt the approach of a fit of sickness, his first inquiry was, by what failure or sin he had provoked his Father's rod; praying earnestly himself, and requesting the prayers of his friends, that God would convince him of his sin; rend away, though by the sharpest discipline, whatever was displeasing in his eyes; and grant him not only patience but fruitfulness. Then yielding himself submissively into the hands of his heavenly Father, he would say, "Thy holy will be done." When in the agony of pain, he constantly found cause for gratitude. If racked with the gout, he would give thanks, that it was not the stone or the cramp; and when tortured with the stone, he would bless God that his pains were not so sharp as others had suffered, and blame his own impatience for thinking them so severe as he did. When restored to moderate ease, he exerted all his recovered strength in thanksgiving: often repeating the the psalmist's assertion; "It is a pleasant thing to give thanks to the Lord." He was indeed, at all times, a diligent observer of every mercy he received; and recorded it in his memory for his support under future trials.

In order to promote a calm resignation, he laboured to act on the kind maxim of our Saviour. "Take no thought for the morrow;" and not to anticipate future troubles; which might never arrive, or, if they did,

would be sent by a wise and good God, who would dispose them to his own glory and his children's real benefit. When he saw his friends distressed respecting the future issue of difficult affairs, he would ask them, "When will you begin to trust God, and permit him to govern the world?" As a sovereign antidote to all these perplexities, he used solemnly to enjoin it on himself and his friends, "to rather nothing:" that is, as he explained it, not only to be content and acquiesce in our present state; but to be persuaded that, every thing being ordered by divine wisdom and love, the present state is the very best in which we could be placed, and therefore to wish for no other. Worldly concerns indeed rarely disquieted him; unless when duty was concerned, and he was doubtful of the path to which it directed. On such occasions, his never-failing expedient was to seek direction from the Father of lights, by prayer and fasting; and, in cases of importance, to request the prayers of his pious friends.

This good man was thus armed against adversity; and seemed to dread nothing so much as prosperity. Though warmly attached to the royal cause and the national establishment, both of which had long been prostrate in the dust, yet he never offered a petition for their revival, without praying that the nation might be fitted for such a mercy by previous sincere repentance and reformation: observing, that if the Lord should dismiss us from his hands and put us into our own, with a "Why should you be smitten any more?" it would be of all inflictions the most dreadful. When therefore he saw every thing tending to a speedy

restoration, he trembled at the prospect; and said to one of his most intimate friends, "I never saw that time in all my life wherein I could so cheerfully say, 'Lord, now let thy servant depart in peace,' as now. Indeed I do dread prosperity; I do really dread it." This object of his pious apprehension, he was never called upon to encounter; but, as we have seen, was removed to his rest, according to his own prayer, at the very moment when it solicited his acceptance.

HUMAN DEPRAVITY.

"How can he be clean that is born of a Woman?" Job xxv. 4.

The knowledge of ourselves is inseparably connected with our eternal interests, and therefore of all knowledge the most valuable: yet how negligently in general is the attainment of this important science pursued! What we really are, is a mortifying discovery to human pride; and we are very ready to listen to the flatteries of self-love or the mistaken partiality of others, and think more highly of ourselves than we ought to think. The only effectual antidote to this poison is found in the holy scriptures. They alone teach man what he truly is; and, if regarded, will bring down his aspiring spirits to their just level. In them, we have no flattering accounts of human rectitude and sufficiency; but we are plainly informed, that man is a degenerate, depraved and polluted creature. They teach this mortifying truth, in all the variety of method by which instruction can be conveyed. Sometimes it is

stated in a plain proposition; at others, it is glanced at in a striking allusion. On one occasion, it is illustrated by historic facts; on another, clothed in an instructive metaphor; and not unfrequently, it is most strongly asserted by a pointed interrogation; "How can he be clean that is born of a woman?"

Daily observation and our own experience furnish abundant evidence of human depravity. Are not our understandings so far influenced by our passions as to be averse to pursue reasonings that may lead to conclusions contrary to our interests? Doubtless our passions possess great energy; and if properly directed, are of wonderful use. Their original designation was to be subservient to the understanding, not to direct it; to follow its dictates, not to influence its decisions. But, alas! how is this order subverted! With how much reluctance do we hear any thing that has a tendency to disappoint our wishes! How averse to admit any argument that may oppose a favourite, though very improper, design! Our own thoughts of this tendency we labour to suppress; and expostulations from others we scarcely have patience to hear. How unwilling are sinners, for instance, to know their real situation, or to attend to any thing that may shew them the necessity of turning from their sins! Their condemnation is, that "light is come into the world; but they love darkness rather than light, because their deeds are evil."

The proneness in the human mind to approve such reasonings, however weak, as appear to favour our inclinations and designs, is also a sad instance of its depravity. For though, in these cases, the afflictions have actually

dethroned the understanding; yet, by searching out plausible reasons, she often reconciles herself to her disgrace. What we wish to be right, we frequently persuade ourselves to believe is so. Hence the understanding becomes clouded; and we "put darkness for light and light for darkness." This humbling fact is especially observable in our researches after religious truth. We too often espouse a sentiment, because it is congenial to our feelings, though it stands on very shallow ground, or even contradicts positive evidence. We nourish it, till we are confirmed in the belief of it, and suppose we have good arguments for it; though in fact, were our understanding unbiassed, we should esteem it baseless as a vision.

In too many instances, our carnal propensities overcome our wisest and best resolves. For though our passions generally render us averse to hearken to any reasons contrary to their impulses, yet there are seasons in which the most abandoned are so sensible of their past follies, as to be ashamed of them and sincerely resolve never again to be so guilty. Has the intemperate man never seriously determined against his intemperance? the hasty man, against his anger and impetuosity? the alarmed sinner, against his sins of every description? But, alas! when fresh incitements arise, where is the efficacy of all these resolutions? Though conscious of the impropriety and danger of such conduct, yet, with his eyes open, he breaks through all his former determinations; and ventures again to transgress. What an affecting proof of the power of human depravity!

The difficulty which sincere

christians experience in fixing their affections as they know their duty requires, is a further evidence of the same fact. The ingenuous acknowledgement, made in every age, by persons of the most unquestionable piety, is that their affections cleave to earthly things, and are much more easily engaged by them than by spiritual ones. To preserve in their minds any proper sense of divine subjects, requires much watchfulness and exertion. How often do earthly joys and sorrows, hopes and fears overpower, or at least for a season, suspend the influence of heavenly ones! In their religious exercises, though they may desire that their hearts should be in a constant and regular glow of devotional feeling, yet how seldom are they thus affected? How often do their lips move by the cool dictates of reason, when they ought to be animated by holy affection? They know that sacred ardour should influence their breasts with gratitude and love when they presume to approach the Almighty; they earnestly desire that such should be the frame of their minds; yet they seldom attain it; and their endeavours after it serve only to convince them of their natural disinclination to such holy exercises. "To will is present with them, but how to perform they know not." Indeed the imperfections and disappointments that attend the honest and industrious labours of the most sincere christian after purity of heart and life prove that human nature is polluted. Though he may use his utmost exertions to perfect holiness in the fear of the Lord, yet how frequently is he interrupted! and by what trivial causes defeated! His boisterous passions check his speed, and

sometimes drive him back from the great object of pursuit; or a spirit of listless indifference retards his progress, and induces him to settle on his lees, content with small attainments. What stronger proof can be required, that there exists in man a corrupt principle? or, as the apostle figuratively calls it, "a law of sin," which warreth against the law of the Spirit?

The wide extent of this corruption deserves notice. It does not merely infect a nation or an empire; but spreads its baneful effects over every part of the habitable globe. Wherever man exists, in whatever state of savageness or refinement, he gives full proof that he possesses a depraved nature. On whatever portion of the earth the Lord may look down from heaven upon the children of men, they will be all found to have gone aside; and all together to have become filthy. As an illustration of this affecting truth, let us glance at the moral state of the world at large. Though the light of divine revelation has been shining so brightly and so long; yet, at the present day, the great majority of mankind are still involved in pagan darkness, worshipping the host of heaven or the work of their own hands. This degradation prevails not only among the wandering tribes of savages, but in organized kingdoms and extensive empires. It is not confined to the ignorant and illiterate, but abounds among the learned and polite, who boast themselves the children of science and wisdom. Alas! "the world by wisdom knows not God. Professing themselves wise, they become fools; and change the glory of God into an image made like to corruptible man, and to birds and

four-footed beasts and creeping things." And wherever this delusion extends its baneful sway, wickedness the most atrocious always accompanies it. All the hateful crimes mentioned by the inspired writer, in the passage connected with the above description, constantly attend its progress; and these spring, as the apostle tells us, from "the lusts of their own hearts." There the roots are planted that produce that impure and licentious fruit which is fitly termed, "abominable idolatries."

But where a religion of a superior character is established, still the bulk of the people are given up to vice and immorality. Not to notice the countries where the impostures of Mahometanism, or the corruptions of popery debase the character, the mournful truth is too abundantly evident, even among those who have reformed from the errors of the church of Rome. Among these, how universally do sin and iniquity prevail! What falsehood, pride, injustice, oppression, cruelty, revenge, envy, lewdness and profanity abound on every hand! Surely such an overspreading deluge of vice would not cover the face of the earth, if there were not profound springs and fountains of depravity in our very nature to feed and support it.

This evil has also been of *long duration*, and existed in every period of the world since the fall of man. Soon after that sad event, man is exhibited as a sinful, depraved creature; and the envy and hatred of Cain towards his brother, and his impiety and murmuring towards his Maker, afford a melancholy but early instance of it. About fifteen centuries afterwards, "God saw that the wickedness of man was great in the earth; and that every

imagination of the thoughts of his heart was only evil continually." "God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth." In this dreadful state of depravity the flood swept away all the human race, except a single family of eight persons. Yet this dreadful visitation did not remove the evil; it was too inveterate for the waters of Noah to eradicate. For though the Almighty was graciously pleased to promise the survivors of this awful destruction, "I will not again curse the ground for man's sake," yet he subjoins a very affecting reason for this gracious promise: "For the imagination of man's heart is evil from his youth." As if the Lord had said, "Were I uniformly to deal with man as he deserves, his disposition is so incorrigibly bad, that I might be perpetually desolating the earth with my judgments." The conduct of the descendants of Noah, in every age and country, have fully verified this censure on their natural character. In the days of David, "the Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They were all gone aside; they were all together become filthy; there was none that did good, no, not one." Jeremiah declares that in his time, "the heart of man was desperately wicked." Our blessed Saviour gives the same gloomy picture of the moral state of the world, at the time when he condescended to sojourn in it. And in every age since his death, all history, both ecclesiastical and civil, abundantly proves, that the same corruption has always influenced the conduct of the great majority of mankind.

The seat of this wide spreading malady is, and always has been, the *heart*. This is sufficiently evident from the scriptures already quoted, and might be abundantly confirmed by others of a similar tendency. Every imagination of the thoughts of man's *heart*, was, as we have just seen, "only evil continually" before the flood. Immediately after the inundation had destroyed all except the family of the righteous Noah, yet still "the imaginations of man's *heart* were evil." When Jeremiah wrote "the *heart* of man was deceitful above all things, and desperately wicked." And the adorable Saviour, who knew what was in man, declares that "from within, out of the *heart* of man, proceed evil thoughts, adulteries, fornications, murders" and all other wickedness. Paul also declares, that when the whole heathen world had sunk into the most disgusting state of brutish ignorance and abominable iniquity, it was because "God had given them up to uncleanness, through the lusts of their own *hearts*." Indeed the whole volume of revelation uniformly teaches the important though mortifying truth, that man is internally corrupt; and that moral depravity is a principle inherent in his nature, which discovers itself as the powers and faculties of his mind unfold themselves and ripen to maturity.

This decision of inspiration is fully confirmed by experience and observation. Who does not recollect what trifles filled his mind, during childhood and youth! and how many corrupt passions and principles those trifles called into action? At one time, pride, envy and selfishness; at another, anger, spite, cruelty and falsehood, obtained the ascendancy in the soul; and

illustrated the correctness of Solomon's assertion, that "foolishness is bound up in the heart of a child." Every one who has been engaged in the superintendence of a family or the education of youth, must certainly have felt that great care and management are necessary in our endeavours to inform the understanding of children and to engage their affections to virtue and religion; that evil passions and prejudices are restrained or removed with difficulty; and that the natural bias, even of youthful minds, is in favour of folly and vanity. And every enlightened man, who honestly examines his own heart, and candidly surveys the conduct of his associates, will be compelled to form the same judgment respecting those of maturer years. Indeed so it must be, since all are the children of fallen Adam. For "who can bring a clean thing out of an unclean? Not one." "How then can he be clean that is born of a woman?"
(To be concluded in the next number.)

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A H I N T
 to
YOUNG MINISTERS.
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"If any man thinketh that he knoweth any thing, he knoweth nothing yet as he ought to know." PAUL.

Every one who has enjoyed a tolerable education, must recollect the feelings that naturally arise in the heart of a young man, when he receives any important addition to his intellectual treasures. He is in danger of being unreasonably elated by the acquisition; and disposed to contrast the extent of his own

knowledge with the ignorance of those of his associates, who remain destitute of the acquirements which he has so recently made: and it will be happy for him, if he does not discover his own sense of his present superiority, by assuming airs bordering on self-importance. It is true that a youth is exposed to this temptation, only in the early part of his progress in science. As he advances, he will learn to think less of his former attainments; discover more clearly how much yet remains unknown even to him; and, unless he has the misfortune to mix in general with his inferiors in knowledge, learn to form a more modest estimate of himself.

From these causes, as well as others, there is often a danger of young ministers, when they have enjoyed preparatory instructions, and first come forward to preach, imagining that the discoveries which were but of late so new to themselves, are equally new to all they address. This is apt to beget a spirit of self-conceit, and to lead them to feel particularly gratified, with those who are pleased with what appears new, either in their sentiments, or in the particular way of stating them. They are also in danger, either of questioning altogether the christianity of those, who cannot all at once adopt their representations; or, at least, of supposing that their attainments must be very low, and their views exceedingly inaccurate.

It is of the utmost importance for all who profess to preach the gospel, to recollect that nothing is more disgusting in their sacred employment than the smallest appearance of self-conceit and affectation; and that nothing can tend more effectually to defeat the end, which every one who

wishes to preach it with success, has in view. If errors are to be opposed, or knowledge increased, it is to be done, not by any thing that belokens a conviction of personal superiority, but by fair scriptural argument and scriptural illustration. These will have more effect on all whom they wish to influence, than the warmest language or the severest invective. Nay, this last mode of address is usually found to produce effects the very reverse of conviction, opposition and disgust. If Timothy was directed "in meekness, to instruct those that opposed themselves," what would Paul have said, if he had heard him in the tone of self-confidence, treating with sarcasm and contempt those who differed from him, not in any essential truth, but merely in the mode of expression, which they thought, on particular subjects, ought to be adopted. This evil is not peculiar to one class or another: it is founded on the common principles of our nature. How often has the complaint been heard in different parts of our island, that a young man, who seemed humble and spiritual before he went to an Academy, had not been long there, before he appeared quite a different character. This is not surely a necessary evil attending the acquisition of knowledge; but if it is so common a one, it is a call for special watchfulness. Indeed, I believe it is very generally admitted, by those whose observation is most matured by experience, that the period when a student is receiving his education is, of all others in his history, that during which, his spirituality of mind is most in danger, and which of course requires the greatest watchfulness and circumspection.

It is true, a little experience

usually corrects the errors, into which young preachers are apt to fall. Yet it would be well, if they did not need such a lesson, often too dearly purchased; but would improve by the experience of their predecessors. Not only are the early labours of a preacher frequently counteracted by the manifestation of such a spirit as I have mentioned; but a foundation has often been laid for prejudices, which remained long after the cause that produced them had in a great measure ceased.

These cursory remarks ought not however to be concluded, without suggesting a hint to members of churches, on this subject. Some may be gratified, in reading these strictures, from the thoughts that the representation is too just; and may be apt to feel a satisfaction, not of the most benevolent kind, when they cast about in their minds, and think of this or the other individual, to whom they imagine the description will most fully apply. But, are *you* not also blameable? Have you with affection and fidelity endeavoured to check or reprove what you saw to be wrong? Instead of doing so, have you not noticed the defect to others; professingly lamenting over it to be sure, but never manifesting the reality of your grief, either in secret at a throne of grace, or endeavouring, from love to your offending brother, to get those appearances, which were so obnoxious to you, removed? Have not some allowed prejudices to rankle in their minds, in consequence of certain early defects in a public character, after the cause of these prejudices had totally disappeared? and when they ought rather to have rejoiced in the change? Why beholdest thou the mote that is in thy brother's eye, and

beholdest not the beam that is in thy own?

“Speak evil of no man,” says Paul. “Lay aside all malice and all guile, and hypocrisies and envies, and all evil speaking,” says Peter. How little are these precepts regarded? Are we not all, in one degree or another, chargeable with the violation of them? Do they not imply that we are to avoid, not only saying any thing falsely to the discredit of another, but even saying what we know to be true, unless some good will be attained by it? If a church, or a friend, is likely to be deceived by one whom we have reason to consider a hypocrite; or if any one is in danger of being hurt in his business, by ignorantly reposing confidence in a person who does not deserve it, whether he profess christianity or not, it is proper for us, in these cases, to declare what we know to be true in regard to his character, though it should be to his disadvantage. But all speaking evil of any man in common conversation, or the indulgence of a vein of satire for a little amusement, where no good is attained by it, seems a plain violation of these sacred precepts; and ought to be most conscientiously avoided, with respect to all, but especially our christian friends, and still more carefully with regard to ministers of the gospel.

Hants.

NESTOR.

CORRESPONDENCE.

SCRIPTURE RECONCILED.

Sirs,

In reply to the query, signed Ann, page 217, of the present volume, respecting the visit of the pious women to the sepulchre of their

risen Saviour, I submit the following remarks to her consideration.

When our blessed Lord had suffered on the cross, and was laid in the rich man's sepulchre, several of his female disciples, with that affectionate fidelity that distinguishes the sex, followed the corpse, observed the grave, saw how the body was laid, and returned to purchase spices and ointments, with a view to embalm the body, as soon as the sabbath, which was then approaching, had past. How many of these females joined in this last token of respect to their beloved Master does not appear. John mentions only Mary Magdalene; Matthew notices another Mary, who, as Mark informs us, was the mother of James, and adds Salome to the number: and, from Luke (xxiv. 10.) we learn that Joanna and other women were also of the party. These disciples had doubtless made an agreement to meet at the sepulchre, early on the morning of the first day of the week. The zeal and affection of Mary Magdalene caused her to set out some time before the rest, and she arrived at the grave “early when it was yet dark.” John xx. 1. She was soon afterwards joined by her companion, the other Mary, “as it began to dawn toward the first day of the week.” Matt. xxviii. 1. Their object seems to have been “to see the sepulchre;” and to take a view of things previously to the operation of embalming. While they were thus engaged, the other females arrived, “at the rising of the sun.” Mark xvi. 2: and the interesting events followed which are related by all the evangelists.

This is an easy mode of reconciling the apparent differences, which appear to have puzzled your correspondent. Each of the sacred writers has recorded the event in his own way: some more generally, others more in detail. Each has recorded some particulars omitted by the rest; but no one has asserted that he has mentioned all that happened, and in the exact order in which it took place. If, therefore, it can be shewn that every circumstance noticed by all, might have occurred without any contradiction or inconsistency, though it may be impossible to ascertain with certainty in what connection each particular did actually occur, the most

scrupulous ought to be satisfied. For, let four honest and intelligent persons be eye-witnesses of any transaction, especially of one involving so many circumstances as the resurrection of Christ did; and, after a lapse of some years, let each write a narrative of it. It is not probable, perhaps hardly possible, that any two of them would notice exactly the same particulars, in the same order. Each, however, would mention no circumstance but what did really occur; and to a person well acquainted with the case, all the accounts would be perspicuous and consistent. But, let these narratives be preserved for a number of centuries, and it becomes impossible to recover the facts that are unrecorded, and to state positively in what connection all those that are recorded took place. In such a case, if it can be shewn that all the circumstances mentioned in the four narratives might have occurred without any contradiction or inconsistency, it is all that can be done; and perfectly sufficient to justify the accuracy of the historians. This mode of reasoning is allowed to be satisfactory on all similar subjects; and unless it be admitted, there is not an event preserved in the annals of past ages, which has been noticed by two or more writers, that may not be disputed and denied.

The judicious christian will rejoice that these apparent discrepancies occur amongst the inspired writers; as, while they, by no means, detract from their credibility, they furnish unanswerable evidence that they did not copy from one another, or draw up their histories in concert. Had they been impostors and desirous of propagating a feigned story, they would have taken special care that no differences in their several accounts should have awakened suspicion and provoked investigation. Yours,
Leicestershire. OBSERVATOR.

MOTIVES

FOR

EXERTION in PROPAGATING CHRISTIANITY.

Gentlemen,

In your last Number, you gave as an interesting Extract from Tho-

mas Grantham's *Christianismus Primitivus*.* On looking at that valuable work, I thought the last section might be properly transcribed into your Miscellany. The sentiments of this venerable General Baptist might have a tendency to animate your readers to greater activity in promoting the extension of the Redeemer's kingdom among men. Should this be the happy result, either by the exertions of churches in their own neighbourhood, or by the support of our Home and Foreign Missions, the end of the worthy writer would be obtained, and the design accomplished for which this hint is given, by, Yours,
LECTOR.

"MOTIVES to all that love Christ, specially the purest Churches, to endeavour the PROPAGATION of the CHRISTIAN RELIGION in its ancient purity."

"I. In undertakings of moment, consideration is to be had of the possibility of the thing; and especially whether it comport with the will of God: since where these oppose, no undertaking can be warrantable; however, the pride or confidence of any may prompt men thereunto. But in our case the way is most clear: for, not to scrutinize into the secrets of God, his word abundantly shews his will to be, that his church, but especially his ministers, should labour "to make all men see what is the fellowship of the ministry, which from the beginning of the world hath been hid in God who created all things by Christ Jesus." In pursuance of which gracious design, Christ has given perpetual authority "to teach all nations," "to preach the gospel to every creature;" and hath promised his concurrence therein by his presence "with them to the end of the world." So that no man hath power to teach any thing which Christ commanded, if this commission be not in force for the teaching of all nations. Indeed this work is antecedent to all other teaching, in reference to the command of Christ: seeing "faith comes by hearing," and they cannot, ordinarily, "hear without a preacher."

* See page 250, where the reader is desired to correct an error of the press, page 251, col. 4, line 9, and for "seventh" read "seventeenth century."

Moreover, when the church prayeth "Thy kingdom come. Thy will be done on earth as it is in heaven," it must needs respect the propagation of the church as well as her glory. And when we consider how that prayer for all men is good in the sight of God, because "he will have all men to be saved and come to the knowledge of the truth;" we must believe it agreeable to his will that the truth be preached to them. Hence the possibility of the thing is apparent; seeing God puts not his servants upon any impossibilities."

"2. The most glorious and worthy work to be done by God's people, is to advance his truth and to seek the salvation of the world by all possible means. On this work, God sent his only Son into the world as being the most glorious service he could be concerned in. He that is an ambassador of peace from an earthly monarch, is commonly a glorious minister. But how much more glorious to be sent with an embassy from the Prince of life, to proclaim peace and reconciliation between God and man; yea, peace on earth, to the whole earth, and good will towards men. Surely it is so glorious, the very "angels desire to look into it." "How beautiful upon the mountains are the feet of him that bringeth good tidings." Glorious and worthy actions do excite great spirits to undertake them. How have men undertaken to subdue nations, yea, the whole world to themselves. How much better is it to endeavour the subjection thereof to God, that souls may be saved and the kingdom of Satan subverted! What beggarly warfare is it to obtain an earthly crown, a corruptible crown, and to bring a nation into bondage, when compared with the spiritual warfare which vesteth every faithful soldier with an incorruptible crown, and brings the conquered out of bondage into the "glorious liberty of the sons of God!" Suppose all the people in a nation or a city were smitten with blindness, would any thing be more worthy than for some skilful artist to restore their sight? Why this is our case. Paul was sent "to open the eyes of the gentiles, and to turn them from darkness to light." And are not many nations blind at this day? Is there not the same eye-salve in the church as aforetime? Why then is not the

sight of the nations recovered? Surely the church wants physicians; or they are not industrious to endeavour the cure. It is true, "there is a lion in the way." But who delivered Paul "out of the mouth of the lion?" Who stood by him that his preaching might be fully manifested? "Is the arm of the Lord shortened that it cannot save?" And is not any good work so much the more glorious, as the difficulties under which it is attempted are the greater?"

"3. No work under the sun is so needful; all others are but trifles in comparison with it. Yet the perils of waters, robbers, differing climates, the absence of friends, great labour and great cost, all are put to the venture and dispensed with to obtain a ship's burthen of earth, wood or stone; and oftentimes without any necessity, either on the part of the adventurer or of those who furnish him with the commodities. But who is able to express this "one thing needful," the hearing and consequently the preaching of the word of man's salvation? A necessity was laid upon Paul to preach the gospel; it is strange that no man should be under a necessity now! The darkness of many nations is as great now as it was then. The truth is more opposed in the purity of it now, than it was in his days. The enemy has had a long time to corrupt the world. There is the same necessity of salvation as formerly. A soul was then of more value than a world; and so it is now. Men are in as great danger of being lost to eternity now as they were then. There is therefore a necessity that the gospel be faithfully preached now as well as then."

"4. It is but wisdom to avoid an imminent danger. We must ere long appear before the Lord, to give an account of our stewardship. Some trust hath God committed to the present churches, to hold forth the word of life to them that sit in darkness. Why did Paul cry out, "Woe is me, if I preach not the gospel?" Sure he saw the danger to be very great! "To him that knoweth to do good and doeth it not, to him it is sin." In former times, "God suffered all nations to walk in their own ways, but now he exhorteth all men every where to repent." Doth he exhort or command them to re-

pent? Yes. But then we know that he does this ordinarily by his ministers. The Jews had no special commission to go to the nations; but we have. Our danger in the neglect of this duty, must needs be great, if indeed we are negligent."

"5. *Others have done much more this way than we have done.* We say nothing here of the primitive labourers in the Lord's harvest, because it will be said that they were attended with miraculous powers. This is true of some of them, though not of all. One burning and shining light there was, who did no miracle, and yet made ready a people for the Lord. We read not that Timothy or Titus did any miraculous works, yet did they preach in many countries. But to let these pass and come to lower instances, we shall find ourselves so poor in works of this kind, that we may well be moved to jealousy with ourselves.—It is reported of one Remigius, about the year 550, that he converted all France from idolatry to the faith of Christ: and that about the same time, Martin reduced the Swedes from the Arian heresy. How much Augustin the monk prevailed in England against paganism, is famous in our own histories; though he came from Gregory when the church of Rome had not all its pristine purity. It is said also, that one Lambert, a religious man, brought Taxandrio in Lower Germany to the faith of Christ, in 685; and that Kilian a scotchman, wrought the like in Traconia, where he died a martyr. These indeed were zealous men, yet not so apostolical in their doctrine as might have been desired. I could multiply examples; but enough has been said to shew that it is no impossible thing for such as have a love and zeal for Christ, being ordinarily gifted, (for these were no more) to do, through God's blessing, very great service for God in the instruction of nations that know not the truth. One instance, recorded by a popish writer, may not unfitly be recommended. One Esculus being sent to Constantinople, prevailed with the Greeks to make a kind of reconciliation with the Latins; and brought forty peers of the country to submit themselves, and kiss the pope's feet, "which was," says my author, "a joyful sight." The use I make of

this is,—1. To shew to true christians how necessary it is that they be active to prevent these false conversions wrought by papists—2. To persuade true christians to be as zealous for Christ as others are for the pope; for why should not noble-men be persuaded to "kiss the Son lest he be angry," with as much zeal as to kiss the pope's feet?

"6. *The certainty of being highly favoured of the Lord in this work* may greatly encourage us to go about it. For being thus devoted to God and being faithful in our endeavours, we shall be accepted according to that ability and opportunity which we have, and not according to that which we have not. If things succeed not according to our desire, yet shall we not lose our reward. The same Jesus who said of the woman that did not much, "She hath done what she could," will bear witness to our work and labour of love. Small beginnings often prove excellent: and if the Lord be with us, we shall find the work more easy than we can conceive at a distance."

"May these motives be some way useful to further the sincere reformation of religion where it is wanting, and the propagation of it where it is not known, to the glory of God, and I have my end."

If the happy members of the church triumphant above, are permitted to contemplate the transactions of the church militant on earth, how will the glorified spirit of this pious "messenger of the baptized churches" exult to see the great exertions that are now making, by almost every denomination of christians, to accomplish the great object, for which he pleaded so ably almost one hundred and fifty years ago. In looking over the grand scene, he would rejoice to observe that the Baptists have no occasion now "to be moved to jealousy with themselves, because they find themselves so poor in works of this kind." And, while the extended plans and cheering success of the particular Baptist mission, would tune his harp to songs of joy and gratitude, he must feel particular complacency in viewing the churches of "the general faith" with whom he was connected, and for whom he laboured and suffered, during a long and arduous ministry, at length roused from their apathy, and laudably engaged, at

home and abroad, in "propagating the christian religion in its ancient purity."

ANSWERS TO QUERIES.

On Matt. v. 22.; Luke xii. 20; and 1 Cor. iv. 7.

Gentlemen,

The word used by our Saviour, in *Matt. v. 22.* the first of the passages to which your correspondent *Poplari* refers, in query 32, page 217, implies a want of sense and judgment, a character naturally irrational and depraved; and has been translated, by good commentators, "Thou graceless, wicked villain." It was esteemed the most contemptuous and degrading epithet that could be given to any person. Now when a weak fallible mortal haughtily bestows such an insulting reproach as this, on a fellow creature, who is probably his superior in both wisdom and virtue, it betrays a depravity of heart, which well deserves the punishment threatened against it by the holy Jesus. "Whosoever shall say to his brother, Thou fool, shall be in danger of hell-fire;" of that dreadful degree of punishment in a future state, which is more horrible than the cruel burnings of innocent children in the valley of *Hinnom*.

But the word addressed by the Almighty to the unthinking rich man, *Luke xii. 20.* signifies, inconsiderate, heedless or imprudent; and certainly was very characteristic of the thoughtless mortal who could, without one reflection on the uncertainty of life and health, say to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." Well might the all-wise God, when he beheld a dying creature thus puffed up in self-importance and lulled asleep in carnal security, admonish him in that awakening language, "Thou fool, this night shall thy soul be required of thee."

This mode of speaking is also in perfect conformity with the frequent language of our Saviour himself. In the chapter preceding, he addresses the pharisees, "Ye fools, did not he that made that which is without, make that which is within

also?" And on one memorable occasion, he said to his own disciples, "O fools, and slow of heart to believe." The wisest of men, too, adopted the same style; and uniformly uses the word "fool" for a wicked or ungodly man.

The texts therefore to which *Poplari* alludes, not only employ different terms, but those terms are used by characters so entirely dissimilar, that they do not admit of comparison, and much less of reconciliation; except as both are perfectly consistent with truth and propriety, and well adapted to the occasions on which they are used.

Another query in your last publication, though stated anonymously, deserves a little consideration. It is numbered 34, page 258, and respects "the precise meaning and proper application of the apostolic expostulation. *1 Cor. iv. 7.*"

When this epistle was written, the church of Corinth was most unhappily divided. They had been favoured with the labours of several eminent ministers of the Gospel; amongst whom Paul, Apollos, and Cephas were the principal, and each had his own admirers. But, instead of rejoicing together, in the success of the cause of the Saviour, their bearers formed themselves into factions, and took very improper methods of expressing their high regard for their favourite minister, and their disapprobation, if not contempt, of the others. Each party took no small credit to themselves from the assumed superior excellence of the means of grace which they enjoyed; and triumphed over, if not insulted, the other parties on the inferiority of those which were preferred by them. It is highly probable too, that they transferred no small portion of the excellence of their teachers to themselves; and sagely concluded that they must possess much more wisdom and grace, than their less favoured brethren. "They gloried in men," "and were puffed up for one against another."

To shew the impropriety and sinfulness of this party-spirit, was one chief object with Paul in writing this epistle. For this purpose, he reasons, persuades, exhorts and threatens. In the chapter referred to by the querist, he treats the same subject. He represents ministers of

Christ as the stewards of the mysteries of God; not possessing any merit of their own, but furnished with all their gifts and graces from him, and having to give an account to him for the faithful improvement of them. As to himself, the apostle declares of how small consequence he esteems the opinion of men, compared with the approbation of his Maker: and exhorts them not to anticipate, by their premature censure or praise, the decisions of the great day, when "the Lord shall bring to light the hidden things of darkness, and make manifest the counsels of the hearts." In the verse quoted, he checks their vain glory and pride, by pertinently asking one of these boasting partizans "Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?" Here the venerable writer, evidently reasons thus: "Is it thy own wisdom or power that has procured thee the advantage of attending the labours of a servant of God who is, at least in thy opinion, so much superior to his brethren in the ministry? Is it not the dispensations of Divine Providence which have placed him at Corinth, and given thee an opportunity of hearing him? And if he really possess superior gifts or graces, did he receive them from God, or from thee? Why then dost thou glory in these peculiar advantages, as if thou hadst procured them for thyself, or produced them by thy own power? Nay. If thou hast indeed been enabled to improve these extraordinary benefits, and hast attained a degree of knowledge and edification above those who have not enjoyed them, yet still it has been all received by the blessing of divine grace, on the use of means, which thou couldst neither call into action nor continue in existence. If then, it has all been thus received, how groundless, how vain, and how ungrateful to the heavenly Giver, is that proud boasting, that glorying which fills thy foolish mind; as though the means of superior teaching and the proper improvement of such instruction sprung from thyself; and were not imparted by Him who is Head over all things to the church, according to his own infinite wisdom and love?"

This appears to be the plain meaning of the apostle's reasoning in this verse; as explained and sanctioned by the context. It obviously refers to the different abilities of the ministers and the various excellencies of the means of grace enjoyed by different parties, in the flourishing but disorderly church at Corinth. There is no allusion to the pouring out of the saving influences of the Holy Spirit on one rather than another; much less to the provision made in the plan of redemption for the salvation of one ruined child of Adam, to the exclusion of another. Whether these doctrines be true or not, they are evidently not taught here. For, to adopt the observations of the judicious Dr. Doddridge, on the text, "As it is certain the Corinthians chiefly gloried in their gifts and in those of their favourite teachers, I doubt not but it is to *these* that the apostle chiefly refers in this place; and cannot think that the stress of the controversy respecting the sanctifying influence of divine grace, does by any means rest on *this* passage."

Some obscurity has, perhaps, been thrown over this verse by the translation of the phrase, "Who maketh thee to differ?" rather than, "Who distinguisheth thee?" as it stands in the margin of our Bibles. The former seems to convey the idea of some essential change wrought in the person addressed, by which his character is rendered different from the character of another; and this is the sense in which it has generally been understood. But, if the above remarks be correct, the meaning can only be, that he possessed external privileges and advantages, by which he "was distinguished" from the other, though his progress in vital godliness might be, and very probably was, far inferior to his despised brethren.

Dr. A. Clarke thus comments on the verse. "It is likely that the apostle is here addressing himself to some one of those puffed-up teachers who was glorying in his gifts, and in the knowledge he had of the gospel, &c. As if he had said, 'If thou hast all the knowledge which thou professest to have, didst thou not receive it from myself, or some other of my fellow helpers who first preached the gospel at Corinth? God never spoke to thee, to make

thee an apostle. Hast thou a particle of light that thou hast not received from our preaching? Why then dost thou glory, boast and exult, as if God had first spoken by thee and not by us?"

This explanation does not appear so easy and consistent with the context, as that given above; but the querist will form his own judgment.

CIRCUMSPECTOR.

QUERY.

35. Are our exertions in support of our Home Mission equal to its importance and exigencies? If not; what means can be adopted to make them so?

Leicestershire.

OBSERVER.

VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c.

WANT OF EARS.—A musical amateur of eminence, who had often observed the inattention of a clergyman of his acquaintance, to his performances, said to him one day, "Come, I am determined to make you feel the force of music—pay particular attention to this piece." It was played. "Well, what do you say now?" "Why, just what I said before." "What! can you hear this and not be charmed? I am quite surprised at your insensibility. Where are your ears?" "Bear with me, my lord," replied the other, "since I, too, have had my surprise: I have often from the pulpit set before you the most striking and affecting truths; I have sounded notes that have raised the dead; I have said, Surely he will feel now: but you never seemed charmed with my music, though infinitely more interesting than yours. I too have been ready to say, with astonishment, Where are his ears?"

ANCIENT ACCOMMODATIONS.—Thomas Becket, the Archbishop of Canterbury, in the twelfth century, surpassed the monarchs of his time, in the splendour of his palaces and

the sumptuousness of his entertainments. It is remarked by a contemporary, that he had such numerous guests at his banquets, that he was obliged to have "his rooms covered with clean hay or straw in the winter, and with green boughs or rushes in the summer, lest his guests, not finding seats at his table, should soil their gay clothes by sitting on the floor." Yet this prelate is said to have paid five pounds, which was equivalent to fifty pounds at present, for a single dish of eels.

THE INTREPID PHILANTHROPIST.

Mr. Howard, in his travels of humanity, dining one day at the table of Sir Robert Murray Keith, our ambassador at the Austrian court, the conversation turned upon the torture; when a German gentleman observed that the glory of abolishing it, in his own dominions, belonged to his imperial majesty, "Pardon me," said Mr. Howard, "his imperial majesty has only abolished one species of torture to establish in its place another more cruel; for the torture which he abolished, lasted, at the most, a few hours; but that which he has appointed, lasts many weeks, nay sometimes years. The poor wretches are plunged into a noisome dungeon, as bad as the black hole at Calcutta, from which they are taken only if they confess what is laid to their charge." "Hush!" said the ambassador, "your words will be reported to his majesty." "What!" replied he, "shall my tongue be tied from speaking truth, by any king or emperor in the world? I repeat what I asserted, and maintain its veracity." Deep silence ensued; and every one present admired the intrepid boldness of the man of humanity.

PRISON SCHOOLS.—A wicked and ignorant man was committed by the magistrates to the prison at Kilkeny, for perjury. He was tried and convicted, although innocent of the crime; and sentenced to seven years transportation. He expressed a desire to learn to read, though at that time he did not know a letter. He went to the prison school, and in a most incredibly short time, he not only learnt his letters, but also to read and commit to memory many chapters. The minister who visited the jail, was so pleased with

his progress, that he mentioned his case to the judge, who happened to be then in the town. His lordship expressed a desire to see the prisoner; and was conducted to the prison. The judge found him reading, and asked, "What book is that you are reading?" The prisoner replied, 'The New Testament.'

"What part are you reading?"
 'The fourth chapter of John.' Being desired to read a verse, he read the thirteenth and fourteenth. "Who-soever drinketh of this water, shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." "Who said that?" 'Our Saviour Jesus Christ.' "Whom did he say it to?" 'The woman of Samaria.' "Where did he say it?" 'At Jacob's well.' "Who was Jacob?" 'The son of Isaac.' "What was the water that he would give, that should be a well of water to him springing up into everlasting life?" 'The Holy Spirit.'

QUEEN ELIZABETH.—It was well known to all the courtiers of the famous queen Elizabeth, that the readiest way to please her, even in the latter years of her long reign, was to tell her she looked young and flatter her beauty. When bishop Rudd was appointed to preach before her, he wished, with pious zeal, to admonish her to think sometimes of mortality. With this view, he selected for his text, Psa. xc. 12. "So teach us to number our days, that we may apply our hearts unto wisdom." He handled his subject after the fashion of the age, in a most learned manner: treating of the mystical numbers; three for the trinity, three times three for the heavenly hierarchy; seven for the sabbath, and seven times seven for the jubilee; and lastly, of seven times nine as the grand climacteric of human life. Here, as the queen had completed her sixty-third year, she began to perceive the drift of his discourse; and appeared very uneasy. Her closet being opposite the pulpit, the preacher saw her emotion, and changed his subject, descanting on the number, six hundred and sixty-six, by which he said he could prove the pope to be anti-christ. Unwilling, however, to aban-

don his benevolent purpose, he interlarded his illustrations with many passages of scripture which speak of the certainty of death and the infirmities of age; insisting, at some length, on Eccles. xii 1—7. When the doctor had finished, he went towards the queen as usual, who opened the window, but did not conceal her displeasure: saying, 'You might have kept your arithmetic for yourself; but I see the greatest clerks are not the wisest men;' she turned away in anger.

PREPARATION FOR THE PULPIT.—A very godly minister, who was stationed over a thriving church, one sabbath morning did not enter the pulpit at the appointed hour. The congregation had assembled for public worship; and the unusual circumstance of the minister's not appearing caused a good deal of concern, and gave rise to various conjectures as to the cause of his absence. At length one of the deacons repaired to his dwelling to ascertain the reason; and found him in his study. As he approached the door of the room, he heard the minister earnestly wrestling with the Giver of all good; and the first words which caught his attention, were, "Except thy presence go with me, lead me not up thither." The deacon hastened back, informed the congregation of what he had heard, and advised them to wait with patience. They complied, and in a short time the minister took his station; but his earthen vessel was so filled with heavenly treasure, that all who saw and heard him were constrained to confess that his prayer had been answered and the presence of his Master was with him.

THE OBLIGING POPE.—The favourite institution of the unfortunate Pope Pius IV. was a seminary for young women, "whose neatness, economy and industry," says Mr. Howard, its delighted inspector, "must give pleasure to every visitant." To its venerable patron, Mr. Howard was privately introduced; when the ceremony of kissing the pope's toe, indeed every ceremony of every kind, was dispensed with; as the independence, as well as the piety of our illustrious countryman's character, would never have per-

mitted him to prostrate himself before a fallible mortal like himself. At parting, however, his holiness laid his hand on his heretical visitor's head, at the same time good-humouredly observing, "I know you Englishmen do not mind these things; but the blessing of an old man can do you no harm."

SLAVERY IN ENGLAND.—In the tenth and eleventh centuries, the traffic in slaves was carried on to a great extent in this island. It is recorded that a daughter or relative of Canute the Great, who died in 1035, made a great fortune by buying and selling her fellow creatures. Even in king John's reign, the Irish brought many slaves from Bristol, which had always been the principal mart for this disgraceful trade. Slaves, oxen and sheep went by the name of 'live money.' The condition of a slave in England was as completely wretched as his despotic master choose to make it. His goods were his master's, and on that account exempt from taxation: and whatever injuries he might sustain, he had no right to sue his master in any court of justice. Indeed the state of the poor in general was little above slavery. No person, who did not possess an annual income equal to ten or fifteen pounds of our money, could lawfully bring up his children to any other occupation than that of husbandry; and no one who had been employed in husbandry till he reached twelve years of age, was permitted to turn himself to any other business. Let Britons be thankful to the Governor of the universe that such abominable and degrading oppression has been banished from their favoured country; and gratefully exert themselves to drive it from the face of the earth.

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

Feb. 11. 1824, Mr. GEORGE ALLEN, of Annesley-Wood-house, departed this life, in the sixty-fifth year of his

age. He had been a member of the G. B. church, at *Kirby-Wood-house*, about forty-eight years; nearly forty of which he had sustained the office of deacon. The family from which he descended, was among the first who countenanced the G. B. cause in those parts. The heads of it heard the preachers of that denomination; and soon became the subjects of divine grace. Not conferring with flesh and blood, they made known their attachment to the Saviour, by being publicly baptized in his name. This being then a new occurrence in that neighbourhood, arrested the attention and excited the resentment of some leading churchmen; who sought and obtained the means of seriously injuring their temporal interests. The new converts, however, did credit to themselves and honour to their Redeemer, by being steadfast and immovable in his cause.

Our deceased friend had been in the habit of attending divine worship with his pious parents; and in early life, became the subject of deep conviction of sin. He continued for some time in a state of bondage; but was happily delivered by the application of Rom. v. 6. On one of the visits of his minister to him, in his last affliction, he said, "Read to me the fifth chapter to the Romans. I am so weak, and my sight is so bad, that I can scarcely read at all." His minister complied; and, when he had read the sixth verse, he exclaimed in an animated tone, "That passage gave me peace and comfort; and set me at liberty, when my mind was labouring under a sense of sin."

As a member of a christian church, his character was worthy of imitation. He was a lover of peace, and earnestly endeavoured to promote it: a decided enemy to the hateful practice of sowing discord among brethren; and, whenever it appeared in the church, he shewed a steady concern to have it suppressed. He was of a humble temper; and had drunk deeply into the spirit of Him who was meek and lowly in heart. Though he had, for forty years, occasionally addressed his fellow creatures on religious subjects; yet he never attempted it without the greatest diffidence and reluctance. But the wisdom of his counsel and the ardent

piety of his prayers will be long remembered with affectionate respect by his brethren.—As a neighbour, he was highly esteemed; exhibiting in his conduct a disposition to do good, and follow peace among all men, as well as that holiness, without which no man shall see the Lord.—He doubtless, like all the sons of Adam, had faults; and though few of his friends could perceive them, yet he constantly felt them, and was ever ready to acknowledge them.

Through the whole of his last affliction, it pleased God to favour him with a good hope through grace; though it was not attended with those raptures which some children of God have enjoyed. Many of his friends visited him on his death bed; and he always conversed with the greatest freedom and affection on eternal things, and the great change that evidently was fast approaching. Indeed the spirituality of his mind and his meekness for heaven were conspicuously evident: and his friends were often reminded of the beautiful lines of the poet,

"The chamber where the good man meets
his fate,
Is privileg'd beyond the common walls
Of virtuous life—just in the verge of heaven."

The language of David, Psa. xxxvii. 37. "Mark the upright, for the end of that man is peace:" was improved for his funeral discourse.

CONFERENCES.

The MIDLAND CONFERENCE was held at *Hugglescote*, April 21, 1824; when Mr. Hall opened the public worship, in the morning, by reading and prayer, and Mr. Hoc preached, on prayer, from 1 Thess. v. 17. Mr. Wilders preached in the evening. At this meeting, the case respecting an Auxiliary Academy was postponed to the next conference. A case from Coventry, stated the pleasing prospects of the prosperity of the cause in that city; and that the friends had agreed for the purchase of a piece of ground, on which to build a meeting-house; which, with the conveyances, will cost about one hundred pounds, and must be paid for in a few months. They soli-

cited the immediate assistance of the churches; and the conference strongly recommended it to be given to them. A case was considered respecting the registering of the births of children; and Mr. Wilkins of Derby was desired to send copies of a Form of Register, which he has published, to the churches, for their inspection, previously to the case being presented to the Association.—Mr. Hall was directed to arrange the supplies for Atherstone; the expenses to be defrayed by the Home Mission.—The report of the Home Mission was read, and it was resolved to give up Bradwell as a station.

This Conference assembled again at *Wineswold*, June, 8, 1824; when Mr. Preston began the morning service by prayer, and R. Smith preached, from John vi. 6, 7. Mr. W. Pickering preached in the evening. The church at Quorndon requesting a monthly supply of ministers, were advised to apply to such ministers as they thought most proper, who were requested to serve them. The case from St. Ives, requesting advice, &c. was referred to the Association. A case from Messrs Sexton and Rogers, respecting supplying Burton, was referred to the Home Mission, as properly belonging to the Midland District. The church at Syston was recommended to apply to the Association for admission into the connection. The propriety of establishing an Auxiliary Academy was reconsidered; and it was concluded that, as this conference cannot give an opinion on the subject, it should be left with the churches which desire it to act as they think fit.

The SOUTH LINCOLNSHIRE CONFERENCE was held at *Sutterton*, June 3, 1824. In the morning, Mr. S. Wright read and prayed; and Mr. J. Ewen preached, on the evidences of a state of grace, from Rom. v. 2. In the evening, Mr. E. Kingsford prayed; and Mr. Payno preached from Eph. ii. 21, 22. In the afternoon, various cases, though of a nature too private for publication, were considered. The next meeting to be at Lincoln, on the last Tuesday in September. The subject of the morning discourse to be "Evangelical Repentance," Mr. Litley to deliver it. A missionary

meeting is intended to be held in the evening.

THE YORKSHIRE CONFERENCE was held at *Queenshead*, April 19th, 1824: Mr. John Midgley preached from 1 John iii. 1. The representatives were desired to inform their churches that the accounts for the Foreign Mission must be made up at Whitsuntide; and all monies collected for it must be paid into the treasurer's hand. The Report from Stockport was encouraging, and the business of supplying it was referred to the church at Staley Bridge, including Messrs. Abbott, Hyde, Hodgson and Thompson; to whom authority was granted from the conference to obtain all the assistance they can from Macclesfield. Mr. James Taylor, on his visit to Yorkshire, was desired to preach at all our chapels, particularly at Heptonstall Slack and Birchcliff. The case of Seven Oaks was deferred to the conference next after the Association. The plan of the intended academy was read, approved and ordered to be laid before the Association. Encouraging hopes are entertained of raising a G. B. interest at Allerton. It was advised that the friends at Allerton unite with the church at Queenshead; and that the church at Queenshead supply them with ministerial assistance.

This Conference met again at *Shore*, June 7, 1824, Mr. J. Ingham opened the service, and Mr. James Taylor preached, from Jude 3. The money from the Home and Foreign Missions was paid into the treasurers' hands. Messrs. James Hodgson and James Thompson, were desired to examine Mr. Thorp's accounts for Stockport; and Mr. R. Ingham was appointed to report the state of Stockport to the Association. Mr. J. Hodgson received the thanks of the conference, for his attention to the interest at Manchester; and was desired to report the proceedings at that place to the Association, and likewise those at Preston. Mr. George Dean was advised to beg for the people at *Lineholm*, amongst the churches, as soon as possible; as they are oppressed with a heavy debt on their chapel. The next conference to be at Staley-Bridge, Aug. 23, 1824; preacher, Mr. George Dean, or in case of failure, Mr. J. Midgley.

CHRISTIAN FUND.

The fiftieth anniversary of this institution was held, at Fleet, Jan. 14, 1824, when Mr. J. Birch, preached, from 2 Cor. viii. 9. The weather being mild, the meeting was well attended. The fund is in a very low state, owing to the very heavy demands upon it, caused by afflictions and deaths within the last two years. In the evening, Mr. E. Kingsford, preached, from Matt. v. 16. After the sermon, the usual collection was made, for the relief of poor widows, &c. who have no claim on the fund. We hope this excellent and venerable institution will, under the blessing of a kind Providence, revive and prosper.

ORDINATION.

June 8, Mr. W. Brown was ordained to the pastoral office over the G. B. Church, *Fornceett, St. Peters*. Mr. W. Thompson commenced the morning service, by reading appropriate portions of scripture, and by offering up the general prayer. Mr. J. Green delivered the introductory discourse, and proposed the questions to the church and minister. Mr. Thompson offered the ordination prayer; and Mr. Green then addressed a charge to Mr. Brown, founded upon 1 Pet. v. 1—4. In the afternoon, Mr. Stevenson commenced, by reading and prayer, and Mr. Thompson preached to the church, from 1 Thess. v. 12, 13. The services, especially that in the morning, were solemn and interesting. May the good Lord smile both upon the pastor and people. May peace dwell within their walls, and prosperity within their palaces.

RELIGIOUS ANNIVERSARIES.

IRISH EVANGELICAL SOCIETY.—May, 11. This society has now existed ten years, and been progressively useful. Its object is to promote the religious instruction of the natives of that interesting though unhappy island, by preaching the gospel, opening schools and reading the scriptures from village to village, and often from cabin to cabin

It is formed on liberal principles and supported by the benevolent of every denomination. Its last report is favourable; many new stations are occupied, and a spirit of attention seems to be general. In many instances, much real good has already been done. We are sorry to learn that, though their funds have increased during the last year, yet they are insufficient to enable them to comply with the calls for help, which are constantly reaching them from every part of Ireland. As an evidence of the diligence, zeal and economy of the agents of this society, we insert two short extracts from the journals of their itinerants. "During the last quarter," says one, "we have visited fifty-three stations, preached one hundred and twenty-two sermons, to an aggregate of nearly five thousand hearers, besides reading the scriptures from cabin to cabin, and have travelled more than five hundred miles." Another writes, "I closed this journey, by safely arriving in Dublin, July 1, having been out sixty days. During that period, the extent of my travels was seven hundred and sixty-four miles; the number of towns, villages and hamlets which I have visited is, three hundred and twenty-four, exclusive of private readings from house to house; and the expenses of the tour amounts to £3. 10s. 9½d.

NAVAL AND MILITARY BIBLE SOCIETY.—May 11. The number of Bibles and Testaments issued by this society, during the last year, was four thousand, two hundred. Its receipts £2,350. 14s. 6d. and its expenditure £2,324. 7s. 1. besides a claim on its funds of £600. The collections and subscription at this forty-fourth anniversary amounted to £171. 15s. 2d.

SUNDAY SCHOOL UNION.—May 11, The report read at this anniversary was very pleasing, and contains encouraging instances of the increase of religion both at home and abroad. The Union embraces, in Great Britain and Ireland, four thousand, five hundred and thirty-seven Schools; seventy-four thousand, six hundred and fourteen teachers; and eight hundred and twelve thousand, three hundred and five scholars.

THE LONDON MISSIONARY SOCIETY.—May 13. The operations of

this extensive and active society will probably be detailed in another department of this Miscellany, we only state here that its income for the last year has exceeded thirty-four thousand pounds, being £2,376. more than that of the preceding year: and its expenditure has been thirty-three thousand pounds, £182. less than the last year's. In this year, forty-seven new auxiliary societies have been formed. The collections at the various meetings, connected with this year's anniversary, amounted to £1,626. 8s. 9d.

RELIGIOUS TRACT SOCIETY.—May 14. This active and useful institution continues to distribute, with increasing assiduity, its important though silent monitors, in every place and through every channel that its vigilant conductors can discover. During the three years preceding May, 1823, one hundred and fifty tracts in the Chinese language and three thousand, five hundred in the Malay, had been printed, at the expense of this society, and distributed in China and its dependencies. In the last year, four hundred and sixteen thousand, two hundred, and seventy-seven religious Tracts and Books have been distributed amongst the lower classes in Ireland: a distribution which the increasing thirst for knowledge and ability to read conspicuous in that interesting people, united with the industry with which mischievous publications are disseminated render peculiarly seasonable. The British sailors, soldiers, and pensioners; the prisons, the hospitals, penitentiaries, and asylums, have been liberally and judiciously supplied: and every opening which encouraged a hope of success, appears to have been promptly seized. The number of Tracts issued by this Society, during the past year, exclusive of those printed in other countries at its expense, is *ten millions, twelve thousand, seven hundred and sixty*: exceeding the issue of the preceding year, by four millions, three hundred and one thousand, seven hundred and sixty. The subscriptions in support of this valuable institution this year, amount to £1,105. 9s.: a sum greater than any former annual income; but falling far short of the expense of the Tracts issued gratuitously, which has amounted to £1,583. 8s. 5d.

Missionary Observer.

AMERICAN BAPTIST MISSION TO BURMA.

(Continued from page 277.)

PREVIOUS to the baptism of the two Converts whose admission into the church has been narrated, Mr. Judson became acquainted with a Birman of considerable powers of mind, in whose history the Christian may trace, with pleasure, the influence of the Gospel gradually subduing the pride and prejudices of an Indian philosopher. Referring to him, Mr. Judson writes,—

“SEPT. 11th.—Moung Shway-gnong has been with me all day. It appears that he accidentally obtained the idea of an eternal Being, about eight years ago; and it has been floating about in his mind, and disturbing his Doodhist ideas, ever since. When he heard of us, which was through one of his adherents, to whom I had given a tract, this idea received considerable confirmation; and to-day he has fully admitted the truth of this first grand principle. The latter part of the day, we were chiefly employed in discussing the possibility and necessity of a Divine revelation, and the evidence which proves that the writings of the apostles of Jesus contain that revelation; and I think I may say, that he is half inclined to admit all this. His is certainly a most interesting case. The way seems to be prepared in his mind, for the special operation of Divine grace.

“His conversion seems peculiarly desirable, on account of his superior talents and extensive acquaintance with Burman and Puli literature. He is the most powerful reasoner I have yet met in this country, excepting my old teacher, Oo Oungmen, (now dead,) and he is not at all inferior to him.

“SEPT. 18th.—Moung Shway-gnong has been with me a few hours; had spent the greater part of the day with Oo Yah, the merchant whom I mentioned some

time ago, conversing on religion. Our interview chiefly passed in discussing his metaphysical cavils.

“SEPT. 19th, (Lord's-day).—The teacher and Oo Yah came to worship according to their agreement of yesterday, accompanied with part of the family of the latter, and several respectable men of their acquaintance; so that the assembly consisted of about fifty. Some paid profound attention, and some none at all. After the exercises, Oo Yah seemed afraid to have it appear that he had any acquaintance with me, and kept at a distance.—They finally all dropt away but the teacher, who stayed, as usual, till quite dark. He is, in many respects, a perfect enigma; but just before he left, a slight hope began to spring up in our minds, that his proud heart was yielding to the cross. He confessed, that he was constrained to give up all dependance on his own merits, and his literary attainments; that he had sinned against God all his life long, and that, therefore, he deserved to suffer hell. And then he asked, with some feeling, how he could obtain an interest in the merits and salvation of Jesus Christ. He appears to have a considerable share of that serious solemnity, which I have observed to characterize the few who persevere in their religious inquiries, and which has been wanting in every instance of mere temporary promise. O, that he may be brought in, if it is not too great a favour for this infant mission to receive!

“OCT. 7th.—Was rejoiced in the morning, to see the teacher, Moung Shway-gnong, come again so soon. We spent the whole day together, uninterrupted by other company. In the forenoon, he was as crabbed as possible—sometimes a Berkleian—sometimes a Humite, or complete sceptic. But in the afternoon he got to be more reasonable, and before he left, he obtained a more complete idea of the atonement, than I have commonly been able to communicate to a Burman. He

exclaimed.—'That is suitable—that is as it should be,' &c. But whether this conviction resulted from a mere philosophic view of the propriety and adaptedness of the way of salvation, through Jesus Christ, or from the gracious operations of the Holy Spirit, time must discover. I hardly venture to hope the latter. O Lord, the work is thine.

"Oct. 29th.—The teacher came again, after an interval of three weeks; but he appears to be quite another man. He has not been personally summoned, as we heard; but through the instigation of the Mangen teacher, he was mentioned before the Viceroy, as having renounced the religion of the country. The Viceroy gave no decisive order; but merely said,—'Inquire further about him.' This reached the ears of Mung Shway-guon, and he directly went to the Mangen teacher, and, I suppose, apologized, and explained, and flattered. He denies that he really recanted, and I hope he did not. But he is evidently falling off from the investigation of the Christian religion. He made but a short visit, and took leave, as soon as he could decently."

Soon after the baptism of the three Converts that had happily embraced the truth, new difficulties began to appear. Of them, Mr. Jurdson writes,—

"Nov. 26th.—On taking our usual ride, this morning, to bathe in the mineral tank, we were accosted on one of the pagoda roads, by the Mangen teacher, and peremptorily forbidden to ride there in future, on pain of being beaten. On our return we inquired into the affair, and find that the Viceroy has really issued an order, at the instigation of this teacher, that henceforth no person wearing a hat, shoes, or umbrella, or mounted on a horse, shall approach within the sacred ground belonging to the great pagoda, which ground extends, on some sides, half a mile, and comprises all the principal roads: so that in future we must take a circuitous route in the woods, if we wish to visit our usual place of resort. This consideration, however, is very trifling, compared with another. The Viceroy's order is quite unprecedented in Rangoon, and indicates a state of feeling, on the subject of religion, very unfavourable to our missionary designs. Since the death of the old king, who was known to be in heart hostile to religion, people have been more engaged than ever, in building pagodas, making sacred offerings, and performing the public duties of their religion. They are just now engaged in new gliding the great pa-

goda, called Shway Dagon, which is considered the most sacred in the country, on account of its containing six or eight hairs of Gaudama.

"Ever since the affair of Mung Shway-guon, there has been an entire falling off at the Zayat. I sometimes sit there whole days, without a single visitor, though it is the finest part of the year, and many are constantly passing. We and our object are now well known throughout Rangoon.—None wish to call, as formerly, out of curiosity; and none dare to call from a principle of religious inquiry. And were not the leaders in ecclesiastical affairs confident that we shall never succeed in making converts, I have no doubt we should meet with direct persecution and banishment.

"Our business must be fairly laid before the Emperor. If he frown upon us, all missionary attempts within his dominions will be out of the question. If he favour us, none of our enemies, during the continuance of his favour, can touch a hair of our heads. But there is a greater than the Emperor, before whose throne we desire daily and constantly to lay the business. O, Lord Jesus, look upon us in our low estate, and guide us in our dangerous course!

"Dec. 4th.—Another visit from Mung Shway-guon. After several hours spent in metaphysical cavils, he owned that he did not believe any thing that he had said, and had only been trying me and the religion, being determined to embrace nothing but what he found unobjectionable and impregnable. 'What, (said he,) do you think that I would pay you the least attention, if I found you could not answer all my questions, and solve all my difficulties?' He then proceeded to say, that he really believed in God, his Son Jesus Christ, the Atonement, &c. Said I (knowing his deistical weakness,) 'Do you believe all that is contained in the Book of St. Matthew, that I have given you? In particular, do you believe that the Son of God died on a cross?' 'Ah, (replied he,) you have caught me now. I believe that he suffered death; but I cannot admit that he suffered the shameful death of the cross.' 'Therefore, (said I,) you are not a disciple of Christ. A true disciple inquires not whether a fact is agreeable to his own reason, but whether it is in the Book. His pride has yielded to the Divine testimony. Teacher, your pride is still unbroken. Break down your pride, and yield to the word of God.' He slept, and thought. 'As you utter these words (said he,) I see my error: I have been trusting in my own reason, not in the word of God.' Some interruption now

occurred. When we were again alone, he said,— This day is different from all the days on which I have visited you. I see my error in trusting to my own reason; and I now believe the crucifixion of Christ because it is contained in the Scripture. Some time after, speaking of the uncertainty of life, he said, he thought he should not be lost, though he died suddenly.— Why? ‘Because I love Jesus Christ.’ Do you really love him? ‘No one that really knows him, can help loving him.’ And so he departed.

About this time, Mr. Judson adopted the resolution of visiting Ava, to solicit from the Emperor toleration for such Burmans as might embrace Christianity. The causes which led to the adoption of this resolution are described by Mrs. Judson:—

“Christians, living under Christian governments, cannot imagine the terror and alarm infused into the mind of a Burman, at the idea of coming into contact with any person invested with authority. The Zayat had been visited by thousands, many had been induced to examine seriously the Christian religion, and a universal spirit of inquiry had been excited; yet, when it was rumoured abroad that this single sentence,—‘inquire further,’ had proceeded from the lips of the Viceroy, on the accusation of the teacher, all, with one accord, forsook us, and passed on, without venturing to look at their former place of resort. In this situation, our work had apparently come to a stand. One course only remained to be pursued, that of presenting a petition for toleration to the Emperor.”

The history and result of this application to the Emperor may probably be known to many readers of this miscellany, yet it forms so interesting and affecting a portion of the narrative, that there may be a propriety in inserting some of the details furnished by Mr. Judson:—

“DEC. 12th, (Lord’s-day).—We were much gratified at seeing the teacher, Moug Shway-gnong, at worship, for the first time since he was accused before the Viceroy. The news of our intended expedition to Ava, has probably emboldened him. We proposed his accompanying us, but he declined.

“DEC. 21st.—After having made arrangements for the residence of our fami-

lies in town, during our absence, brother Colman and myself embarked. Our boat is six feet wide in the middle, and forty feet long. A temporary deck of bamboos is laid throughout, and on the hinder part of the boat, the sides are raised with thin boards, and a covering of thatch and mats tied on, so as to form two low rooms, in which we can just sit, and lie down. Our company consists of sixteen; besides ourselves, ten rowmen, a steersman, a headman, whose name is inserted in our passport, and who, therefore, derives a little authority from government, a steward or cook for the company, which place is filled by our trusty Moug Nau, our own cook, a Hindoo washerman, an Englishman, who has been unfortunate all his life, and wishes to try the service of his Burman majesty; and this last personage may be called our gunner, he having charge of several guns and blunderbusses, which are indispensable, on account of the robbers that infest the river.

“We have been much perplexed, in fixing on a present for the emperor, without which no person unauthorized can appear in his presence. Our funds were evidently inadequate to the purchase of articles which would be valuable to him, in a pecuniary point of view; when we considered also, that there ought to be a congruity between the present and our character, we selected that book, which we hope to be allowed to translate under his patronage—the Bible, in six volumes, covered with gold leaf, in Burman style, and each volume enclosed in a rich wrapper. For presents to other members of government, we have taken several pieces of fine cloth, and other articles.

“Thus manned and furnished, we pushed off from the shores of Rangoon. The teacher, Moug Shway-gnong, had not been to see us for several days, ashamed probably of having declined accompanying us; but just as we were pushing off we saw his tall form standing on the wharf. He raised his hand to his head, and bade us adieu, and continued looking after the boat, until a projecting point shut Rangoon and all its scenes from our view. Whither shall we redouble this little point? Thro’ what shall we pass, ere the scene now snatched away be re-presented? The expedition on which we have entered, however it may terminate, is unavoidably fraught with consequences momentous and solemn, beyond all conception. We are penetrating into the heart of one of the great kingdoms of the world, to make a formal offer of the gospel to a despotic monarch, and through him, to the millions of his subjects. May the Lord accompany us, and crown our attempt with the de-

sired success, if it be consistent with his wise and holy will.

"JAN. 18.—Took a survey of the splendid pagodas, and extensive ruins in the environs of this once famous city, (Pah-gan.) Ascended, as far as possible, some of the highest edifices, and at the height of a hundred feet, perhaps, behold all the country round, covered with temples and monuments of every sort and size—some in utter ruin—some fast decaying—and some exhibiting marks of recent attention and repair. The remains of the ancient wall of the city stretched beneath us. The pillars of the gates, and many a grotesque, decapitated relic of antiquity, chequered the motley scene. All conspired to suggest those elevated and mournful ideas, which are attendant on a view of decaying remains of ancient grandeur; and though not comparable to such ruins as those of Palmyra and Balbec (as they are represented,) still deeply interesting to the antiquary, and more deeply interesting to the Christian missionary. Here, about eight hundred years ago, the religion of Boodhi was first publicly recognized, and established as the religion of the empire. Here then Ah-rah-han, the first Boodhist apostle of Burma, under the patronage of king Anan-ra-tha-man-zan, disseminated the doctrines of atheism, and taught his disciples to pant after annihilation, as the supreme good. Some of the ruins before our eyes, were probably the remains of pagodas designed by himself. We looked back on the centuries of darkness that are past. We looked forward, and Christian hope would fain brighten the prospect. Perhaps we stand on the dividing line of the empires of darkness and light. O, shade of Shen Ah-rah-han! weep over thy falling fanes; retire from the scenes of thy past greatness. But thou smilest at my feeble voice. Linger then, thy little remaining day. A voice mightier than mine, a still small voice, will ere long sweep away every vestige of thy dominion. The churches of Jesus will soon supplant these idolatrous monuments, and the chanting of the devotees of Boodhi will die away before the Christian hymn of praise.

"JAN. 26th.—We set out early in the morning, called on Mr. G., late collector of Rangoon, and on Mr. R., who was formerly collector, but is now out of favour. Thence we entered the city, passed the palace, and repaired to the house of Mya-day-men, former viceroy of Rangoon, now one of the public ministers of state (Woon-gyee). We gave him a valuable present, and another of less value to his wife, the lady who formerly treated Mrs. Judson with so much politeness. They both received us very kindly, and

appeared to interest themselves in our success. We however did not disclose our precise object; but only petitioned leave to behold the golden face. Upon this his highness committed our business to Moug Yo, one of his favourite officers, and directed him to introduce us to Moug Zah, one of the private ministers of state (A-twen-woon,) with the necessary orders. This particular favour of Mya-day-men prevents the necessity of our petitioning and seeing all the public ministers of state, and procuring formal permission from the high court of the empire.

"In the evening, Moug Yo, who lives near our boat, called on us, to say that he would conduct us to-morrow. We lie down in sleepless anxiety. To-morrow's dawn will usher in the most eventful day of our lives. To-morrow's eve will close on the bloom or the blight of our fondest hopes. Yet it is consoling to commit this business into the hands of our heavenly Father,—to feel that the work is his, not ours; that the heart of the monarch, before whom we are to appear, is under the control of Omnipotence; and that the event will be ordered in the manner most conducive to the Divine glory and the greatest good. God may, for the wisest purposes, suffer our hopes to be disappointed; and if so, why should short sighted, mortal man repine? Thy will, O God, be ever done; for thy will is inevitably the wisest and the best.

"JAN. 27th.—We left the boat, and put ourselves under the conduct of Moug Yo. He carried us first to Mya-day-men, as a matter of form; and there we learnt that the emperor had been privately apprized of our arrival, and said, "Let them be introduced." We therefore proceeded to the palace. At the outer gate we were detained a long time, until the various officers were satisfied that we had a right to enter; after which we deposited a present for the private minister of state, Moug Zah, and were ushered into his apartments in the palace-yard. He received us very pleasantly, and ordered us to sit before several governors and petty kings, who were waiting at his levee. We here, for the first time, disclosed our character and object—told him that we were missionaries or 'propagators of religion;' that we wished to appear before the emperor, and present our sacred books, accompanied with a petition into his hand, he looked over about half of it, and then familiarly asked several questions about our God and our religion, to which we replied. Just at this crisis, some one announced that the golden foot was about to advance; on which the minister hastily rose up, and put on his robes of state

saying, that he must seize the moment to present us to the emperor. We now found, that we had unwittingly fallen on an unpropitious time, it being the day of the celebration of the late victory over the Cassays, and the very hour when his majesty was coming forth to witness the display made on the occasion. When the minister was dressed, he just said, 'How can you expect to propagate religion in this empire? But come along.' Our hearts sunk at these inauspicious words. He conducted us through various splendour and parade, until we reached a flight of stairs, and entered a most magnificent hall. He directed us where to sit, and took his place on one side; the present was placed on the other, and Moungh Yo, and another officer of Mya-day-men, sat a little behind. The scene to which we were now introduced, really surpassed our expectation. The spacious extent of the hall, the number and magnitude of the pillars, the height of the dome, the whole completely covered with gold, presented a most grand and imposing spectacle. Very few were present, and those evidently great officers of state. Our situation prevented us from seeing the further avenue of the hall; but the end where we sat, opened into the parades, which the emperor was about to inspect. We remained above five minutes, when every one put himself into the most respectful attitude, and Moungh Yo whispered that his majesty had entered. We looked through the hall, as far as the pillars would allow, and presently caught sight of this modern Abasuerus. He came forward, unattended—in solitary grandeur exhibiting the proud gait and majesty of an eastern monarch. His dress was rich, but not distinctive; and he carried in his hand, the gold sheathed sword, which seems to have taken the place of the sceptre of ancient times. But it was his high aspect and commanding eye, that riveted our attention. He strided on. Every head excepting ours, was in the dust. We remained kneeling, our hands folded, our eyes fixed on the monarch. When he drew near, we caught his attention. He stopped, partly turned towards us—'Who are these?' 'The teachers, great king,' I replied. 'What, you speak Burman—the priests that I heard of last night?' 'When did you arrive?' 'Are you teachers of religion?' 'Are you like the Portuguese priest?' 'Are you married?' 'Why do you dress so?' These, and some other similar questions, we answered; when he appeared to be pleased with us, and sat down on an elevated seat—his hand resting on the hilt of his sword, and his eyes intently fixed upon us.

Moungh Zah read the petition which the Emperor having heard and stretched out his hand, Mr. Judson continues,—

"Moungh Zah crawled forward and presented it. His majesty began at the top, and deliberately read it through. In the mean time, I gave Moungh Zah an abridged copy of the tract, in which every offensive sentence was corrected, and the whole put into the handsomest style and dress possible. After the emperor had perused the petition, he handed it back, without saying a word, and took the tract. Our hearts now rose to God for a display of his grace. 'O, have mercy on Burmah! Have mercy on her king!' But alas! the time was not yet come. He held the tract long enough to read the first two sentences, which assert that there is one eternal God, who is independent of the incidents of mortality, and that, beside him, there is no God; and then, with an air of indifference, perhaps disdain, he dashed it down to the ground! Moungh Zah stooped forward, picked it up, and handed it to us. Moungh Yo made a slight attempt to save us, by unfolding one of the volumes which composed our present, and displaying its beauty; but his majesty took no notice. Our fate was decided. After a few moments, Moungh Zah interpreted his royal master's will, in the following terms: "In regard to the objects of your petition, his Majesty gives no order. In regard to your sacred books, his majesty has no use for them, take them away."

"Something was now said about brother Colman's skill in medicine; upon which the emperor once more opened his mouth, and said, 'Let them proceed to the residence of my physician, the Portuguese priest; let him examine whether they can be useful to me in that line, and report accordingly.' He then rose from his seat, strided on to the end of the hall, and there, after having dashed to the ground the first intelligence that he had ever received of the eternal God, his Maker, his Preserver, his Judge, he threw himself down on a cushion, and lay listening to the music, and gazing at the parade spread out before him.

"As for us and our present, we were hurried away without much ceremony.

"JAN. 28th.—Early in the morning, we had the pleasure of seeing our friend, Mr. G. coming to our boat. It may not be amiss to mention, that he is the collector who was chiefly instrumental in relieving us from the exorbitant demand which, a few months ago, was made upon us in Rangoon. He now told us that he

had heard of our repulse, but would not have us give up all hope; that he was perfectly acquainted with Mounz Zah, and would accompany us to his house, a little before sunset, at an hour when he was accessible. This precisely accorded with our intentions.

"In the afternoon, therefore, we called on Mr. G. and he went with us into the city. On the way, we paid a visit to the wife of the present viceroy of Rangoon, whose eldest son is married to the only daughter of the present emperor. We carried a present, and were, of course, kindly received.

"Thence we went to the house of Mounz Zah, some way beyond the palace. He received us with great coldness and reserve. The conversation, which we carried on chiefly through Mr. G., is unnecessary to detail. Suffice it to say, that we ascertained, beyond a doubt, that the policy of the Burman government, in regard to the toleration of any foreign religion, is precisely the same with the Chinese; that it is quite out of the question, whether any of the subjects of the emperor, who embrace a religion different from his own, will be exempt from punishment; and that we, in presenting a petition to that effect, had been guilty of a most egregious blunder, an unpardonable offence. Mr. G. urged every argument that we suggested, and some others. He finally stated, that if we obtained the royal favour, other foreigners would come and settle in the empire, and trade would be greatly benefited. This argument alone seemed to have any effect on the mind of the minister; and looking out from the cloud which covered his face, he vouchsafed to say, that if we would wait some time, he would endeavour to speak to his majesty about us. From this remark it was impossible to derive any encouragement, and having nothing further to urge, we left Mr. G., and bowing down to the ground, took leave of this great minister of state, who, under the emperor, guides the movements of the whole empire.

"It was now evening. We had four miles to walk by moon light. Two of our disciples only followed us. They had pressed as near as they ventured to the door of the hall of audience, and listened to words which sealed the extinction of their hopes and ours. For some time we spoke not.

"Some natural tears we dropt, but wiped them soon.

The world was all before us, where to choose our place of rest, and Providence our guide.

And, as our first parents took their solitary way through Eden, hand in hand, so we took our way through this great city, which, to our late imagination, seemed another

Eden; but now, through the magic touch of disappointment, seemed blasted and withered, as if smitten by the fatal influence of the cherubic sword.

"Arrived at the boat, we threw ourselves down, completely exhausted in body and mind. For three days we had walked eight miles a day, most of the way in the heat of the sun, which, even at this season, in the interior of these countries, is exceedingly oppressive; and the result of our travels and toils has been—the wisest and best possible—a result, which if we could see the end from the beginning, would call forth our highest praise. O, slow of heart to believe and trust in the overruling agency of our own Almighty Saviour!

"JAN. 31st, Monday.—Mr. G. called upon us, with our little paper in his hand. I have shown your paper to Mounz Zah, and begged him not to deceive you, but to say distinctly what hopes you might be allowed to entertain; he replied, 'Tell them, that there is not the least possibility of obtaining the object stated in this paper, should they wait ever so long.'

"After Mr. G. left us, we went to visit Mr. R. We were formerly acquainted with him in Rangoon; and he would now have assisted us, had he not been out of the favour of the new emperor. We related all our proceedings, and the disappointment of our hopes. I knew it would be so, replied he, when you first called on me; but I was not willing to discourage you from making trial for yourselves. He then related the following story, with the substance of which we were previously acquainted.

"About fifteen years ago, the Roman Catholic priests converted to their faith a Burman teacher of talents and distinction. They took great pains to indoctrinate him thoroughly in their religion, and entertained great hope of his usefulness in their cause. After his return from Rome, whither they had sent him to complete his Christian education, he was accused by his nephew, a clerk in the high court of the empire, of having renounced the established religion. The emperor, who, it must be remembered, was far from approving the religion of Boodh, ordered that he should be compelled to recant. The nephew seized his uncle, cast him into prison and fetters, caused him to be beat and treated unmercifully; and at length had recourse to the torture of the iron maul. With this instrument he was gradually beaten, from the ends of his feet up to his breast, until his body was little else but one livid wound. Mr. R. was one of those that stood by and gave money to the executioners, to induce them to strike gently. At every blow, the

sufferer pronounced the name of Christ; and declared, afterwards, that he felt but little or no pain. When he was at the point of death, under the hands of his tormentors, some persons, who pitied his case, went to the emperor, with a statement, that he was a madman, and knew not what he was about; on which the emperor gave orders for his release. The Portuguese took him away, concealed him until he was able to move, and sent him privately in a boat to Rangoon, and thence by ship to Bengal, where he finished his days. Since then, the Roman priests, of whom there are only four in the country, have done nothing in the way of proselyting, but confined their labours to their own flocks, which are composed of the descendants of foreigners. The man who accused his uncle, is now the very first of the private ministers of state, taking rank before Moug Zah! Furthermore, the present chief queen, who has great influence with his majesty, is, and ever has been, particularly attached to the religion and the priests of Boodh. Mr. R. also confirmed the information we had received of approaching war with Siam.

“Our case could not be more desperate. We directly returned to the boat, and ordered our people to sell off all unnecessary articles, and be ready to start, as soon as our passport could be obtained.

From a subsequent statement it appears, that the emperor's mind had been poisoned by one of those enemies of all true religion, a Pospish priest. Mr. Judson writes,—

“FEB. 3d.—Sent our headman, and some of our people, with a petition to Moug Zah. After they had gone off, we called on Mr. G. He informed us that the tract had been presented to Moug Zah, and read in his presence. After listening to the whole of it, instead of throwing it down, or even returning it, he committed it to one of his people to keep, saying to Mr. G., ‘The doctrines and commands are very good: but it will be a long time before Burmans can be convinced that there is a God and Saviour.’ After this interview with Moug Zah, Mr. G. was summoned before the emperor. His majesty, among other things, inquired about the foreign teachers. Mr. G. told him our country, our character, and our object. The emperor observed that the Portuguese priest had told him very different things; particularly, that we were a sect of Zandees, (a race very obnoxious to former emperors.) Mr. G. endeavoured to vindicate our character; but the emperor appeared quite averse to hearing any thing in our

favour. What, said he, laughing, they have come, presuming to convert us to their religion. Let them leave our capital. We have no desire to receive instructions. Perhaps they may find some of their countrymen in Rangoon, who may be willing to listen to them.

Dark as were the prospects of the Mission at this period, they soon began to brighten, and various pleasing and unexpected circumstances contributed to cheer the drooping spirits of the Missionaries. Under date of Feb. 12, Mr. Judson writes,—

“Reached Pyee, two hundred and thirty miles from Ava; our descent on the river being, of course, much more rapid than our ascent. Here to our great surprise, we met with the teacher, Moug Shway-gong. He had come up from Rangoon, a few days ago, to visit an old acquaintance, who was dangerously ill; expects to return shortly; would gladly go with us, if we could wait a day or two. We stated to him all our adventures at court, the distressing result of the expedition, and the present danger of propagating or professing the religion of Christ, and wound off with the story of the iron mill. He appeared to be less affected and intimidated by the relation, than we could have expected. Indeed, his language was rather too high for the occasion. I therefore told him that it was not for him that we were concerned, but for those who had become disciples of Christ. When they were accused and persecuted, they could not worship at the pagodas, or recant before the Mangan teacher. He felt the force of the reflection, and tried to explain his past conduct. ‘Say nothing,’ said I; ‘one thing you know to be true, that, when formerly accused, if you had not, in some way or other, satisfied the mind of the Mangan teacher, your life would not now be remaining in your body.’ ‘Then,’ said he, ‘if I must die, I shall die in a good cause. I know it is the cause of truth.’ He then repeated, with considerable emphasis, the most prominent points of his present faith, as follows:—‘I believe in the Eternal God, in his Son Jesus Christ, in the atonement which Christ has made, and in the writings of the apostles, as the true and only word of God.’

‘Perhaps,’ continued he, ‘you may not remember, that during one of my last visits, you told me, that I was trusting in my own understanding, rather than in the Divine word. From that time I have seen my error, and endeavour to renounce it

You explained to me also the evil of worshipping at pagodas, though I told you that my heart did not partake in the worship. Since you left Rangoon, I have not lifted up my folded hands before a pagoda. It is true, I sometimes follow the crowd, on days of worship, in order to avoid persecution; but I walk up one side of the pagoda, and walk down the other. Now, you say, that I am not a disciple. What lack I yet? I was now satisfied that he had made a little advance since our last interview, which required a corresponding advance on my side. I replied, therefore, 'Teacher, you may be a disciple of Christ in heart, but you are not a full disciple. You have not faith and resolution enough to keep all the commands of Christ, particularly that which required you to be baptized, though in the face of persecution and death. Consider the words of Jesus, just before he returned to heaven, "He that believeth and is baptized, shall be saved.'" He received this communication in profound silence, and with that air, which I have observed to come upon him, when he takes a thing into serious consideration. Soon after, I hinted our intention of leaving Rangoon, since the emperor had virtually prohibited the propagation of the Christian religion, and no Burman, under such circumstances, would dare to investigate, much less to embrace it. This intelligence evidently roused him, and shewed us that we had more interest in his heart than we thought. 'Say not so,' said he, 'there are some who will investigate, notwithstanding; and rather than have you quit Rangoon, I will go myself to the Mangan teacher, and have a public dispute. I know I can silence him. I know the truth is on my side.' 'Ah,' said I, 'you may have a tongue to silence him, but he has a pair of fetters and an iron mall to subdue you. Remember that.' This was the substance of our conversation, though much more prolix; and he left us about nine o'clock at night.

"FEB. 18th.—Arrived in Rangoon.

"FEB. 20th, Lord's day.—In the evening I called the three disciples together, and gave them a connected account of the affair at Ava, that they might have a full understanding of the dangers of their present condition, and the reasons of our intended departure from Rangoon. We expected, that after being destitute of all the means of grace for some time, and after seeing their teachers driven away from the

presence of their monarch in disgrace, they would become cold in their affections, and have but little remaining zeal for a cause thus proscribed and exposed to persecution. We thought, that if one out of the three remained firm, it was as much as we could reasonably hope for. But how delightfully were we disappointed! They all, to a man, appeared immovably the same, yea, rather advanced in zeal and energy. They vied with each other, in trying to explain away difficulties, and to convince us, that the cause was not yet quite desperate. 'But whither are the teachers going?' was, of course, an anxious inquiry. We told them, that it was our intention never to desert Burmah; but that since the emperor had refused to tolerate our religion, we thought it necessary to leave, for a time, those parts of the empire which are immediately under his dominion; that there is a tract of country, lying between Bengal and Arrakan, which, though under the government of Bengal, is chiefly inhabited by Arrakanese, who speak a language similar to the Burman, the district being really a part of Arrakan, one component part of the present Burman empire; that formerly a teacher from Bengal (De Bruyn) lived at Chittagong, the principal town in that district, and baptized several converts, who, at his death, were left destitute of all instruction to the present time; and that, in view of these considerations, it was our purpose to proceed thither, in hope of finding that toleration which was denied us in Rangoon. We then asked them severally what they would do. Mounng Nau had previously told us, that he would follow us to any part of the world. He was only afraid that he should be a burden to us; for, not being acquainted with another language, he might not be able to get his living in a strange land. 'As for me,' said Mounng Thahlah, 'I go where preaching is to be had.' Mounng Byaay was silent and thoughtful. At last, he said, that as no Burman woman is allowed to leave the country, he could not, on account of his wife, follow the teachers; but (continued he, with some pathos), if I must be left here alone, I shall remain performing the duties of Jesus Christ's religion; no other shall I think of. This interview with the disciples rejoiced our hearts, and caused us to praise God for the grace which he has manifested to them.

(To be concluded in the next Number.)

MISCELLANEOUS
MISSIONARY
INFORMATION.

The subjoined statements respecting India, were made by different respectable individuals at the time of the recent anniversary meetings. The name of the speaker precedes each article.

Rev. J. D. Pearson, at the Sunday School Union Anniversary.

Young persons in England have some settled principles, which may give the preacher a hope, that, when he is addressing their consciences, he may be the means of bringing the individual to acknowledge himself guilty before God. This is not the case in India. Such is the nature of idolatry, that it renders preaching almost a hopeless case. The Hindoo says, that God is the soul of the world; and that whatever men do, be it good or evil, God does it. Here is a sentiment, which makes God the author of sin, and cuts up the roots of conviction. When a missionary goes to that country, he literally *beats the air*: there is no principle in the mind of a Hindoo, on which he can fasten the conviction that he has sinned against God. There will, indeed, be hope, when the children who are now taught, grow up: there will then be found, we trust, in their minds, a moral difference from their fore-fathers. When the christian missionary shall preach to them, there will be principles on which he may argue; for these principles abide in the minds of children. If you make an indent on the work of the potter, that impression will remain. This is the case with the Hindoo child:

the clay is soft; if he grow up, it will harden. While a child, there is an impression made on his mind, which will serve in future years, as a means, under the blessing of God, to bring him to the knowledge of the truth. These are the advantages, which we trust we shall see from the establishment of schools.

Rev. H. Townley, at the Wesleyan Anniversary.

That is a blessed precept of the divine volume—*Thou shalt love thy neighbour as thyself*. I found the advantage of that precept in India: I have found it adapted to overthrow some of the strongest holds of Hindoo superstition. I was conversing with a Brahmin, one day, respecting the relative morals of Hindoos and Christians: he said, "Our religion is superior to yours. See what excellent fruits our religion produces! See what saints we have among us Hindoos! Such a man left wife and children, and family, and extensive property: he left every thing, and spent his life in a wood. Can you produce such a SAINT as that?" I replied, that we should call him a very great SINNER. "Upon what principle?" said he. I answered, "God has given us two commandments,—*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbour as thyself*: your Hindoo saint, who went to live in a wood, as long as he lived there was violating the second great commandment; for, forsaking his neighbours, and kindred, and friends, he could not render them any assistance: he had no longer the opportunity of administering food to the hungry, and relieving the miserable: and can a man

who is living a life of continued disobedience to one of GOD'S commandments, be deemed a saint?"

In India, God has marvellously opened a door to our exertions, and no man at present has an arm strong enough to shut it. I never met with the slightest opposition in India, in the whole course of my ministry. The Government have given leave to the missionaries of various societies to administer instruction to the rising population: and, lately, they have resolved to devote one hundred thousand rupees for that work; which sum (about ten thousand pounds sterling) they have given freely, to enlighten British India.

I could add many things to confirm the statement of our having access to millions of Pagans. I travelled, for about a month, with a converted Brahmin, who had given himself to the promotion of the gospel. We went to all the cities, and towns, and villages in our way up the river, and took our stations near the market places and other public situations, and *preached the gospel to every creature* who would listen, none daring to make us afraid. We delivered our tracts, which were received with avidity. When we came to one village, we found ourselves in the neighbourhood of an idol-temple; and, even there, perceiving by the countenance of the people that they were willing to hear us, we took our station, the Brahmins and other Hindoos amounting to fifty or a hundred. One of them said, while I was speaking, "Pray, sir, why do not you ascend the flight of steps leading up to the idol? There you will have a better station." I replied, "I could not think of doing it, because, peradventure, some might disapprove." They replied, "We

shall not disapprove." I said, "You have Brahmins among you; and if one individual disapprove, I will not ascend the stairs." "Sir," said they, "we approve of it." Thus, from a situation close to that occupied by the idol, I preached to them the gospel of Christ!

Rev. Francis Spring, at the Church Missionary Anniversary.

Among the Heathen, in that part, at least, of India, with which I am best acquainted, there is evidently a breaking-down of the power and influence of Caste. A remarkable instance of this occurred in Tellichery, where my duty as chaplain led me to reside. The Nairs, or principal class of people on the coast, kept others at a great distance. The second class, or cultivators of the soil, have been specially protected by the British, since the establishment of our power, but were long in a state of extreme ignorance. A few years, however, ago, three brothers, belonging to a family of this class, applied themselves zealously to the acquisition of Sanscrit Literature, and raised themselves to a level with the Nairs, their higher-class neighbours. These brothers established a school, to which some of the Nairs sent their sons, and good scholars were produced there. The brothers are now dead; but eight or ten of the young men who were educated by them, have established schools themselves, in a circle of about twenty miles. By such means, the way is preparing among the natives themselves for receiving instruction.

Major Phipps, at the Church Mission Anniversary.

I solicit your indulgence, while I comply with the call made

upon me to state the result of the observations which I have made during my residence in Bengal.

For six years, I travelled annually three thousand miles. I have, therefore, enjoyed many opportunities of visiting your missionary establishments in that part of India; and, as a member of your Calcutta corresponding committee, I have made it my study to become familiar with the labours of your missionaries: and it affords me unspeakable satisfaction to be able to state, that they are zealously employed in doing all in their power to win souls to Christ—that they display a consistent christian walk—and that they are blessings to the country in which they dwell.

This meeting will naturally wish to know the visible progress made in the great work of evangelizing the Heathen. I am of opinion that the best interests of this society require much caution on this subject. That no one may be misled, when I state my firm belief that the labours of this society have been attended with much benefit to India, I must be understood as comparing its present state with what it was twenty-five years ago. The Heathen parents, who would have then been offended at the offer of a Bible or of any instruction, are now contented that your missionaries should teach their children out of the oracles of God. I have seen young Brahmins reading the Bible in your schools; and have heard them reply to the questions put to them, in a manner which shows that they not only remember but understand what they read. A spirit of inquiry, formerly unknown, has, by the blessing of the Almighty, spread itself over the land; and many are now desirous of learn-

ing what is contained in the sacred books of Europeans. A degree of confidence is now reposed in christians, which formerly would not have been credited: and not only are the sons of Hindoos sent to your mission schools, but their DAUGHTERS also are sent to be instructed by the wives of the missionaries! I have seen that highly-gifted lady, Mrs. Wilson, surrounded by her numerous female scholars; and want of funds is the only impediment to the increase of their numbers. *This is the Lord's doing, and it is marvellous in our eyes.*

I have heard magistrates observe, that a marked difference is perceptible respecting the Brahmins. They formerly entered courts of justice—noisy, insolent, overbearing—demanding the utmost deference to their testimony, whoever might be the witnesses on the other side, and ready to contradict the representations of these men: but now, the frown of a Brahmin is no longer formidable, and their falsehoods are often exposed.

I have often heard that question proposed, whether the light of the gospel could correct the mortal turpitude of the Hindoos; or, whether breaking the iron sway of Brahma, would not sink them still lower in the scale of society: but this meeting knows that the grace of God in the heart of a Hindoo will lead to holiness of life. I have seen the trial made. I have met with communities of native converts; and I have been told by magistrates, that those professing christianity within their districts, were marked by their peaceable and quiet demeanour: not a single instance had occurred of their being prosecuted in courts of justice, while they complained of nobody; and, to myself, men of this description

have expressed themselves truly grateful that the glad tidings of the gospel had been communicated to them.

But I must remind you, my lord, that these are but gleams of light in the midst of spiritual darkness! India still calls on you to redouble your efforts in sending labourers to dig up the fallow ground.

It has been stated, erroneously, that the worship of Juggernaut has decreased. It is but two years since, that I saw at least one hundred thousand persons worshipping that idol. I saw the dead lying in the roads and the fields; and jackals and dogs collected in vast numbers, devouring the victims of that hideous superstition. If this assembly could behold such a sight, how would it stimulate them to redouble their exertions to communicate to the Hindoos the glad tidings of great joy.

Rev. Dr. Morrison, at the Religious Tract Society Anniversary.

In China, preaching is not the great means of usefulness; for by it, we cannot, AS YET, gain access to the native mind. But proclamations can be made in writing, as well as by the voice. Our heavenly King sends forth his proclamations of mercy and love to perishing mortals. In China, and Japan, and Cochin China, and the islands of those seas, all the people can read and are eager for knowledge. There, let millions of tracts be published! The scriptures are now translated, and passages of the Bible are printed as tracts, and the people receive them with great avidity.

In China, the people have a great reverence for books; and they receive, with gratitude, any that are given to them. There

are so few persons employed in making known the gospel in China, that we cannot follow the tracts, or ascertain their effects: but the good resulting from them is morally certain. I have distributed many tracts: some of them have travelled to a great distance: one of them was brought back to me to look at, as a very curious book; and I found that it had been marked all through, by some one who appeared to have read it with attention. Let me relate another fact: a man at Malacca, whose mind was enlightened by the perusal of a Tract, published by Dr. Milne, told me, that he could not understand what he had read respecting transubstantiation, in a Treatise published by a Roman Catholic missionary, but that he COULD understand the Tracts which Dr. Milne had published. Milne's Village Sermons, in Chinese, have been extensively circulated; perhaps nearly as much so as Burder's Village Sermons here.

GENERAL BAPTIST
MISSIONARY SOCIETY.

It will be seen from the subjoined letter, that Mr. and Mrs. Lacey have arrived at Pooree; and have commenced that application to the language which is so essential to future usefulness. The letter is from Mr. Bampton, and has recently arrived: it bears date, Feb. 13, 1824.

"I have written very few letters lately, and done very little at my journal, for which I should perhaps beg pardon; yet I have no objection to your knowing what I am about: and perhaps I may be allowed to say, that on the whole I am not idle. I would, however, previously to saying more about myself, tell you that brother and sister Lacey are here. They have been with us, I believe, near thirty days; and they render

Pooree much more lively than it was before. They are likely to stay here at least till they know more about the language; to which they apply assiduously, and certainly no fault can be reasonably found with their progress. Brother L. has a considerable aptitude to pick up phrases that he hears, and has obtained a number in that way. Both he and Mrs. L. read once a day to Mrs. Bampton, and once a day to me. We have two schools building; but the work goes on very heavily. The idleness of the people and their bad qualities generally, surpass the conception of every man who has never been to India; and I think I may add, of every person who has not resided at this place. The latter declaration is generally made by Englishmen who come to Pooree: a sad proof then, that the more religious the people are the worse they are."

"I understand that robbing the poor infatuated pilgrims is a great source of wealth to the inhabitants. I have heard since I have been here of one man who had, I think, two hundred gold mohurs (a gold mohur is sixteen rupees). He trusted his treasure to a brother Hindoo whilst he bathed in a holy pool; and when he immersed himself, the opportunity was taken of passing off his money. But I will not take up more time and paper in giving the people a bad character. Abraham was a while since relating to me a number of bad things about them; when I said "Well, Abraham, we must try to mend them;" to which he feelingly replied, 'We mend them, sir! God must mend them.' This is true: and if missionary societies did not feel it, surely their missionaries would."

"I have had my thoughts so much engaged about my work for some time, that I could scarcely bring myself to write letters. I think, however of sending you soon the result of my reflections. I have closely examined the scriptures to know how I ought to act amongst the natives; and think that I know much more than I did about it. Perhaps I know what has been very generally overlooked. It seems to me, that, connected with salvation through the death of Christ, the evidences of christianity should be perpetually urged. These evidences

are principally prophecies and miracles; which it appears to me the first preachers of the gospel constantly insisted on. My arguments are: There are prophecies respecting Christ, in the Old Testament,—The New Testament particularly notices the fulfilment of them. Our Lord Jesus Christ often appealed to them in his own favour. The first preachers of the gospel often urged them to support our Lord's pretensions: and urged them with effect. And then with respect to miracles, our Lord wrought many. He wrought them in attestation of his character, and appealed to them himself. They often produced conviction in his favour. We are told that they are recorded for the express purpose of producing conviction. The apostles in their preaching appealed to our Lord's miracles in his favour. They were enabled to work miracles themselves to answer the same end with our Lord's miracles; and their miracles both excited attention and produced faith. You will easily see that supporting these declarations by texts of scripture, is an easy task. My conclusion from them is, that we ought to lay great stress on the evidences of christianity. I have committed the whole to paper, with various other things connected with our work. The whole has been submitted to brethren Peggs and Lacey. The arguments for the evidence seem to convince the latter; the former at first declared against them, but he seems disposed to reconsider the subject. I have sent the whole to Serampore; but have not yet heard what they think. I think of going on, and trying to arrange what the scriptures say on the subject, most insisted on in the Acts, for constant use."

"This seems to me a necessary preparation; and I hope to do it as attentively as I can. I do not, however, whilst thus employed, spend all my time in my study; but regularly go amongst the people every night, aiming at preaching the gospel, accompanied with the evidences. All this necessarily interferes with my study of the language; but I do not think that I have been mis-employed, and hope my friends will not think that I have. It is rather strange that though land and every thing else is dear here, a devotee, co-

vered with ashes, a hideous figure, has given us ground on which to erect one of our schools. I wish he would allow his ashes to be washed off in the baptismal stream. Grace and peace be with you.

WILLIAM BAMPTON."

MISSIONARY ANECDOTES.

Communicated by W. Peggs.

1. *Standard Works.*—A missionary a few days since, asked capt. G. of C. whether he had any standard works, "Yes," says he, "the Bible." 'But,' says the missionary, 'I used the plural term, works,' to which he replied, "I have the Old and New Testaments." O that the scripture might be esteemed and read as the true, the great, the only standard of faith and practice.

2. *The Hindoo rallied for his Superstition.*—Sitting in my study a few days since, with twelve or fourteen natives, a man came in and sat down among them, who, from the cheetah, or marks of white sandal wood upon his face, appeared a devoted idolater. I referred to his appearance, when the pundit, who had just came in, looking at the man, asked him whether a puckkeya, or bird, had been dirtying his face. The whole company burst into laughter; and I was much gratified thus to see one Hindoo destroying the superstition of another.

3. *The Hindoo Atheist.*—Br. Richards, of Fultyghur, in a letter to Serampore, relates the following curious circumstance. A Hindoo with whom I have had several very long disputes, and who says that there is no God, one night dreamed that he and I were arguing; at last he thought I said "Since you will not believe my words you will feel the consequence to-morrow." At this, he awoke and found it was but a dream. Still the words impressed his mind. In the morning, as he was going to bathe, he fell down with such force, that his fall stunned him. That day too, one of his relatives died. After he came to his senses, he thought of the dream he had in the night, but was so very

sore all over his body on account of the fall, that he could not get off his seat. Again, the next night he dreamed, and thought he and I were again arguing, and that I was saying to him, "How can you disbelieve that there is a God after what has happened to day? To which he answered, 'Accidents will happen, and this was one.' He awoke, and found again this was a dream. However, in the morning he came to me, and has taken a gospel, with the promise to read a part of it every day, and to pray to Christ." Surely "God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men, and sealeth their instruction, that he may withdraw many from his purpose and hide pride from man. He keepeth back his soul from the pit and his life from perishing by the sword." Job. xxxiii. 14, 18.

4. *Hindoo Thieves.*—Four thieves having disguised themselves like Hindoo coffin bearers, were carrying on their shoulders something exactly like a Hindoo corpse, enclosed in an English blanket, and fastened on a bamboo, through the Chilpore road, towards the north of the town of Calcutta, at about twelve, p. m. on the 16th instant: and they were even repeating aloud the name of the Hindoo deity, *Ram Ram sutt hye.** As soon as they had approached the Thana of Lobha bazar division, the chowkeedar then attending at his watch, happened to suspect their treacherous conduct; in consequence of which he detained them. Two of them immediately escaped; but the chowkeedar apprehended the rest of them; and he also, upon opening the blanket, found several gold and silver jewels and other ornaments, together with some fine clothes, which he reported to the magistrates of police on the following morning."

5. *Dispute for Superiority.*—A rich mahajan being about to celebrate the marriage of his son, asked Thirree-ant-Mignec, the chief pundit of Delhi, to mention an auspicious day. The day, after a great deal of research, being determined, a

* Ram Ram is true.

Kshetree took upon himself to censure it as portending innumerable evils to the intended union. Here commenced the following dispute. The pundit maintaining his infallibility, and the other pushing him off from his ground:—*Pundit*, “I am the mouth of the deity, a Brahmin; and whatever I say must be right.” *K.*—“But I am the arm of the deity, and Brahmins have paid toll to the king who is of the Kshetree-cast.” *P.*—“You are still sinful, but I am holy and without sin.” *K.*—“Your mouth would be filled with worms, but for the assistance of the arm.” *P.*—“There are no Kshetrees: Purronam destroyed them all.” *K.*—“According to your belief, are not the sun and moon of the Kshetree-race?” *P.*—“Yes.” *K.*—“Then Purronam has not destroyed all the Kshetrees.” Thus the potsherds of the earth strive with one another.

6. *Caste among Mousalmans.*

Much as the Mousalmans are thought of as superior to the Hindoos in some points, with respect to caste, both classes appear alike unfeeling and inhuman. One of several oyces (hostlers) present, being taken ill with the cholera, the others, all Mousalmans, beheld with perfect unconcern the agonies of the man, who a little before was conversing with them. No one offered to help him. Their master came and commanded them to help their afflicted neighbour, but was answered, “Sahib, he is not of our casto and we will not touch him.”

7. *The Mahometan and the Missionary.*—Mr. Thompson, of Delhi, in his journal, writes—“Argued to day with two Mousalmans about the divinity of Christ. I find them ready to concede any point but this. At length one man said, ‘If the Deity did assume human nature, where was the necessity for his so doing?’ ‘Here,’ said I, ‘lies every thing. It pleased him and that is enough: it was in his wisdom that he did it; not by the counsel of man; and it becomes not us to judge him. He would have sin atoned for; animal sacrifices were insufficient; human nature is polluted and cannot be offered in sacrifice; the Deity himself, therefore saw fit to atone for sin by the sacrifice of himself. Jesus while he spake upon earth, was the Son of man in heaven.’”

Of a Mahometan who calls occasionally to converse on the divinity of Christ, it was mentioned to me that he was seen in the street with a book in his hand, (Proofs of Christ's Divinity, in Hindoostance); and coming up to a christian and a Mahometan, he asked them to solve a difficulty that occurred in one of the first proofs; i. e. “How Isaiah, who lived many ages before, could have seen the glory of Christ?” I have not been informed what answer he got from the good christian; but the Mahometan informed me that he had replied to the following effect; that he should understand Isaiah's having seen the glory of Christ, in the same light as Mahometans do Adam's having seen Mahomet!—The same Mahometan told me one day, that as he believed the scriptures to have been written by divine inspiration, he would be satisfied if he could find it clearly asserted in the New Testament, which makes especial mention of Christ, that *Christ is God*. I asked him what were the precise words he wanted; he said, that Jesus Christ is God: said I, turning to John v. 20. here are the very words; “We are in his Son Jesus Christ; this is the true God and eternal life.” This man was quite struck with the passage; but happening to converse with an European afterwards, he told him he was mistaken; and that this was not the sense of it. In fact, he told the inquiring Mahometan, that Christ was not God! The Mahometan was confirmed in his errors, by finding a christian whose thoughts of Christ were precisely like his own. Those who had taken the tract, “Proofs of the divinity of Christ” went, it seems, and shewed them to the chief moulvee, or spiritual head of the Mahometans; and a Moulvee, named Abdoolla, with two of his disciples, came to day, saying, they had seen a book I had written, containing proofs of Christ's divinity; and not being satisfied with proofs from books, meaning the books of the sacred scriptures quoted, they desired some rational proof or proofs to convince their reason. I told them “that the doctrine being purely a matter of revelation, could only be proved from the sacred scriptures of inspiration; and that in such cases, if any thing revealed appeared mysterious, our faith should be exer-

cised and not our finite reason, in opposition to the infinite wisdom of God."

(To be continued.)

HOME PROCEEDINGS.

ORDINATION OF MR. SUTTON.

The solemn services connected with the designation of Mr. Sutton, to the office of a missionary took place, at Derby, on Wednesday, the 23rd of June. The day was one which will be long remembered; but as an ample account respecting its solemnities forms a part of the Report, which will appear in an early future number, it is unnecessary to add more respecting it here. The collection amounted to £51. 1s. 3d.

ANNUAL MEETING OF THE SOCIETY.

The Annual Association of the New Connection of General Baptists being held this year, at March, in Cambridgeshire, the Annual Meeting of the Missionary Society was accordingly held in that town.

On this occasion, Mr. Payne gave out a hymn and prayed, and Mr. R. Clarke was called upon to act as chairman. When the chairman had introduced the business of the day, a part of the Report was read by the secretary, after which the following resolutions were adopted, with the usual unanimity.

1. *On the motion of Mr. Sexton, seconded by Mr. R. Smith.* That the report of which part has now been read, be received and printed, under the direction of the committee.

2. *On the motion of Mr. Bissill, seconded by Mr. J. Hodgson.* That this meeting acknowledges the goodness of God to this society; and while viewing its general progress with pleasure, beholds with peculiar satisfaction, the establishment of a missionary station at Juggernaut itself.

3. *On the motion of Mr. Stevenson, seconded by Mr. E. Kingsford.* That this meeting cordially approves of the resolution of the committee to establish a mission in the West Indies; and urges the speedy execution of this design to assist in bene-

fitting that injured race, on whose account the name of Smith has recently been enrolled in the honourable list of christian martyrs.

4. *On the motion of Mr. H. Everard, seconded by Mr. W. Taylor.* That this meeting earnestly recommends fervent and persevering prayer for the effusion of the Holy Spirit to bless the operations of this society, and of all those sacred kindred institutions that are dear to the hearts of them that love the Lord Jesus in sincerity.

5. *On the motion of Mr. Cameron, seconded by Mr. J. Wallis.* That the treasurer and secretary of this society be requested to continue their services; and that Messrs. J. Heard, J. Bissill, and J. Butters be added to the committee, in the place of those brethren who go out by rotation.

QUERIES.

Gentlemen,

It having been suggested to the teachers of the General Baptist Sabbath-school at Derby, that there are schools in India, which are supported exclusively by distinct schools in England, and are called by the name of that school that supports them: we, wishing to assist the missionaries, as far as lies in our power, and to extend as far as we can, the boundaries of the Redeemer's kingdom, should feel much obliged to you if you would insert in your valuable and interesting publication the following questions.

1. Are the schools in India supported by the subscription of the children alone, or are they supported by the teachers and children conjointly?

2. Do the teachers make personal application to the parents of the children to obtain their approbation and sanction?

3. Would it be prudent or expedient in the teachers to withdraw their subscriptions from the general cause, and to give them to the schools alone, when they are unable to subscribe to both, and when the children cannot support a school themselves?

J. C. } Superintendants.
C. S. }

Derby, June 13, 1824.

THE
GENERAL BAPTIST REPOSITORY
AND
Missionary Observer.

No. 33.

SEPTEMBER 1, 1824.

VOL. III.

BIBLE GEOGRAPHY.

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No. 24.
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THE TEMPLE OF SOLOMON.
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THE external observances of the religion established at Sinai, were intimately connected with the visible symbols of the divine presence, which, from the erection of the Tabernacle to the Babylonish captivity, dwelt between the cherubim over the mercy seat that covered the Ark of the covenant. To this holy place, every Hebrew, in whatever part of the earth he was, turned his face when he engaged in acts of devotion; and hither every male among the Israelites was obliged to resort three times in the year. Here, too, all sacrifices were offered, vows paid and the public worship of Jehovah maintained. Exod. xxv. 17—22. Lev. xvi. 1. Exod. xxxiii. 17. Dan. vi. 10.

For nearly five hundred years, these holy emblems "remained under curtains;" being deposited in the Tabernacle constructed by Moses in the wilderness; which was removed from station to station, according to the direction of God or the convenience of the

VOL. III.

rulers. But no sooner had David ascertained that Jerusalem was the place which the Lord had chosen, than he felt a pious wish to provide a more permanent and magnificent abode for the ark of God. In the midst of his wars and difficulties, he never lost sight of this favourite object; but devoted to it the greatest part of the spoils of his enemies and the revenues of his kingdom. His design was approved and his piety commended; but the God of peace would not permit a warrior, stained with human blood, to build him a house. This prince, therefore, bequeathed the project to his son, Solomon; transferring to him all the plans which, under the guidance of the Holy Spirit, he had drawn of the proposed buildings, their ornaments and their furniture; together with the immense treasures which he had collected for this object. These amounted, on a moderate computation, nearly to nine hundred millions of English money, and a vast quantity of brass, iron, wood, stone, marble and precious stones. He had also provided workmen in abundance. Besides these offerings which he contributed from the public treasures, he liberally added, "of his own proper goods," gold of Ophir and refined silver,

worth, if estimated only at the value of standard bullion, upwards of eighteen millions sterling. The aged monarch also exhorted and encouraged the chiefs of the people to contribute to this good design, and they immediately subscribed silver and gold, to the amount of twenty-eight millions; besides one thousand tons of brass and nearly six thousand tons of iron. 1 Chron. xvii. xxii. xii. 17—22. xxix. 1—19.

Solomon entered heartily into the views of his venerable parent. He spent the first four years of his reign in active preparations for this great undertaking; and laid the foundation of the Temple at Jerusalem four hundred and eighty years after the deliverance from Egypt, and one thousand and twelve years before the birth of Christ. He employed more than one hundred and eighty thousand labourers in the various departments of the work. The timber was cut in Lebanon, by the servants of his ally Hiram, the king of Tyre; and the beams were all hewn and fitted for the purpose intended, in the forest. The stones, too, which were probably blocks of marble, were all cut and reduced to their proper dimensions and shape, at the quarries in the mountains where they had been dug. Thus when the materials were collected at Jerusalem, nothing more was requisite, than to place them accurately and fix them firmly. This was done without the noise of iron tools: and the structure rose in silence. The timber chiefly used was the cedar of Lebanon; and the stones, if we may judge by the materials of other buildings erected by the same prince, were of a vast size: the foundations of some, being composed of

stones, fourteen or eighteen feet long and thick in proportion.

The scite of this building had been pointed out to David by the angel of the Lord, when he stood over the threshing floor of Araunah in Mount Moriah; which formed a part of Mount Zion and lay to the north-east of the city of David. Its natural summit was of no great extent, and its surface very irregular. Immense sums were expended in filling up the hollows and levelling the ground before the foundation could be laid. Solomon commenced the operation, and prepared a space sufficient for his purpose; succeeding monarchs carried on the design through several ages, till at length the formerly rugged summit of Moriah became a plain.

Between the Temple and the Mount Zion, there was a valley of considerable extent which David almost covered with buildings. Across this valley his son constructed a magnificent road, called in scripture, "the ascent to the house of the Lord," or "the causeway of the going up," by which he passed in state from his palace to the worship of God. Here also probably stood the splendid palace which he built for Pharaoh's daughter; and the edifice called the house of Millo.

The celebrated structure raised by Solomon, was situated near the middle of the west side of Mount Moriah. The interior of the temple, properly so called, measured sixty cubits, or one hundred and nine feet in length, from east to west; and twenty cubits, or thirty-six feet in breadth from north to south. This space was divided into two rooms. The smaller, towards the west, was thirty six feet in length, breadth and height. The larger,

towards the east, was of the same breadth, twice as long and fifty-five feet high. The former was called "the Most Holy Place;" and sometimes by way of eminence, "the Sanctuary:" the latter was denominated the "Holy Place," or "the Temple." These rooms were separated from each other by a magnificent vail, supported by chains of gold, and curiously wrought, which hung between and completely parted them. In the middle of the lower part of this vail, doors of olive wood were fixed, elegantly carved and covered with fine gold. Into the most holy place within this vail, no one was permitted to enter, except the high priest; and he only once in the year, on the great day of atonement.

The sanctity of this apartment arose from its being a receptacle of the awful symbol of the divine presence, which was removed from the tabernacle into it. The ark of the covenant was a chest thirty-three inches in height and breadth, and fifty-four in length; overlaid with pure gold both within and without; and covered with a plate of solid gold, equal in length and breadth to itself, which was styled "the Mercy Seat." The figure of a cherub, wrought out of the same piece of metal, rose at each end; and with their faces devoutly inclined towards the mercy seat, and their wings stretched out towards each other, they overshadowed the ark. Over this golden cover, between these two cherubs, did the Almighty condescend to exhibit ocular proof of his peculiar presence, in the appearance of a cloud that was constantly visible. Hence God is frequently said, in scripture, to "dwell between the cherubims." From hence the answers of the Lord were given,

when the high priest consulted him on the behalf of his people; and, from this circumstance, the room obtained the name of "the Oracle." Solomon removed the ark with its mercy seat and cherubs into the most holy place; and deposited them in the centre of the room, on a pedestal elevated a few inches above the floor. At each end of it, he placed the figure of a cherub, carved out of olive wood and covered with the purest gold, eighteen feet high. Their wings were of nine feet extent; so that when they were stretched out across the apartment, they touched the wall on each side, and met over the centre of the mercy seat. The floor, the walls and the ceiling of this room were lined with cedar of exquisite workmanship, and overlaid with pure gold and precious stones. The value of the gold employed for this purpose, in the oracle only, amounted to upwards of three millions of pounds sterling; though it contained nothing besides the ark and its appendages.

Passing now into the holy place or body of the temple, we find it lined with cedar and overlaid with gold in the same manner as the oracle. At the west end of this room, near the vail, stood the altar of incense; a small table, twenty-two inches broad and long, and forty-four inches high. It was overlaid with gold, and had a golden border round it. Small spires of the same metal rose from each corner, which are known in scripture as "the horns of the altar." Sacred incense was offered on this altar every morning and evening. On each side of this apartment stood also five golden candlesticks and five tables for shew bread. Moses placed only one of each in the tabernacle,

and Solomon probably made nine others after the same pattern. The candlesticks were of pure gold, of exquisite workmanship and very precious. Each had seven branches for lamps; and weighed one hundred and thirteen pounds troy. The tables of shew-bread were three feet seven inches long, one foot nine inches broad, and two feet eight inches high, richly ornamented with carvings, borders and crowns, made of precious wood and overlaid with gold.

At the east entrance of this apartment, stood the porch, which covered the whole breadth of the temple, was eighteen feet deep and upwards of two hundred feet high. It was beautifully finished, and consisted of several stories of chambers; which furnished convenient retirement for the priests in attendance on the altar. And as the temple was erected on one of the highest hills in the neighbourhood, this tower could be seen at a great distance, and served as a land-mark to guide strangers in their approach to the city. The gates were twenty-five feet wide, of a proportionable height, made of costly brass, and richly ornamented with gold. On each side of the gates, stood a pillar of brass, thirty-two feet high, and twenty-one feet in circumference, adorned with a superb capital, nine feet deep, richly carved. None but the priests and their attendants were permitted to enter the temple. *Exod. xxxvii. 1 Kings, vi. vii. 2 Chr. iii. iv.*

On each side of the temple were chambers and galleries which extended the building twenty cubits on each side, and made the whole external breadth sixty cubits, or one hundred and nine feet, as we find it described in the decree of Cyrus for rebuilding

it.* *Ezra vi. 3.* But it was not the magnitude of this structure, in which it did not equal many parish churches, that has made it so famous in every succeeding age. The costliness of the materials, the excellence of the workmanship, the sumptuousness of its furniture and vessels, and especially the presence of the Almighty, rendered it the glory of the whole earth.

* It may perhaps be proper to observe, for the information of the uninformed reader, that there are several difficulties occur in the description of the Temple and its utensils, as given by the sacred writers, which our distance in time and place, and our uncertainty respecting the exact quantities of the Hebrew measures, weights, and coins, render us unable clearly to explain. Many able commentators have given solutions sufficiently satisfactory to vindicate the authority of the Old Testament; and it would be tedious and uninteresting to the majority of readers, to enter largely on the subject here: we shall therefore only hint at one or two instances. The height of the temple, the length of the brazen pillars, and the contents of the molten sea, are stated differently in the books of Kings and Chronicles. As the latter book was written after the captivity, it has been thought some of the Babylonish measures may have been introduced. But it is obvious, that in the first instance, the statement in Kings, referring to the height of the temple itself; and the statement in Chronicles, to the height of the porch, which rose like a steeple at the east end of the house, there is no inconsistency in the accounts. — In the length of the pillars, it might be supposed that the two authors used cubits of different measures, did not both agree that the chapiters were five cubits. The molten sea is said, in one place, to contain two thousand baths, and in the other, three thousand. To reconcile this, some have supposed that the former was the quantity of water usually kept in it, and the latter its contents when filled to the brim. Others have thought it would contain two thousand baths of liquids; but that

There was however sufficient room for the purposes intended. It was a place for the people to worship at, not to assemble in. The offices of religion were mostly performed without the temple, in the court of the priests; and the worshippers were stationed in the court of Israel which surrounded it. But the description of these courts, with their various appendages and uses, together with the application of the subject to the chief object of these papers, the illustration of scripture, must be deferred to another number.

ON BIGOTRY.

Divine revelation to direct our religious sentiments and practices, is one of the most important blessings which God has imparted to the world. Without this, our knowledge of the Deity would be very contracted, and our adoration of him, if not ridiculous and absurd, would be wavering and uncertain. Divine revelation does not indeed make so full a development of the being and perfections

three thousand baths of dry goods, such as corn, might be heaped up in it. Several authors have furnished this huge basin with a hollow shaft that held half as much as the basin itself; and thus the contents of both would be three thousand baths: while a few have conjectured that the measure intended by one writer, was only two thirds of the size of the other, and therefore three thousand of the first would equal two thousand of the second.—But in the two last cases, and in a few others of a similar nature, the best mode of solution is to admit that some error may have crept into the text, through the inattention of the copyists: an imperfection to which the learned say that the method of expressing numbers used by the Hebrews is peculiarly liable.

of the Most High, as to answer every question which may arise in an inquisitive mind respecting them: nor does it so clearly and so decisively state every particular, relative to his worship, as to preclude the possibility of difference on this subject, even in thoughtful and sincere minds. This would perhaps be impossible, so long as men possess different degrees of intellect. Yet as God has created men with minds of different capacities, and has given a revelation of his will suited to the capacity of every one, it is incumbent on all men to obtain, if possible, a knowledge of this revelation and to be regulated by it, as in the sight of him who gave it, to whom they are accountable for the use of it. On this principle, the Bereans acted; and for this noble conduct they received the commendations of an inspired writer. Acts. xvii. 10—11.

Free and friendly conversation, on the great subjects revealed from heaven, is much calculated to elicit truth; and when this is clearly displayed, it becomes the duty and highest interest of every man cordially to embrace it. But when, instead of a honest and manly disposition to receive the truth whenever it appears, there is a determination to abide by a system once formed, be it right or wrong, then bigotry shews itself.

Bigotry is sometimes confounded with superstition. They seem, however, to be perfectly distinct. Superstition is a vain and immoderate fear of the Deity, leading to the adoption of unscriptural and ridiculous rites to render him propitious: but bigotry is an unreasonable adherence to received opinions, producing moroseness and cruelty of disposition.—The bigot, hav-

ing imbibed notions, probably on very slight evidence, and frequently without any, obstinately retains them, though they be afterwards proved to be incorrect. A remarkable example of this disposition was given by the Pharisees, in the time of our Lord's personal ministry. From several circumstances which might be mentioned in evidence of this, we select only one. This is fully recorded in the ninth chapter of the gospel according to John. Having obstinately rejected the divine mission of the Lord Jesus, their bigotry would not allow them, with impartiality, to consider any evidence which might be adduced in proof of it. When, therefore, the Saviour had imparted sight to the blind man, the Pharisees were determined not to admit this miracle in evidence of his mission. To evade it, or at least, to diminish its importance, they first insinuate, that the worker of it could not be from God, because, in their apprehension, he had not kept the sabbath day. This attempt to discredit the divine origin of the miracle, not being perfectly satisfactory to some among them, they change their ground and pretend to question whether the man had really been blind. When, from the testimony of his parents, they could not continue to doubt this, they endeavour to extort from the man himself some confession dishonourable to his great Benefactor. But, being equally unsuccessful in this attempt, and staggered by the sensible and judicious remarks of the poor man, they indulge their bigotry by excommunicating him, and rejecting the bright evidence afforded by this miracle, for the Messiahship of the Lord Jesus.

In more modern times, the church of Rome has exhibited an

example of almost every vice, and especially of bigotry. This indeed is interwoven with the very constitution of that corrupt hierarchy. Professing to admit of no parley with any who oppose her dogmas, she turns a deaf ear to the most reasonable and scriptural objections to her absurd positions. In vain have the devoted victims of her rage repeatedly offered to vindicate their opposition, and to shew that her doctrines and ceremonies are opposed to the only proper standard of truth. They have either not been heard at all, or, amidst the most triumphant defences, have been condemned to death. This bigotry has indeed a shew of consistency in the arrogant pretensions to infallibility made by that mother of harlots.

As bigotry frequently springs from ignorance, so enmity and persecution seem to be its natural fruits. Incapable of defending its unreasonable positions, by argument, and yet determined to retain them, it produces a sullen moroseness of disposition; and, if it have power, it silences all opposition, and institutes the severest persecution against the advocates of truth. On this principle we may, in a great measure, account for the cruelties endured by the servants of God, under both pagan and popish domination. Thus Pliny, while he speaks of the ancient christians in the most honorable terms, without condescending to examine the reasons for their faith, says, he commanded them to be led forth to execution for their "*inflexible obstinacy.*" That is, they differed in opinion from him; and because they conscientiously adhered to their sentiments, his bigotry, supported by his power, produced its natural fruit. The same spirit has been

immoderately displayed by the church of Rome. Its downy doctors, while totally unable to answer the arguments, urged by the witnesses for God and the truth, have encouraged the most severe persecutions against them. Instances of this are so numerous, that a benevolent mind would almost consent to remain in ignorance of ecclesiastical history, rather than torture itself by reading a narration of the horrid cruelties that bigotry has produced. Every age and every country, in which popery has prevailed, is fruitful of instances illustrative of the union of cruelty with bigotry. From many instances, we select one, for the sake of example; the treatment of John Huss and of Jerome his companion. Huss attended the council of Constance, depending on the safe conduct granted him by the emperor Sigismund; but notwithstanding this, and the repeated declarations which he made of his readiness to retract any error that might be proved against him, he was condemned and burnt as a heretic, without being convicted of any thing erroneous in sentiment or immoral in conduct. When Huss left Prague, Jerome exhorted him steadfastly to maintain the doctrines which he had preached, and promised, that, if he heard of his being oppressed, he would come to support him. Agreeably to this promise, he went to Constance. He was there charged with maintaining various errors. To this charge he replied, "I still continue in my opinions; but am ready to retract, with humility and pleasure, when I shall be convinced of an error." No opportunity was allowed, either for explanation or defence; all was confusion: from every side was heard the cry of, "Away

with him! away with him! To the fire! to the fire!" After the most inhuman treatment, for more than a year, this learned and excellent man, like his friend and companion, John Huss, was condemned to the flames.

The treatment of bishops Latimer, Ridley and Cranmer, in the reign of that bigoted papist, queen Mary, was not very dissimilar to that of the two Bohemian reformers. After the mockery of publick disputations, in which their adversaries were previously determined not to be convinced, these venerable men were condemned to be burnt. From these and innumerable other instances of cruelty, exercised in different ages and countries, under the influence of the church of Rome, we ought not to suppose that the advocates for that hierarchy are naturally more ferocious than other men. No. It is the peculiar texture of their religious notions and the encouragement which they give to a spirit of bigotry, that destroy the natural pity and benevolence of the human mind. The continued scene of calamity exhibited in the reign of queen Mary, "is the genuine picture of popery; and should be remembered by all protestants with abhorrence; the principles of that religion being such as no man can receive, till he has abjured his senses, renounced his reason, and put off the tender compassions of human nature."

For these free remarks in opposition to popery, it is hoped, that the writer will not be charged with the indulgence of that bigotry which he would expose and condemn. It is perfectly consistent with genuine christian principle, freely to oppose what is conceived to be improper; and, for this, no man is

justly charged with bigotry. Genuine christian principle, recognizing the right which every man has to judge and act for himself, in the concerns of religion, proceeds on personal examination and deliberate choice itself, and allows others to do the same. While bigotry determinately adheres to a system, once adopted, without any reason for so doing, genuine principle is supported in its attachment to truth, by the united voice of reason and of scripture. It is unquestionably right, for every man to receive the word of truth cordially, and to draw his religious opinions from that pure source. Having once received what he conceives to be scriptural ideas, on the great truths of the gospel, it becomes him to be firmly established in them. It is delightful to see a conscientious follower of the Saviour, firmly stand on the immoveable basis of revelation, and to perceive that he is able to give a reason of the hope that is in him, with meekness and fear, and yet with that becoming confidence which is peculiar to him who has derived his sentiments from a calm and serious attention to the scriptures. Such a one is not tossed about with every wind of doctrine; nor do the flimsy cavils of infidelity shake his faith, in the things in which he has been instructed. It may indeed sometimes happen that a person thus conscientious and careful in the pursuit of truth, may imbibe wrong notions; but, when he perceives that he has done so, as he is the disciple of truth and not of system, he feels no difficulty in relinquishing his wrong notions for the enjoyment of correct ones. The same manly and ingenuous disposition which led him to form his opinions on supposed

evidence, leads him to abandon them when he perceives that he was mistaken. He that is resolved never to be in the wrong, is in a fair way seldom to be in the right.

No one can justly be charged with bigotry, for a decided attachment to a sentiment, before it is proved to be incorrect. Sometimes indeed this charge is preferred by an opponent, when he feels himself unable to answer arguments pressed upon him in controversy; but, in this case, the charge may with evident justice be retorted. It is a great mistake to suppose, that, in a contest concerning important truths, it is an evidence of candour and moderation to yield the point, and to forsake the truth; or that, strenuously to maintain it, is an evidence of bigotry. It is, on the contrary, the legitimate exercise of manly and christian principle, and the contrary would be an immoderate and blameable compliance. That false charity, too common in this age of liberality, which looks on all difference in religious sentiments as insignificant, does not proceed from christian principle, but from a criminal indifference to revealed truth. There is, however, an enlightened and dignified candour towards the opinions of others, which is perfectly consistent with the conviction, that our own is correct and important. Of this firmness of principle and candour towards those who differed in opinion, the apostle Paul was both the advocate and the example. Among the first christians, some believed it right to eat all things, others thought it lawful to eat only herbs; and though in reference to this controversy, the apostle strongly states his own conviction, that "there is nothing unclean of itself;" (Rom. xiv. 14.)

yet, he as strongly enjoins forbearance and charity towards those who thought otherwise. As this affected not any material point of christianity, it was a proper subject of mutual forbearance; but, the conduct of the apostle, on other occasions, was strongly marked by firmness of principle. When he was in Jerusalem, with Titus, certain false brethren endeavoured to compel Titus, who was a Greek, to be circumcised; but, as this would have been opposed to the liberty of the gospel, and the decree of the apostles, he would not give place to them by subjection, no not for an hour. Gal. ii. 1—5.

As this genuine principle is most distant from bigotry, so is its natural tendency quite different. While bigotry produces moroseness and cruelty, this enlightened principle gives a peculiar value to the religious sentiments that are received, expands the mind, and produces the most liberal designs. "The liberal man deviseth liberal things." Those humane and christian institutions, which are the glory of our age and country, are evidences of this. The Bible Society, the Religious Tract Society, the Institutions to promote Universal Education, and other societies of a kindred nature, did not originate with the bigots of the age, nor are they supported by them. These institutions unite the energies of the servants of God of different religious sentiments; nor is there the least necessity for any sacrifice of principle in supporting them. The true spirit of christianity, which induces union in pious designs, softens the asperities of parties and cherishes feelings of benevolence, without weakening the conscientious attachment of any one to his own sentiments. It is bigo-

try, and not this enlightened and noble principle, which sours the mind and generates discord, hatred, persecution and death.

J. C. D.

HUMAN DEPRAVITY.

(Concluded from page 291.)

Though scripture and experience unite to establish the accuracy of those views of Human Depravity already given; yet, like most other doctrines of the Bible, it has been opposed, on various grounds. Some have objected that, "man is not his own maker; and to affirm that he comes into the world a depraved creature is to reflect on his Creator." But this objection confounds two very different events: the creation of the species and the propagation of individuals. These are evidently two such distinct operations of the Divine agency, as to be distinguished in our common discourse: for whoever announced the birth of a child, by saying that it was created. If Adam came out of his Creator's hand a depraved creature, then the objection is valid; but the contrary is the fact. Human nature is not now what it was when God created it. The Almighty might then have addressed it, as he did his church, "I planted thee a noble vine, wholly a right seed;" but now nothing applies to it, except the just complaint, "How then art thou turned into a degenerate plant of a strange vine unto me?" Man stood at the head of the lower creation, when the Lord "saw every thing that he had made, and behold, it was *very good*." Since, therefore, the Almighty created the original

stock, free from depravity, no reflection can attach unto him on account of its subsequently degenerating; even though its shoots necessarily imbibe thereby the impurity of the stock from which they sprung.

But, it has been rejoined, "If all men are thus originally depraved, are they not furnished with a sufficient excuse for all their actual transgressions; which may be considered as the natural consequences of a corrupt disposition, inevitably entailed upon them." If transgression were the necessary consequence of depravity, this objection would be of considerable importance. But, not to enquire at present, how early or how universally the restraining grace of God may operate, it is clear, in a thousand instances, that motives far inferior, such as worldly hopes, fears, shame, disadvantage, &c. often induce men to refrain from gratifying their vicious propensities. It is certain, therefore, that corrupt inclinations do not propel men to evil with irresistible power. Too often, indeed, they seem to reign with despotic sway in certain individuals; but even in these deplorable cases, both scripture and reason lay the blame on the unhappy persons, who suffer themselves to be thus enslaved. Inspiration asserts that they "have sold themselves to do evil;" and the united verdict of their companions is that "they have given themselves up to bad courses;" and every sincere penitent ingenuously owns the justice of the charge. For neither God nor man considers that human depravity acts with invincible power.

It may be replied, "If transgression be not the necessary consequence, yet it is the natural result of original depravity, and

this greatly lessens, if it does not entirely remove, its guilt." Let us try how the objector would accept such an apology, if offered to himself. One, of a quarrelsome temper, reviles and strikes him: another, of a knavish turn, deceives and calumniates him; and a third, inclined to dishonesty, cheats and robs him. Suppose the offenders apologized for their injurious treatment, by saying that they were born with quarrelsome, lying or dishonest dispositions; and had only followed their natural inclinations: would he not reply, with just indignation, "You ought to have curbed these wicked dispositions; and as you did not, you must suffer the just punishment of your crimes." So far would he be from considering such a plea an excuse for their conduct, that he would very properly esteem it an aggravation of its guilt; by representing it, not as a transient deviation from rectitude, but the result of permanent and indulged malignity. Indeed, so striking is this truth, that it is no wonder a mind unregenerated is unwilling to own that sin proceeds from inherent depravity; but chooses rather to ascribe it to adventitious circumstances.

Others object, that "this view of human depravity is inconsistent with that innocency which the scriptures ascribe to children, when they exhibit them as patterns of what true believers ought to be." "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Early childhood, it is readily confessed, furnishes examples of humility and docility, which every sincere christian will do well to emulate. But the innocency of childhood results from its ignorance and

incapacity: it has "no knowledge of good and evil." Infants can form no idea of the interests, the distinctions and the grandeur of human society; and therefore cannot feel their influence. Hence springs their humility. They have no preconceived opinions, no inveterate prejudices; and therefore their minds are open to instruction: and this renders them teachable. But before the christian can become like them, he has many aspiring schemes to relinquish and many long-cherished errors to lay aside. What the christian is, he owes to divine grace; what children are, is the result of their weakness and ignorance. The objection therefore assuming a similitude for an identity, deserves no further consideration.

It has been further urged, that "if human nature be so radically depraved, then children, dying in their infancy, are unfit for the enjoyment of future bliss; which is contrary to our Lord's assertion; 'Of such are the kingdom of heaven'." This objection takes it for granted, that human depravity makes it requisite that infants as well as adults must be born again, before they are fit for glory; and thence concludes that, as their tender age incapacitates them for such a change, they must be excluded from that happy state. But it may be replied; that all Adam's posterity were equally in his loins, when the promise of a Saviour was made to him, as they were when he transgressed the divine command: and therefore as, in virtue of that promise, his own sin was not imputed to him, beyond the death of the body, which was usually to be raised from the grave; so we may safely conclude, that it will not be imputed to his posterity in any greater

degree: so that, in this sense at least, "the free gift came upon all men unto justification of life." Besides, depravity in childhood, like the faculties of the mind, exists only in its dormant seeds; and perhaps, at that tender age, resides wholly in the animal frame. It is called the "carnal mind," "the flesh," "the law of sin in our members," &c. from which the regenerate themselves are not entirely freed, except by death. Now, as the same kingdom of heaven awaits both infants and the truly regenerate, is it not natural to suppose, that death, which extirpates the remains of sin in those who through grace have renounced its dominion, will also extirpate the seeds of it in them whose immaturity prevented them from chusing its government?

Another objector remarks, that "as, in the propagation of the human species, the soul is supposed to proceed immediately from God, and therefore must be perfectly pure, it would be unjust to subject it to stains of depravity, by uniting it to an impure body." But, if it be unjust in God to subject a pure soul to depravity, by uniting it to an impure body, would it not be equally unjust to send a creature, pure in body and soul, into an impure world, where it could not escape the contagion? Besides, might we not, on the same principle, ask, Is it consistent with justice, to subject a creature so completely pure to death, which is the punishment of sin? Yet we all know that infants die: and therefore this mode of arguing, by proving too much, destroys itself. But the death of infants furnishes a strong argument for the inherent depravity of human nature. Although they are as free from personal guilt and all its conse-

quences, as the righteous can be, still daily experience teaches us that of both it may be said, "The body is dead because of sin:" a declaration which seems to include not only the guilt of Adam's transgression, but also that depraved principle entailed upon his posterity by it.

There are also some, who, being obliged from painful experience, to admit that wickedness and depravity predominate in the human character, assert that "the influence of example and imitation is sufficient to account for the fact, without recurring to so exceptionable a doctrine as inherent and hereditary depravity." To this scheme it is easy to reply, that the oracles of truth, as we have already seen, ascribe the evil to another source; and their decision will determine the question with such as respect their authority. But not now to insist on this, What says experience? Do our consciences bear witness, that we were strangers to evil propensities till we had observed them in others? Will any one pretend that he never felt any emotions of pride, envy, avarice, or revenge, before he observed their effects in his associates? and that without such examples he should never have formed any idea of those hateful tempers, nor ever have been subject to their power? An assertion so repugnant to universal experience would scarcely be made by the warmest advocates for the purity of human nature; and yet the objection evidently assumes this extraordinary fact. Further, if man is naturally devoid of any bias, either to evil or good, would not the most early and frequent examples form the mind and give it a decided character? But does observation conform to this reasonable

conclusion? Do we not daily see instances in which example loses its influence; and instead of producing imitation, excites disgust. Do all the children of a family, trained up by ungodly parents, exhibit an uniformity in vice, and all copy the sins of their ancestors? Though all of them too often, like sheep, go astray; yet does not each turn to his own way? Is not one proud? another, deceitful? and a third, malicious and revengeful? Is it an unusual occurrence for the heir of a miser to be a prodigal? or the son of a prodigal to be sordidly penurious? An appeal also might be made to the experience of those who have been the happy subjects of a saving change. Did they find no disrelish formerly to the pious examples and gracious instructions with which they were favoured? Would they not gladly have freed themselves from those restraints? Did they never envy the situation of their unrestrained playmates; and wish to be like them, free from every curb? All ingenuous christians will readily answer these questions in the affirmative. It is indeed impossible to look either around us or within us, without perceiving abundant proof, that human depravity flows from a deeper source than example and imitation. These only cherish principles that are already implanted; but do not produce them: for if depravity had not previously existed, bad examples would never have been given, nor any intimation of them have taken place.

Possibly, after all that has been said, some may despond and reply, "If depravity be hereditary in our nature, it is too deeply rooted to admit any hope of its cure; and every effort for repentance and reformation will

be fruitless." Such a complaint betrays great ignorance of the scriptures. The gospel considers man as totally lost, and wholly unable to recover himself; but then it holds forth a Saviour, from whom his recovery must proceed. Its language is, "Thou hast destroyed thyself, but in me is thine help." It exhibits Christ "as being of God, made unto us wisdom and righteousness, and sanctification and redemption." It teaches us that believers are the sons of God, "born not of the will of the flesh, nor of the will of man, but of God:" that they derive all their ability from God, and "without him can do nothing." Christians themselves attribute their freedom from sin, to a mightier power than human: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The gospel assures the impotent sinner, that when he was "without strength, in due time, Christ died for the ungodly;" and directs him to lay hold on the strength of the Lord, that he may make peace with him. Christ promises to pour out his Spirit on all that turn at his reproof; and encourages every one to ask for God's Holy Spirit, with the assurance that he shall receive it. This brief account is sufficient to shew how perfectly the gospel is adapted to dispel all such ignorant and desponding fears as those contained in this objection.

If it be then a truth that man is radically corrupted, it follows that a radical cure is necessary. Every remedy that does not penetrate as deep as the malady, is worse than none. It occasions a neglect of what would be really useful; and deceives with specious appearances, while the evil is still spreading wider and deeper.

Outward reformation, imitating good example, a round of religious duties, &c. fall essentially short of regenerating grace, of that being born of the Spirit so indispensably necessary to our seeing God. The grand inquiry, therefore, of every one should be, not, "am I reformed, civilized or moralized?" but "am I renewed and purified?" If he content himself with the former and slight the latter, he is deceiving his own soul and will have at last to lie down in sorrow and disappointment. Let him never be tempted to think lightly of his disease, lest he be indifferent to the only remedy, and finally perish in his own corruption.

The consideration of our own depravity should also excite in our hearts the deepest humiliation before the Lord; for by it our transgressions are stamped with the greater malignity. Ingratitude, presumption and folly have marked our conduct; and all these not casual emotions rising from circumstances, but springing from the inherent corruptions of our natures. "The carnal mind is enmity against God;" and we, by fulfilling its desires, have been "enemies to him in our minds by wicked works." Enemies to our Maker! our Preserver! our bountiful Benefactor! Though he drew us with the cords of a man and the bands of love, have we not ungratefully broken his bands asunder and cast away his cords from us? We have presumptuously rebelled against a rightful Sovereign, an holy, righteous and almighty Judge, whose power none can resist; in whose hands we continually are, and who any moment might have crushed us as the moth. We have forsaken him who is the fountain of living waters and hewn out to ourselves

broken cisterns that could hold no water. We have foolishly spent our money for that which is not bread and our labour for that which sufficeth not, and sought death in the error of our ways. Surely when we thus consider our past conduct we can never humble ourselves too low before Him against whom we have so deeply revolted!

Again. Reflection on the total depravity of human nature elevates our ideas of the riches and power of divine grace. We have just seen to what a low and base condition man is reduced by his natural corruption; and that grace which effects his deliverance must be proportionably powerful and abundant. On this very ground, the love of God is commended to us in the scripture. "While we were yet sinners, Christ died for us." "When we were without strength, in due time, Christ died for the ungodly." "Herein is love! not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." If the carnal mind be enmity against God, we can only be delivered from its dominion by the Spirit of life in Christ Jesus. If in our flesh dwells no good thing, then whatever good desire or principle we possess, we are indebted for it to the grace of God. If we be not sufficient to think any thing as of ourselves, then the necessary consequence is, that "our sufficiency is of God." With the doctrine of human depravity, the riches and power of divine grace are inseparably connected: and this reflection demands our warmest gratitude to the God of all grace for his abundant mercy.

Lastly. A lively sense of the reality of human depravity is closely connected with the pros-

perity of the soul. To grow in grace and to overcome our spiritual enemies is the grand concern of the true believer. But this cannot be accomplished, if he rely on his own strength, on the effort of his natural resolution or good intention. Peter exhibits a striking instance of the contrary. In proportion as we trust to ourselves, we withdraw our dependance from Christ, who has so affectionately assured us that without him we can do nothing. If it be from the fulness of Christ and the riches of Christ that we are to receive every blessing, when we look for help to any resource short of him, or independent of him, we must experience a disappointment.—To be sensible of our own natural poverty, blindness, nakedness and emptiness, is the most effectual stimulus for applying to Christ for riches, sight, clothing and every supply that we need. If we apply to him, all our spiritual wants will be supplied, and our souls must prosper. A sense of our own insufficiency united to a full persuasion of the fulness of Christ, will enable us to say, with holy David, "Through God we shall do valiantly; for he it is that shall tread down our enemies;" or in the language of the apostle, "I can do all things through Christ which strengtheneth me."

If, therefore, we would escape the awful danger of self-deception; if we would possess that humility and self-abasement before the Lord which become our condition; if we would be truly sensible of the riches of divine grace and properly grateful for it; if we would so prosper in our souls as to overcome through the blood of the Lamb, let us cordially believe and frequently ponder the import of that important interro-

gation, "How can he be clean that is born of a woman?"

Lincolnshire.

PHILOS.

CORRESPONDENCE.

HOME MISSION.

(In reply to a Query.)

Gentlemen,

The first part of the query, No. 35, p. 299, may be disposed of by giving it a decided negative. Your readers, especially those who attended the last Association, will be possessed of so many "confirmations strong," that it would be beating the air to multiply arguments to prove, that "our exertions in behalf of our *Home Mission*, are not equal to its importance and exigences."

The most important and difficult part of the question is, the "ways and means." And we might as quickly dispose of this also, by requesting ministers and people to remember her who "did what she could;" and by bidding them "go and do likewise."—But we must be more particular; and here I would lament that my propositions must be speculative. Baptists generally proffer facts to theories; yet I know of no G. B. church that has done all it could for the Home Mission, or I would gladly point, with silent and admiring gratitude, to that church as an example. As I cannot refer to example, permit me to offer a few hints by way of advice and exhortation.

I. *Let increasing light be thrown upon the object of the Home Mission.*
—1. *By the press.* Let a portion (a page or two pages) of the Repository be set apart for this express purpose, as "the Home Missionary department;" and strike off a number of loose copies, at the expense of the H. M. Fund, for distribution to subscribers. Matter for this would be easily collected from our own transactions, and the reports and magazines of other H. M. societies.—2. *By Meetings or Sermons.*—Let each church hold an annual meeting, as

distant from their Foreign Mission Meeting as possible; let ministers and others be invited to come forward to move resolutions, stating instances of ignorance and its evils—the state of populous and destitute neighbourhoods—instances of success, &c. If a meeting cannot be obtained, let a sermon be preached. The object would also be effectually assisted by a general Annual Meeting, with chairman, resolutions, &c. at the Association.

II. *Let a regular and systematic mode of raising subscriptions be adopted.*—1. Let each church form a H. M. Association, with committee, officers, collectors, &c. The subscriptions to be paid weekly, monthly, quarterly or yearly, as convenient.—One farthing a week should not be refused. But as it respects the exact mode of collecting, this must of course depend upon local circumstances and the judgment of the friends. I feel rather inclined to the following method, for general adoption; and in order to steer clear of the collectors of the Foreign Mission.—Immediately after the annual meeting or sermon, and whilst the subject is yet fresh, let the collectors go round and receive from the friends, individually, what they are disposed to give; and at the same time giving them to understand that they will be called upon no more that year for this object. This will induce them to give more freely than if they expected frequent calls.—2. Let each conference faithfully adhere to the rule they have adopted for remitting a specified proportion of the income to the general treasurer; or else all will be in disorder; and it will look as if they did not vote according to their convictions, when they passed the rules and elected the officers.—3. Let all the affairs be so managed that they may, as far as is possible, meet the views of the whole connexion; and then, I am confident, that a more hearty, unanimous and efficient support would be obtained. To this end, let the votes be more numerous and to a less amount; and let all who are upon the funds be as economical and self-denying in their expenses as possible.

III. *Let the occasional preachers be assisted with a little pecuniary help:*—Upon this subject the G. B.'s, as a body, have been much complained

of. The writer is acquainted with several, not Dennes, Granthams, Donisthorpes or Taylors, he confesses, who have held back on account of the cheerless prospect. Let the occasional preachers receive a trifling remuneration, except they be affluent, for the purchase of books, &c. I know no reason, why these labourers are not as worthy of their hire as others; and many of them can ill afford to spend their strength and time for nought. But let not this be their chief or only encouragement; advice, instruction, prayer, &c. must be added; and then we may not expect to find such a backwardness in young men to come forward to engage in the most honourable of all employments—the service of God in the gospel of his dear Son,

IV. *Let especial public, private, and social prayer be made for this object.*—1. Let a day of *public fasting and prayer* be appointed to be observed throughout the Connection, that we may humble ourselves before God for past neglect; and implore his assistance and blessing.—2. Let ministers take the lead, remember the matter in their public supplications, and refer to it occasionally in their ministrations.—3. Let the churches commence prayer meetings for this object, or be more particular in praying for the spread of the gospel at home, at their regular prayer meetings.—4. Let the members recollect the subject at their family altars and in their private devotions.

It is, I presume, useless to say any thing upon the necessity of doing more than we have done for the Home Mission, in some way or other. Every person will, at one glance, see that the prosperity of the Foreign Mission and all our institutions depend upon the success of this. I therefore, only add, as you fear God, as you love the Saviour, as you value your own souls, do, I beseech you, exert yourselves to spread the pure and unadulterated gospel of Christ all around you. Look at what others have done and are doing, and be provoked “to love and to good works.” O let us no longer deserve the reproach, that the most ancient denomination of christians in this island, who believe there is salvation for all men, through faith in the precious blood

of Christ, are, notwithstanding their conviction of this glorious truth and their well-known attachment to all scripture injunctions, among the last, yea, the very last, to make any general and efficient effort to rescue their neighbours from a ruin that will be irreparable and eternal! For how long time yet, shall multitudes in our cities, towns, and villages, reprove us with the stinging, yet undeniable fact, that, but for the exertions of others, they might have perished in their sins, since no man amongst us “cared for their souls!” Surely it is high time to awake out of sleep. Let us arouse ourselves, and shake us from our slumbers! Like the man who awakes at noon and finds he has a day’s work to perform, we must labour the more diligently. Our facilities too for spreading the gospel are now so numerous, that to neglect them would be highly criminal. What would a Smyth, a Denne, or a Grantham have done with such mighty means? or rather what would they not have done? Are we ashamed of our doctrines? doctrines, for professing which, these worthies made such noble sacrifices? O let us come forth and shew ourselves as their legitimate descendants, by being valiant for the truth. The church of Christ must be either *doing* or *suffering*. If we will not do, we must expect to suffer. Let us, then, adopting the resolution and imitating the faith of ancient worthies, say, “The God of heaven, he will prosper us; therefore we his servants will arise and build.”
Derbyshire. TIMOTHY.

GOOD FRIDAY

AND CHRISTMAS DAY.

Gentlemen,

The query of a “General Baptist,” page 217, of the present volume, is of some importance in itself as a point of practice; but when the peace of a church is endangered by agitating the subject, it acquires additional weight. If you think the following hints likely to avert the evil which is apprehended, their insertion will be esteemed a favour.

It will, it is presumed, be allowed by all parties, that we have neither

precept nor example in scripture, for paying any respect to either Good-friday or Christmas-day. Indeed the days on which the interesting events happened, to which those holidays refer, is left undetermined; nor has any one been able decidedly to prove on what day, in our present calendar, our blessed Saviour was either born or died. And in the succeeding history of christianity, from his crucifixion to the close of the sacred volume, though the birth and death of the Redeemer are the frequent and favourite themes of the inspired penmen, there is not the most distant allusion to the day on which either event took place. So far are they from ascribing any peculiar sanctity to those days, above other days, that they do not even mention them. This being the case, surely no one ought to be censured, who, afraid of adding to the word of God, refuses to distinguish, with any superior regard, those two days which have been dedicated, entirely by human authority, to the celebration of the birth and passion of the Lord Jesus Christ.

On the contrary. A sincere christian, out of love and gratitude to his Saviour, may think it his duty to distinguish one day in the year with peculiar respect, because, as he has been taught to believe, his Redeemer was born on that day; and to devote another to serious reflection and pious exercises, because, as he supposes, on that day, his Saviour shed his blood on the cross for his sins. The motives that influence his conduct, though built on false foundations, are yet highly laudable; and his zeal, though in this instance not exactly according to knowledge, aims sincerely at the glory of God. The contemplation of such subjects are not only lawful but highly edifying; and as they are always proper, they cannot be improper at those seasons. His motives, therefore, ought to be respected, and his practice treated with forbearance and indulgence. He should be instructed with patient meekness; and the way of God should be expounded to him more perfectly. But he should not be contemned or persecuted; because he conscientiously acts as he judges duty requires him to act. This is obviously similar to the cases alluded to by the apostle to the Ro-

mans. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, to the Lord he doth regard it; and he that regardeth it not, to the Lord he doth not regard it." And the decision of inspiration on the case is, "Him that is weak in the faith, receive ye; but not to doubtful disputations."

If these remarks be correct, the course which a church ought to pursue is plain. Every member should be left at liberty on these subjects, to follow his own judgment; and no one should censure another for acting differently from himself. Those who suppose themselves more enlightened than their brethren, should imitate the delicate and affectionate conduct of Paul towards his weaker brethren. Though he knew that "meat commendeth us not to God," and that "an idol being nothing in the world," it was lawful to eat meat which had been offered to idols; yet he nobly declared his resolution, "If meat cause my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." And every well-informed christian, if placed in similar circumstances, will always be ready to deny himself the enjoyment of what he knows he might lawfully partake, rather than hurt the feelings or wound the conscience of a less enlightened brother, for whom Christ died.

In the circumstances stated by the querist, there certainly can be no impropriety in maintaining public worship on these days. It seizes an opening for preaching the gospel to perishing sinners, when there is reason to believe that many will be at liberty and disposed to hear it. It gives also a fair opportunity of shewing the unscriptural nature of the regard paid to such seasons; and by plain and friendly instruction, of informing the minds and removing the prejudices of their advocates. The great apostle of the gentiles "was made all things to all men, that he might by all means save some;" and if, by complying with the circumstances in which we are placed and preaching on these days, one sinner be converted or one saint edified, the glory of God will

be promoted and the joy of every real child of God increased.

RESPONDER.

QUERIES.

Gentlemen,

It is a subject of serious regret to some of our friends, that, though many of our zealous and affectionate ministers may have been engaged in active exertion for a series of years, and have devoted their time and talents to the promotion of the cause of the Redeemer, yet, the smallness of their income renders it almost, if not totally, impossible for them to make any provision for their surviving widows. Indeed, in proportion to the degree of zeal that actuates them in the discharge of their duties, so much the more are they incapacitated from accumulating any thing considerable to leave behind them. The consciousness of this may operate to lessen their usefulness, as they might probably devote more time to the prosecution of their studies and the other duties attaching to their office, if there existed a reasonable ground to expect, that, when they were called to their reward, their widows would, by the regular distribution of a certain annual sum, be kept from experiencing those privations that many have been obliged to suffer. An attention to this subject has occasioned me to send you the following queries, which I will thank you to insert in your Repository, in the hope that some of your able correspondents will favour the Connection with a few ideas upon the subject.

36. i. Would it not be practicable to raise, by contributions and annual subscriptions, a fund to be applied solely to the relief of the necessitous widows of the General Baptist ministers?

ii. If so, what would be the best mode of proceeding to accomplish so desirable an object? and how should it be regulated, so as to convey a reasonable prospect of affording the most beneficial and permanent effects?

Aug. 18, 1824.

T. H. B.

37. Ought the direction of the apostle, not to keep company with

the characters mentioned, 1 Cor. v. 11, and the limitation in the latter part of 1 Cor. vii. 39, to be considered as mere prudential counsels, or as authoritative injunctions? If the latter, how ought a church to deal with a member who violates them?

EXETASTES.

38. What examples and precepts have we in scripture which favour a moving or itinerant ministry?

PAUL.

VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c.

ADORNING THE GOSPEL. — The gospel having been sent, by Lady Huntingdon's influence, to a place of public resort, it pleased God to bring nearly all the domestic servants of a noble personage under serious impressions. Their conversion was not merely to opinions; they lived under the influence of the gospel and became distinguished for their exemplary conduct and zealous endeavours to promote the salvation of their neighbours. Their noble master being one day on the promenade, was jeered by some of the company, upon the revolution which had taken place among his servants, by a change of their religion. His lordship replied, "As to the change of their religion, or what their religious sentiments are, I cannot tell; but one thing I know, that since they have changed their religion, they have been much better servants, and shall meet with no opposition from me."

One of the numerous tribe of busy bodies, who go from house to house to sow discord and division, said lately to the wife of a poor man, whom the grace of God the Holy Ghost had brought to the saving knowledge of Jesus, "How sorry I am to hear that your husband is gone after the Methodists; you will now be a miserable woman as long as he lives; for, in the first place, they will fleece him of every shilling that he earns; and, in the next place, it will not be long before he goes mad!" "Why," replied the woman, "for aught I see, he is

quite as wise now as he was before he heard them; and I am sure he is a much better husband, for he brings home twice the money on a Saturday night that he ever did, till then; and therefore I have determined to go after them too."—Let all who profess the religion of Jesus, act in the same manner that these new converts acted; and the enemies of christianity will be deprived of their most formidable weapons.

IMPERIAL MODESTY.—Soon after the close of the late war, the emperor of Russia made a progress through a part of his dominions, and was received with great pomp in the various cities. On these occasions, congratulatory addresses were delivered, chiefly by the clergy, the flattery of which was so much disapproved by his majesty, that, soon after his return to his capital, he issued the following Decree. Its piety and good sense render it worthy of preservation.

"During my late travels through the provinces, I was obliged, to my no small regret, to listen to speeches pronounced by certain of the clergy in different parts, which contained unbecoming praises of me; praises which can only be ascribed unto God: and as I am convinced, in the depth of my heart, of the christian truth, that every blessing floweth unto us through our Lord and Saviour Jesus Christ alone, and that every man, so he who he may, without Christ, is full only of evil; therefore, to ascribe unto me the glory of deeds in which the hand of God hath been so evidently manifested before the whole world, is to give unto men that glory which belongeth unto Almighty God alone. I account it my duty, therefore, to forbid all such unbecoming expressions of praise; and recommend to the holy synod to give instructions to all the diocesan bishops, that they themselves, and the clergy under them, may, on similar occasions in future, refrain from all such expressions of praise, so disagreeable to my ears; and that they may render unto the Lord of hosts alone, thanksgivings for the blessings bestowed on us; and pray for the out-pouring of his grace upon all of us; conforming themselves in this matter to the words of sacred writ, which

require us to 'render to the King eternal, immortal, invisible, the only wise God, honour and glory, for ever and ever.' **ALEXANDER.**"

RETORT COURTEOUS.—The Duke of York, afterwards James II. once paid a visit to Milton the poet, who had been latin secretary to Oliver Cromwell. In the course of the conversation, the duke asked Milton, whether he did not think that the loss of his sight was a judgment upon him for what he had written against Charles I. his father. To this the republican replied, "If your highness thinks that the calamities which befall us are indications of the wrath of heaven, in what manner shall we account for the fate of the king himself? The displeasure of heaven must, on this supposition, have been greater against him than against me: for I have only lost my eyes, but he has lost his head."

POLITICAL THEOLOGY.—During the late war in Spain, an agent of the Society for spreading Religious Knowledge on the Continent, got into Cadiz and proceeded to distribute his tracts. One of them was headed, "God sends Jesus Christ with laws of peace for the conscience." The wise governor said, that God, meant the king of France; and Jesus, the duke of Angoulême: and that the design of the tract was to overthrow the government. The agent probably owed his life to the taking of Cadiz; but he was ordered to quit the country instantly.

BURNING MOON.—In our climate the idea of being burnt by the moon appears unnatural and absurd. A traveller, however, who has just returned from Upper Egypt, assures us, that the moon there produces an effect on the skin which cannot be more accurately expressed than by the term "burn." By sleeping a few hours under the light of a full moon, which is as much shunned in some parts of the east as standing bare-headed under the noon-day sun is in Bengal, this gentleman brought on a severe complaint in the eyes. Does not this fact illustrate the expression of the inspired poet? "The sun shall not smite thee by day, neither the moon by night." **Psa. cxxi. 6.**

AN IMPORTANT DISCOVERY.—"Returning from the village of Kenton," says a clergyman, "where I had been assisting the Sunday-school and addressing the children, teachers and parents, I passed a man who very courteously accosted me; the compliment was returned and I went on. Soon after, I heard a person behind quickening his steps. I therefore walked a little slower, supposing that he might have something to communicate. He soon came up with me; and I found him to be the same individual whom I had recently passed. Upon entering into conversation, he observed, 'You have, Sir, been speaking on the necessity of parents setting their children good examples. I am sure it is of great consequence; for I can tell you, that when I went to the ale-house on Sundays, my lads used always to go with me; and now, when I go to worship God, they go with me there also. Ah! Sir, what pains are now taking to what there used to be when I was a lad! Do you know, Sir, I was thirty years of age before I knew I had a soul? and, Sir, I'll tell you how I knew it. One of our lads was out one Sunday to play, and he was brought home with one of his ankle bones out of joint. The next Sunday another of my boys got lamed; and so I determined to send them to a Sunday-school, to be out of the way. I took them to the Orphan-house Sunday-school; and it was there, Sir, I learned that I had a soul!'"

FOUR WAYS TO HEAVEN.—Soon after Mr. John Wesley first entered the town of Tiverton and began to preach in the open air, persecution arose. Towards the latter end of the year 1752, the mayor of Tiverton being in company with another gentleman, asked him, others being present, what he thought of the Methodists and their religion? and whether he did not think it right that they should be driven out of the town? "I think, Mr. Mayor," said the gentleman, "you had much better follow the counsel of Gamaliel to the Jews, Acts v. 34—39, and leave them to themselves." "What! do you think so, Sir?" said the magistrate, "Do you consider, Sir, what little reason there is for any new religion in Tiverton: another way of going to heaven, when there

are now so many? You know, Sir, there is the old church and the new church; they are both one religion. Then there is parson K.'s at the Pitt meeting (Presbyterians); parson W.'s, in Peter-street (Calvinists); and the old parson T.'s, at the meeting in Newport-street (Baptists): four ways of going to heaven already! enough, in conscience, I think: and if they won't go to heaven by one or other of these ways, they shan't go to heaven at all herefrom, whilst I am mayor of Tiverton."

AFFECTING DEATH.—Lord's-day, Aug. 15, 1824, as Abbè Papillon, one of the priests at the French chapel in George-street, Portman-square, was preaching before the French ambassador and a numerous congregation, he was observed to stoop down, in the middle of his discourse, in a very extraordinary posture. The ambassador was alarmed; and sent a person into the pulpit to learn the cause; when, to his inexpressible surprize, he found the Abbè in the agonies of death. Medical assistance was immediately sent for; but before it could reach the vestry, the minister was dead. He was in his seventy-ninth year; of amiable manners and highly esteemed. The last words he uttered before he sunk in the pulpit, were peculiarly striking. He was saying, "How precious is our time in this world! for we are not sure at what moment we may be summoned before the throne of the Almighty, to account for our actions here."

CANINE AFFECTION.—A man and his wife lately took an excursion of a few months for the benefit of their health; leaving a child at nurse at a small distance, and their house in the care of a neighbour. When he went at night to shut up the house, he found a little dog had been by accident left behind. It would not forsake the premises; but rambled about them for nearly a week. Wandring at length to a greater distance, it went into several houses, as if in search of his master. At last it entered the house where the child was sleeping in the cradle. It jumped up, looked attentively at it for a short time, and then leaping into the cradle, it licked the face and hands of the infant in the most

affectionate manner. Happy in having found one of the family, it took up its abode here contentedly, till the return of its master and mistress. The neighbour who had the charge of the house, missing the dog, supposed it was lost: but several days after he had seen it, having occasion to pass the house where the child was, the dog ran out and fawned upon him, evidently wishing to lead him into the room. At first he could not comprehend the animal's meaning; but the nurse coming out, related the circumstances, and said the dog wished him to go in and see the child: an invitation which he instantly accepted.

An American farmer shot a dog in the fields, at a distance from any habitation of man, and left him, as he supposed, mortally wounded. A person living adjacent to the place, observed his own dog, for several days, immediately on being fed, seize his victuals and scamper off. Struck with this singular circumstance, he followed it, and discovered that his dog had been regularly carrying comfort and food to his wounded companion; who had now, through his kind nursing, recovered from his wound, and was restored to his former master.

GENERAL BAPTIST
OCCURRENCES.

OBITUARY.

ANNE WATERS, of Ulceby, a member of the G. B. church at Killingholm, departed this life, Jan. 1, 1824. When about sixteen years of age, she went to service at East Halton. Her master was not a serious person, but frequently read religious and other books to the servants. One Lord's day morning, whilst he was reading "Russel's Seven Sermons," she was much affected; and said, "Sir, if that book is right, we are not in the way to heaven." To which he replied, "That it was a book, set out by some puritan or other, to scare folks." This careless answer, however did not satisfy

the awakened conscience of our deceased friend, for as she simply observed, "It scared me, however; so that I could not forget it; and I felt convinced it could not be right to go to church and say prayers, and then go to feasts, dancing, &c."

A short time after this, she removed to Killingholm, where she joined the Methodists, with whom she continued about three years. She now read the Bible one hour every day; and frequently meeting with the subject of baptism, she carefully examined the matter, and at length decided in its favour. Her old friends being anxious to retain her, suggested that she might be baptized and remain in their communion; but she concluded that if it was her duty to follow the Saviour in this ordinance, it was also her duty, as far as her influence and example would reach, to promote the belief and practice of it. She was baptized in Ulceby brook, July, 1772, by the late pious and worthy Mr. J. Hannath; and was for more than half a century a follower of the Saviour. She often referred to the day of her baptism as one of the happiest of her life. Before her conversion, she had been much addicted to dancing, and afterwards found this to be one of her chief temptations. The sound of a fiddle would recal ideas and associations she wished to forget; and, as she simply expressed it, "Would make her dance in her heart." Yet, with divine help, she was enabled to resist this allurements; and for many years could not endure the sound of that instrument. Upon the subject of an improper marriage, which she appears to have contracted, she spoke, to the close of life, with the greatest self-reproach; and, dating many of her future troubles from that unhappy event, she was very earnest in her entreaties and warnings, to her serious young friends, to profit by her example. Her piety was of a deeply experimental cast, and she was, therefore, often useful to such as were sorrowing on account of their sins. A pious lady of this description, often invited her to her house; and retiring with her into the parlour, would sit with condescending attention to hear her relate her experience. She was one of the pious few that have a good report of all. Christians of various

denominations highly esteemed her, and shewed her much kindness in her long and severe affliction; for during the last few years of her life, she was left a widow, dependant upon parochial relief, confined to her little cottage, and scarcely moveable from her bed: yet her patience and resignation were surprising. When tortured night and day with very acute agonies, she would still be praying for faith and patience; and dreading lest a murmur should escape her lips. In the intervals of pain, which were few and short, she was constantly justifying God, adoring the Saviour and exclaiming against herself as an unworthy sinner. Often has the writer wished the infidel present, that he might have another practical proof of the value of the Saviour and the scriptures; and of the unparalleled cruelty of those, who would deprive the poor suffering soul of such invaluable comforts in a dying hour.

The following are a few of the observations of this old disciple, during her affliction. "This book (the Bible) is the only book for me now; I want plain comfort. When I read it, I pray that I may feel it in my heart." "The Lord has had many reasons to leave me, but he is merciful, very merciful; even at the eleventh hour I hope he will receive my poor soul." "The Lord has applied that scripture to my comfort, 'O death, where is thy sting?' I have been reading. I go to prepare mansions for you, and I said to myself, 'What, for me! Mansions for me! What! has my dear Saviour gone to prepare mansions for me!'" "One day she enquired of the doctor, if he thought she would die soon; and upon his observing he thought not, she said, "I was in hopes I should." The day before her death, she arranged several matters for her funeral and chose the hymns to be sung on the occasion: observing, it would not matter to her but might do good to others. A few hours before she departed, she said, "If this is not dying, I dont know what is; how daunted I feel." Her granddaughter, who had paid her much attention, said, 'you do not despair, I hope?' she replied, "Oh no! but how shall I get over it?" Her latest words were, "I hope to see the Lord." At length she gently fell asleep in Jesus and was no

doubt carried by angels into Abraham's bosom.

She was buried in Ulceby church yard, when the pious and worthy clergyman who officiated, after having repeated the accustomed service, stood upon the side of the grave, and expressed to the spectators his high opinion of the christian character of our departed sister. Funeral sermons were preached, at Ulceby and Killingholm, to large congregations, from Job. xix. 25. May all her children and grand children follow her as she followed the Saviour!

Feb. 17, 1824, died, Mr. WILLIAM TAYLOR, of Leicester, who had adorned a profession of christianity for upwards of thirty years: having been baptized in 1793. He was a man of great humility, honesty and christian affection; and walked in the paths of righteousness with steady steps, though surrounded with trials and difficulties. His journey through life was painful; but his confidence in his Saviour, and his evidence of an interest in his favour increased as he drew nearer the verge of eternity. A few days previous to his dissolution, he gave a most affectionate charge to his children: endeavouring to impress on their minds the importance of religion, in whatever station they might be placed, and the infinite advantage of remembering their Creator, and trusting, obeying and loving their Redeemer.—His last illness was long and painful; but he was graciously supported through it. His funeral sermon was preached, by Mr. Bromwich, from Isa. lviii. 1. May his children remember his dying admonition, and follow him to glory.

CONFERENCES,

POSTPONED, &c.

THE NORTH LINCOLNSHIRE CONFERENCE was held at *Killingholm*, June 11, 1824, when E. Hunter requested the opinion of the meeting, respecting the nature of his connection with the church at *Killingholm*; and was advised to submit his doubts, in the form of a query, to the Editors of the Repository.—It

was resolved to request the Association to take the business respecting the meeting-house at Killingholm, into their own hands.—Several of the members of Killingholm church, who live in the vicinity of Håltø, having formed themselves into a distinct church, were admitted into the Conference: and advised to count the cost before they began to build a new meeting-house.—It was resolved that every church, in this district, shall send a letter to each Conference, describing its state of religion, &c.—A person was chosen as the representative of this district at the ensuing association.—Mr. Stocks preached the preceding evening, at Håltø, from Isa. liii. 11; and on the following day, at Killingholm, from Mark xvi. 15; and a Missionary Meeting was held at Ulceby, in the evening.—The next Conference to be at Butterwick, Oct. 14, 1824, to commence at nine in the morning; preaching in the afternoon, and missionary meeting in the evening.

We are requested to state, that the next meeting of the MIDLAND CONFERENCE will be held, at *Duffield*, on the last Tuesday in Sept. 1824. The preachers: Messrs. Jones and Jas. Taylor; or, in case of failure, Messrs. Stevenson and Pickering. Inn: the White Hart.*

We have also been desired to intimate that, the SOUTH LINCOLNSHIRE CONFERENCE, which is appointed to be held at *Lincoln*, is postponed from Sept. 30 to Oct. 7. 1824.

REVIEW.

SABBATHS AT HOME: or a Help to their right Improvement; founded on the forty-second and forty-third Psalms. intended for the use of pious Persons when prevented

*In our account of the last meeting of this Conference, at Wineswold, page 302, it is stated that the church at *Quorndon* requested a monthly supply of ministers. We have since learnt that it was the church at *Broughton* and *Widmerpool* that made this application.

from attending the Public Worship of God. By HENRY MARSH. Second Edition, pp. 272, 8vo. boards, 7s.

Holdsworth, London.

The pious author of this work, is an independent minister in Suffolk. He has successfully availed himself of the experience of holy David when driven from the house of God and deprived of the means of grace, as a foundation on which to raise profitable reflections for such of the disciples of Jesus as are, through affliction or any other providential dispensation, prevented from attending the assemblies of the saints. This has not been effected by undervaluing the importance, or weakening the duty of regular and devout attendance on the service of the sanctuary. One chief aim, on the contrary, is to impress a deep sense of both on the mind of the attentive reader; and to lead him to feel it, like David, a heavy trial to be detained from the enjoyment of them. With this view he examines the Psalms mentioned in the title page; and draws from them materials for a series of devout and very edifying meditations. The subjects are—Desire, Psa. xlvii. 1, 2.—Mourning, ver. 3.—Retrospection, ver. 4.—Conflict, ver. 5, 6.—Anticipation, ver. 7, 8.—Expostulation, ver. 9, 10.—Reliance, ver. 11.—Appeal, Psa. xliii. 1, 2.—Intercession, ver. 3, 4.—Conquest, ver. 5. An original and appropriate Hymn is added to each meditation. As a specimen of the author's style we transcribe one short passage.—In meditating on Psa. xlii. 8, he remarks, "Here, how worthy of observation it is, that David, in picturing the happy time anticipated, mentions, a spirit of prayer, as constituting an eminent part of the happiness expected. It was to be a time of enjoying the Divine loving-kindness, a time of rendering "songs of deliverance" and gratitude; but also a time of much prayer. This shews the deeply spiritual and experimental character of David's religion. He could conceive of no prosperity or happiness of the soul without intimate communion with God, without the "drawing near," the "boldness and access with confidence," through faith.—Well would

it be if this experience were more common; if christians in general were more highly to prize a spirit of prayer, to regard it as one of the choicest of the Divine blessings, as a necessary, a chief ingredient in the true prosperity and happiness of the soul, and to seek it accordingly. Many appear to be little sensible of its inestimable worth; and many are but too well contented to be long without it. Oh, for a revival of the spirit of prayer among professing christians!"

"Here may be seen, too, that David's was a religion of prayer *after* deliverance, as well as before. The selfish who cry out in trouble will have done with their prayers, when the trouble is over. With David it was the very reverse. Deliverance from trouble would strengthen his confidence in God, embolden his addresses to Him, and furnish him with new arguments. The loving-kindness to be experienced would enlarge his heart, and touch all its affections; so that his prayer would have a freedom, a flow, a spontaneity, of the most tender and delightful kind. It would be the simple, loving breathings of a child, sensibly affected with the goodness of his parent towards him:—it would be the cry of 'Abba, FATHER'."

A vein of fine christian feeling runs through the whole; and it will not be the author's fault if it is not conveyed to every pious reader. We cordially recommend the work as well adapted to its design, and fitted for great usefulness.

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A DISCOURSE ON SPIRITUALITY OF MIND, delivered at Chapel Street Meeting, Blackburn, Feb. 1, 1824. By JOSEPH FLETCHER, M. A. 8vo. pp. 46. Westley, London.

The author of this valuable Sermon has lately removed from Blackburn, to take the charge of a respectable independent church, near London. Having occasion to visit the country in the beginning of the present year, he delivered this discourse to his former flock; and, at their request, has published it, as a lasting memorial of their connection and an evidence of their still existing friendship. The text is Rom. viii. "They that are after the Spirit do

do mind the things of the Spirit." From this text, the preacher considers the origin of spiritual mindedness.—its characteristic indications, and the means by which it may be promoted. It is an excellent discourse; replete with sound doctrine, and well adapted to instruct and edify the sincere christian. Such a character cannot, we think, read it seriously, without great benefit.—

The following short passage will give the reader a fair specimen of the spirit in which this valuable sermon is composed. "Those thoughts are indications of the state of the heart, which are *voluntary* and *spontaneous*. The thoughts which depend upon accidental and occasional excitement, which are forced upon the mind by some external cause, and are willingly abandoned, when other and more congenial subjects are presented, are obviously not "the thoughts of the heart." When a man "thinks in his heart," he thinks *of his own accord*; the trains and associations spring up and flow spontaneously;—not like the forced production of an artificial reservoir, or the torrent of the mountain, swollen and impetuous by the sudden bursting of a thunder storm; but like the stream that flows from a fountain of living water. Being *compelled* to think on religion, will no more prove you to be religious, than being compelled to think on what is not religious will prove you to be irreligious. The spiritual christian, placed by accident or necessity in circumstances opposed to all his moral habits and feelings, and the merely nominal christian resorting to the house of God from the operation of similar causes, present two opposite classes of illustration. Both are anxious to get through the business in which they are reluctantly obliged to engage, as rapidly as possible; and both willingly hasten to more congenial pursuits and are delighted to escape from the pressure of unwelcome associations."

Did our limits permit, we should feel pleasure in transcribing many other edifying passages; but we recommend the whole discourse to the self-applicatory perusal of every professor. The subject is highly interesting and essentially important: "For to be carnally minded, is death; but to be spiritually minded, is life and peace."

Missionary Observer.

AMERICAN BAPTIST MISSION TO BIRMA.

(Continued from page 312.)

WE now present our friends a few more details respecting this interesting Mission:—

FEB. 24th.—This evening, Moug Byaay came up with his brother-in-law, Moug Myat-yah, who has lived in our yard several months, and formerly attended worship in the Zayat. 'I have come,' said Moug Byaay, 'to petition that you will not leave Rangoon at present.' 'I think,' replied I, 'that it is useless to remain under present circumstances. We cannot open the Zayat; we cannot have public worship; no Burman will dare to examine this religion; and if none examine, none can be expected to embrace it.' 'Teacher,' said he, 'my mind is distressed; I can neither eat nor sleep, since I find you are going away. I have been around among those who live near us, and I find some who are even now examining the new religion. Brother Myat-yah is one of them, and he unites with me in my petitions. (Here Myat-yah assented that it was so.) Do stay with us a few months. Do stay till there are eight or ten disciples. Then appoint one to be the teacher of the rest. I shall not be concerned about the event; though you should leave the country, the religion will spread of itself. The emperor himself cannot stop it. But if you go now, and take the two disciples that can follow, I shall be left alone. I cannot baptize those who may wish to embrace this religion. What can I do? Moug Nau came in, and expressed himself in a similar way. He thought that several would yet become disciples, notwithstanding all opposition, and that it was best for us to stay a while. We could not restrain our tears at hearing all this; and we told them, that as we lived only for the promotion of the cause of Christ among the Burmans, if there was any prospect of success in Rangoon, we had no desire to go to another place, and would therefore re-consider the matter.

FEB. 26th.—Moug Shway-boo, a sedate and pleasant man who came to live in our yard just before we went to Ava accompanied Moug Myat-yah to the usual evening worship. When we were about breaking up, Moug Thahlah began conversation, by saying, 'Teacher, your intention of going away has filled us all with trouble. Is it good to forsake us thus? Notwithstanding present difficulties and dangers, it is to be remembered, that this work is not yours or ours, but the work of God. If he give light, the religion will spread. Nothing can impede it.' After conversing some time, I found that Moug Louk, another inhabitant of the yard, had been listening without. Accordingly, he was invited to take his seat with the inquirers. Moug Byaay now began to be in earnest, his arm was elevated, and his eyes brightened. 'Let us all,' said he 'make an effort. As for me, I will pray. Only leave a little church of ten, with a teacher set over them, and I shall be fully satisfied.' Moug Nau took a very active part in the conversation. The three new ones said nothing, except that they were desirous of considering the religion of Christ. Neither of them, however, was willing to admit, that, as yet, he believed any thing.

We felt that it was impossible for us all to leave these people, in these interesting circumstances; and at the same time, we felt it very important that Chittagong should not be neglected. Under these circumstances we came to the conclusion, that brother Colman should proceed immediately to Chittagong, collect the Arrakanese converts, and form a station, to which new missionaries from the board might at first repair, and to which I might ultimately flee, with those of the disciples that could leave the country, when we found the persecution so violent, as to suppress all further inquiry, and render it useless and rash to remain; that I should remain in Rangoon, until the state of things became thus desperate, and then endeavour

to join brother C. in Chittagong; but if, contrary to our expectation, the Rangoon station should, after a lapse of several months, appear to be tenable, and that for an indefinite time, and some work be evidently going on, brother C., after settling one or two missionaries in Chittagong, to keep that place, should rejoin me in Rangoon.

MARCH 13th.—The teacher and Oo Yan, with two of their friends, came and spent several hours. The former staid later than the others, and attended evening worship. I asked him whether there was any point in the Christian system, on which he had not obtained satisfaction. He replied that he was not yet satisfied as to the propriety of God's appointing one particular day in the week, for assembling together, in distinction from all other days. I saw, at once, why he had always been so remiss in attending worship on the Lord's day; and I therefore proceeded to state the nature of positive commands, and their peculiar excellence, as the best test of obedience; that it was evidently beneficial for the disciples of Christ to assemble sometimes; that God, in appointing that such an assembly should be held at least one day in seven, must be supposed to be guided by wisdom, infinitely transcending that of man; that if the disciples of Christ are to meet once at least in seven days, it is evidently best to have the day of meeting designated, in order to secure their general union and concert; and that the first day of the week had at least this claim to preference, that it was the day on which our Saviour rose from the dead. I descanted on these points to his apparent satisfaction; but let us see whether he will come next Lord's day.

MARCH 15th.—Another visit from the teacher, accompanied with his wife and child. Again discussed the necessity of assembling on the Lord's day. Found that the sacraments of baptism and the Lord's supper are, in his mind, liable to similar objections. Forsook, therefore, all human reasoning, and rested the merits of the case on the bare authority of Christ: 'Ye are my friends, if ye do whatsoever I command you.' Notwithstanding the remains of his deistical spirit, however, I obtained, during this visit, more satisfactory evidence of his real conversion, than ever before. He said, that he knew nothing of an eternally existing God, before he met with me; that on hearing that doctrine, he instantly believed it; but that it was a long time before he closed with Christ. Can you recollect the time, said I. Not precisely, he replied; but it was during a visit, when you discoursed concerning the Trinity, the Divine Sonship of

Jesus, and the great sufferings which he, though truly God, endured for his disciples. He afterwards spoke, with much Christian feeling, on the preciousness of the last part of the sixth chapter of St. Matthew, which he heard me read, the day before yesterday, at evening worship.

The desire which the recipients of divine grace feel to communicate the Gospel to others, as needy as they were, soon began to appear in one of the converted Burmans. Mr. Judson proceeds,—

APRIL 15th.—Moung Shway-bay, has for some days been talking of a visit to Shway-doung, his native place, to communicate the treasure which he has found, to his numerous relations and friends. This evening, after expressing his desires he said, it had occurred to him that it might be proper to ask permission or license so to do. Not that he aspired to set up as a teacher; far from that; but that he wanted to feel that in communicating the gospel, he was proceeding in a regular, authorized manner. He thought, that if two or three disciples could be raised in each of the large towns, it would much facilitate our operations. He was sure, that at least one in ten of his relations and friends, on hearing his story, could not help embracing the new religion. I secretly exulted at hearing his proposal, so evidently the result of Christian principle, and exhorted him to constant self-examination and prayer, as the means of discovering his own duty and the Divine will.

APRIL 16th, Lord's-day.—Early in the morning, the teacher Moung Shway-gnong came in, after an absence of just a month. He was soon followed by Oo Yan and his two friends. They spent the whole day with me; all appear hopeful. The teacher remained, as usual, after the others had left, and thereby afforded me an opportunity for private conversation. He admitted that all his objections to positive commands were removed; and that it was his desire to be a full disciple; but when urged closely on the subject, he intimated that his wife and friends were opposed to his taking any decided step; and that if he did, he was, moreover, exposed to imminent danger of persecution and death. He mentioned these things with so much feeling, and such evident consciousness of simple weakness, as completely disarmed me. My heart was wrung with pity. I sincerely sympathized with him, in his evident mental trials. I could not deny the truth of what he said; but gently

hinted, 'as thy day is, thy strength shall be,' and proposed the example of the apostles and martyrs, the glory of suffering for Christ, &c. But the thought of the iron nail, and a secret suspicion, that if I was in his circumstances, I should perhaps have no more courage, restrained my tongue. We parted with much solemnity, understanding one another better than ever before. I shall not probably see him again very soon, as it is too dangerous for a man of his distinction to be seen coming frequently to the mission-house.

MAY 18th.—Moung Shway-bay, the last baptized, begins to appear to great advantage—has very correct ideas of the gospel system—and communicates truth to the inquirers with much feeling and animation. In zeal for the extension of the Redeemer's kingdom, he surpasses the older disciples. This is the man, who, from not knowing that there was such a being in the universe as a God, became a speculative believer, a penitent, a hopeful recipient of grace, and a candidate for baptism, all in the space of three days.

MAY 28th.—Moung Myat-yah and Moung Thah-yah requested baptism.

JULY 16th, (Lord's-day).—A few days ago, we concluded to receive the two new applicants for baptism; but I thought it most prudent, (partly by way of trying their sincerity,) to send them a message, suggesting, that since I was greatly occupied in getting ready for sea, and since one of them was not so well acquainted with the doctrines of religion as was desirable, it might be better to defer their baptism till my return.

This morning they came up in much trouble. They stated, that as they had fully embraced the Christian religion in their hearts, they could not remain easy without being baptized, according to the command of Christ; that no man could tell whether I should ever return or not; and that it was their earnest petition, if I could possibly find time, and thought them worthy of the ordinance, that I would administer it to them before I went away. They did not wish me to go out to the usual place, as that was at some distance, but would be baptized in a small pond near the mission-house. Moung Gway said, that though he was very ignorant, he knew enough of this religion to love it sincerely, and to trust in Christ for salvation from all his sins. I re-examined them both, stated to them the great danger of professing a foreign religion, &c. and on their urging their request, I told them I would baptize them in the evening.

Was obliged to be out all the afternoon, getting our things aboard the ship, as we expect to move down the river to-morrow

morning. At night baptized the two new disciples, after which we all partook of the Lord's supper for the last time.

JULY 17th.—Ship to be detained two days. In the forenoon, the teacher, Moung Shway-gnong came in. I received him with some reserve; but soon found that he had not stayed away so long from choice, having been ill with a fever for some time, and occupied also with the illness of his family and adherents. He gradually wore away my reserve; and we had not been together two hours, before I felt more satisfied than ever, from his account of his mental trials, his struggles with sin, his strivings to be holy, his penitence, his faith, his exercises in secret prayer, that he is a subject of the special operations of the Holy Spirit, that he is indeed a true disciple. He stayed all day. In the afternoon, the five Nan-dau-gong visitors, the doctor Oo Yan, and several others, came together, and we had much interesting conversation. Towards the close, Moung Shway-gnong, as if to bring things to a crisis, addressed me thus: 'My lord teacher, there are now several of us present, who have long considered this religion. I hope that we are all believers in Jesus Christ.' I am afraid, replied I, to say that; however, it is easily ascertained; and let me begin with you, teacher. I have heretofore thought that you fully believed in the eternal God; but I have had some doubt whether you fully believed in the Son of God, and the atonement which he has made. 'I assure you,' he replied, 'that I am as fully persuaded of the latter as of the former.' Do you believe then, I continued, that none but the disciples of Christ will be saved from sin and hell? 'None but his disciples.' How then can you remain, without taking the oath of allegiance to Jesus Christ, and becoming his full disciple, in body and soul? 'It is my earnest desire to do so, by receiving baptism; and for the very purpose of expressing that desire, I have come here to-day.' You say, you are desirous of receiving baptism, may I ask, when you desire to receive it? 'At any time you will please to give it. Now—this moment, if you please.' Do you wish to receive baptism in public or in private? 'I will receive it at any time, and in any circumstances, that you please to direct.' I then said—Teacher, I am satisfied, from your conversation this forenoon, that you are a true disciple; and I reply, therefore, that I am as desirous of giving you baptism, as you are of receiving it. This conversation had a great effect on all present. The disciples rejoiced; the rest were astonished; for though they have long thought that he believed the Christian

religion, they could not think that such a man could easily be brought to profess it, and suffer himself to be put under the water by a foreigner. I then turned to Moug Thah-ay, one of the Nan-daugong people, who, I hope, is a true believer.—Are you willing to take the oath of allegiance to Jesus Christ? ‘If the teacher, Moug Shway-gngong, consents,’ replied he, ‘why should I hesitate?’ And if he does not consent, what then? ‘I must wait a little longer.’ Stand by, said I, you trust in Moug Shway-gngong, rather than in Jesus Christ. You are not worthy of being baptized. Moug Myatlah, on being similarly interrogated, wished to consider a little longer. Oo Yan was still further from committing himself. Of the women present, I interrogated Mah Men-lay only. She had evidently a considerable struggle in her mind, probably on account of her husband’s having just declined. At length, she said, that if I thought it suitable for her to be baptized, she was desirous of receiving the ordinance. I told her, that her reply was not satisfactory. I could not consent to baptize any one, who could possibly remain easy without being baptized, and then I related the story of the two last disciples; after which the party broke up.

In the evening I laid the case of Moug Shway-gngong before the church, and we joyfully agreed to receive him to communion, on his being baptized.

In the morning, the teacher again made his appearance; I again asked him whether he preferred being baptized in the day or in the evening; and he again left it to my decision: on which I advised him to wait till night. He appeared very well through the day—his deportment solemn—his conversation spiritual. Just at night, I called in two or three of the disciples, read the account of the baptism of the eunuch, made the baptismal prayer, and then proceeded with the teacher to the accustomed place, went down into the water, and baptized him.

On my return, I found that Mah Men-lay, whom I had left with Mrs. Judson, had gone away. As soon as she saw that the teacher had actually gone to be baptized, she exclaimed, ‘Ah! he has now gone to obey the command of Jesus Christ, while I remain without obeying. I shall not be able to sleep this night. I must go home and consult my husband, and return.’ In the evening, we again partook of the Lord’s supper, in consequence of the admission of the teacher, and my expected departure on the morrow. We had just finished, when, about nine o’clock, Mah Men-lay returned, accompanied by the two other women from her village. She

immediately requested to be baptized. The disciples present assented without hesitation. I told her that I rejoiced to baptize her, having been long satisfied that she had received the grace of Christ; and, it being very late, I led her out to the pond, near the house, by lantern light, and thus baptized the tenth Burman convert, and the first woman. Mah Men-lay is fifty-one years old, of most extensive acquaintance through the place, of much strength of mind, decision of character, and consequent influence over others. She is, indeed, among women, what Moug Shway-gngong is among men.

On returning to the house, she said, ‘Now I have taken the oath of allegiance to Jesus Christ, and I have nothing to do but to commit myself, soul and body, into the hands of my Lord, assured that he will never suffer me to fall away.’ Several of the visitors spent the night at the mission-house.

Eight more converts were soon added to the church formed by the divine blessing on this most interesting mission.

GENERAL BAPTIST MISSION-ARY SOCIETY.

LETTER FROM MR. LACEY.

THE subjoined letter of Mr. Lacey’s to a female friend in England, will probably interest many readers of this miscellany:

Cuttack, Dec. 20, 1823.

VERY DEAR SISTER,

I think Brother — gets almost all the * “Mungle sumacher” from this far country, I have therefore determined to send you an account of our second voyage, and of our arrival in this long wished for, and long prayed for place.

We set out from Calcutta for Cuttack, on board the sloop Goliah, on the 2nd of December. I shall make an extract from my journal respecting our voyage to Patamoonday, and afterwards.

DEC. 2.—Set out from Seram-

* Good news.

pore to join the ship about 10 o'clock; felt much at leaving these dear friends: we had a prayer meeting in good Dr. Carey's house; Brother Mack and Dr. Marshman offered up affecting and earnest prayers for our welfare, and the prosperity of our mission. Dr. Carey was not able to engage in prayer on account of illness; but he afterwards gave me his advice, he called me to him, took hold of my hand, and said, My dear Brother Lacey, though I cannot pray publicly for you, yet I have the same warm desires for you, and I give you my advice, remember three things:—1. That it is your duty to preach the gospel to every creature.—2. Remember that God has declared that his word shall accomplish that for which it is sent.—3. That, when he pleases, he can as easily remove the present seemingly formidable obstacles, as we can move the smallest particle of dust. Be not discouraged, but look constantly to the great recompence of reward. Farewell, may the Lord bless you, and give you many souls in Orissa for your hire.

Owing to the opposition of the tide I did not reach the vessel before 5 o'clock, and therefore had no opportunity of saying farewell to my dear friends at Calcutta. When I reached the Goliah, I found Mrs. L. already on board, and the vessel nearly ready to sail; we dropped down a few miles, and came to an anchor the same evening.

3. Not having our couches on board, we were obliged to lie down upon the cabin floor, though very dirty and uneven, without sheets or blankets, being unable to get to them in our present confusion; but what was still worse, the place swarmed with musquitoes; they devoured us all night;

we had no sleep: in the morning Mrs. L.'s face, neck, and arms were covered with wounds, and she was a moving spectacle. Our cabin is much crowded with goods belonging to the Commander. There are three young officers on board bound for Cuttack; they are the most dreadful reprobates I ever heard; our ears are constantly pained with shocking oaths: I pity their want of happiness here: I heard them say, I am miserable: have you no cards on board? But oh! how miserable a prospect does the future represent: truly, I could say, with the pious Doddridge upon a like occasion,

“ My God, I shudder at the scene,
My bowels yearn o'er dying men;
And fain my pity would reclaim,
And snatch the fire-brands from the
flame.”

Have received some unpleasant usage from the captain; he declares, he will make me pay for every article on board, the Orah tracts not excepted: O Lord deliver me from the power of ungodly men, and help me to walk in wisdom towards them that are without. May I imitate him, who, “when he was reviled, reviled not again.” This morning, for the first time, we sat down to our own table; could our dear relatives and friends have seen us, they would have been much gratified; it was rather a frugal meal withal, but more than we deserve.

4. Having received our couches on board, by means of a sheet spread out and stitched down we eluded, in some measure, our unwelcome visitors, and obtained a little rest, which was truly refreshing. By way of sailing we have done but little to day, but have been tolerably comfortable. Have been reading over some of my English letters.

Lord's-day. 7. This morning a breeze from land favoured us, and we are now proceeding towards the mouth of the river. Have spent the day principally below. Have had regular means which has made it something like the sabbath; there is little here to remind us of the Lord's-day.

Our companions pleased themselves with ridiculing our worship, by coming near our cabin, stooping down, and swearing, making hooting noises, and firing their pieces, &c. In a little time our God will laugh at their calamities, and mock when their fear cometh. I feel it my duty to pray for them, and as to suffering persecution for Christ's sake, that I do joyfully, counting it all honour.

9. One of our young officers struck one of the poor sailors a severe blow: the man remained insensible for several hours; and, for some time, thoughts were entertained that he was dead. I spread a blister to draw away the congealed blood but could not get it applied. O, what a demon is man, when unrestrained by education or by grace. I remonstrated with the youth, but he answered me by saying, that it would be conferring a blessing upon the world to kill all such black fellows. The society of Europeans, or at least Englishmen, is one of the greatest obstacles to the spreading of our religion. Have entered the river, and are gently proceeding towards Patamoonday. A Raja has sent us some presents on board, consisting of fruit, rice, flour, &c. which were very acceptable to us, being low of provisions.

The scenery on each side of the river strongly reminds us of Leicestershire. The inhabitants are not so numerous as on the

banks of the Hoogley. We have seen many large alligators, they are, indeed, frightful creatures, they lie basking upon the shores.

11. With unspeakable pleasure we received Brother P. on board the Goliah, about 10 o'clock A.M., and left this vessel, which, with all she contains, is a true Goliah, with much joy, and sailed in Brother P.'s boat for Patamoonday. The sight of Brother P.'s countenance caused us to rejoice. Oh! to behold a friend in this land of strangers and enemies, how sweet. We arrived at Patamoonday about 4 P.M., and had our dinner in a small hut near the Noon Darogas house. We were obliged to sit down in the Bengalee fashion, having no chairs. While we were eating, many people had collected to look at us: after we had done our meal, knowing we were Padre Sahibs, they requested us to speak to them? we made them sit down, and sat ourselves among them, and Brother P. opened the Sutya Cotta, (true word,) unto them; some heard attentively, others laughed and ridiculed. We distributed books among them. May God own and bless these first efforts.

12. Rose early this morning, and accompanied Brother P. with his Pundit to several villages; at one of them a good number of villagers collected, and we seated ourselves under the veranda of a respectable native, and preached Jesus crucified, and distributed books. After Brother P. had finished about Christ, an old native began to tell us about Kristnoo, we stopped our ears, and refused to listen: they said, if we would not hear them, they would not hear us: we therefore heard them. He acknowledged that what we said about Kristnoo having

committed adultery with sixteen thousand females was true, but that as fire turned every other substance into itself, so he, being a god, made every thing he did not only excusable, but, like himself, godlike. We compared the holy life of the Saviour, and they were put to silence. One man asked us to give him some rice? we offered him the bread of life. We returned to our boat pretty well tired, and with a good appetite for breakfast. This day we commenced studying the language, by the help of Brother P.'s pundit. In the evening we again went among the people, carrying with us our precious seed, sowing a little here and there; perhaps a little may spring to the glory of Him whose it is to give the increase. We gave away some books to the soldiers attending upon a treasure going to Calcutta. This evening Brother P. introduced me to the Governor of Orissa, an intelligent man.

13. Went out early this morning into another (*bono gram*,) large village. At our first appearance the people were extremely shy, and ran away; but afterwards took courage and came near; we collected about an 100 under the shade of a wide spreading Banyan tree, the common resort of the villagers, being considered sacred. Brother P. preached the good word, and the people heard with much attention, and made some inquiries and few objections. When we came away, the people followed us to our boat in a crowd; they said, by the way, at first we ran away, but now we run after Sahibs for knowledge; some wanted books, some a little brandy, for medicine, both of which we gave them. These people, probably, never heard the name of Christ before. O, that it might

now be the power of God to their salvation.

Lord's-day. 14. This being the sabbath, we stopped at a large village, in which stood an ancient temple, now fast going to ruins; but the idol was within, and the people at their worship: we went into the temple-yard, in the midst of which was a well, upon which we sat; the natives wished us to have a more easy seat. We were thinking of Him who sat upon a well side and asked for water! we offered them the water of life, but they refused to drink, though dying of thirst; they heard our word with some attention, and several received tracts, gospels, &c. May God's word finish what time has partly accomplished, the destruction of this temple and its detestable idol. After our return, Brother P. gave us an encouraging address, to labour as clearers of the ground. The minds of this people are like an uncultivated wilderness, covered with jungle, which must be cleared away before seed can be sown to good effect.

I have had much enjoyment of religion this day, though in a destitute situation, far from dear friends, and the land of my nativity, surrounded by idolaters, but God and Christ are here. About 3 o'clock, p.m., some husbandmen came running after our boat for books, they waded up to the middle in mud and water to receive them, and made us many Salams: may the good spirit teach them to understand. We observed them sit down together to read upon a piece of wood near the shore: this was a pleasing sight. Had social worship this evening.

Stayed at a large village this evening, and distributed tracts and gospels to many people, some received them joyfully, others

were afraid ; some people followed us from this village, and several waded very deep in the river to obtain them, as we could not bring the boat to the shore. Many Brahmuns inquired for the word of life ; may they be obedient to the faith. Feel some encouragement respecting the language ; I have caught enough these few days to enable me to ask the people if they could read the books, and to press upon them the importance of attending to it. But O that I could point them to Christ. Well, I hope soon to be able.

Saw the oxen upon the thrashing floor treading out the corn ; they were also feeding upon it ; "Thou shalt not muzzle the mouth of the ox that treadeth out the corn."

17. Having obtained a few words of the Ooreah, I ventured out by myself into some villages ; the people ran away at my approach like wild people, and I had much ado to come near them. I at length succeeded with some reapers, I took their hooks from them and reaped a little myself : I endeavoured to reconcile them. I left the word of God in their possession. Oh, that the God of Missions would bless his word to them ; and succeed these my first feeble efforts to do good to the heathen. Coming away to the boat, I met with another reaper, who manifested more boldness than his fellows, he heard my little blundering tale about the sutya cotta, but could not read Ooreah. Our bread being gone, and our stock of biscuits getting low, we began to be concerned about the future, as we could not procure any thing in the villages ; we have broken into a few hams given us by our beloved relatives, they proved a blessing to us. In the midst of our anxiety about

the future, dear Sister P.'s bearer arrived with a fresh supply ; this was very acceptable, "The Lord will provide."

Feel much pleasure from regular attendance to social worship : his word is sweet to my taste, and to praise him is my delight.

19. Have been working hard to day, in encouraging and assisting the men, that we may arrive at Cuttack. This evening, about 8 P.M., the men refused to proceed any further, we were very tired, and several miles from Brother P.'s house ; we determined to walk the rest of the way, having previously informed Sister P. that we should. The principal part of the way was over deep loose beds of sand, which annoyed our steps : we had much labour and fatigue, but patience and resolution, with the cheering hope of seeing the long wished for place, enabled us to surmount every obstacle, and, about eleven o'clock, we arrived safe at Cuttack. Blessed be the God of all grace for his goodness. We had some refreshment, and after returning thanks to our heavenly Father for all his mercies bestowed upon us, and for bringing us and ours in health and safety, we retired to rest, I trust not unimpressed with gratitude to God.

20. Have had a busy day getting our goods from the boat ; had some fatigue, but now it is sweet.

Lord's-day. 21. Preached, for the first time, in the hall of Brother P.'s house, to an attentive, though not very numerous congregation, principally composed of natives of India. On this occasion, I spoke from Judges iii. v. 20. "I have a message from God unto thee." I delivered my message with some pleasure to myself ; may it be received by

all. Preached again in the evening, from 1 Cor. i. 23. "But we preach Christ," &c.; felt much comfort, and the people seemed to pay good attention. What a blessing might it be to our little mission, if some of these people were converted to God. O, that the Lord would grant us this blessing to strengthen us in our work. This first day has been a happy one to my soul. Bless the Lord O my soul.

22. Have had a public thanksgiving for our safe arrival here, several persons were present; I gave a short account of the Lord's merciful dealings with us hitherto. Brother P. gave an account of our missionary excursion. We spent a comfortable hour together.

23. To-day we paid our complimentary visit to the Sahib Cokes, the European officers, &c. of Cuttack. They seldom attend our worship; but they are, and still may be friends to our schools, and therefore thought it right to comply with this custom and fashion of the world.

25. Several friends being at liberty, and we being requested, had public worship. I preached from John xix. 30. referring them to the glorious result of Christ's death, as the grand subject from which we have eternal life. I enjoyed a good degree of seriousness while speaking of this awfully joyful subject. We had some old sinners present, who, had it not been Christmas day, would, in all probability, have been elsewhere. O, that this conformity may tend to the glory of God.

Dear Sister — you see how long a letter I have written, I fear the reading of it will appear tedious to you, partly on account of its length, and partly on account of the bad hand-writing.

I have just been inquiring

whether Sister Peggs has ever written to you, since her arrival? upon being informed that she had not, I gave her a reprimand: perhaps you may expect a letter from her in a few weeks, or months; we are now afraid of sending you too many letters. Brother P. is an indefatigable writer.

We have found the climate very agreeable since we have been here, and have had excellent health, if any thing different, even better than when we left our native land, perhaps this is partly owing to much sea-sickness, which never fails to produce the most salutary effects upon the constitution, and therefore proves a blessing. You can form but very scanty conceptions of the degraded state of these people; they are, truly, in a deplorable condition, especially the firm old part. The introduction of education, as conducted by our friends, is very much calculated to improve their wretched circumstances. It would be well if some one, or many, could be sent to superintend schools as their sole business. Many applications are now made for schools, into which the scriptures might be introduced without a single objection. We might, in a few years, have hundreds of schools if we had help. Brother P. has just had application from four native Rajas, or Kings, to establish schools in their villages. But advantages of this kind must be lost for want of help, as the villages are several miles from Cuttack. We have just dismissed three schoolmasters, who have applied for schools in their own places, with a negative: this is painful but unavoidable. To you, dear Sister, I may speak it, it is my opinion that Brother ——— would be as useful as any person

possessing the first preaching abilities, and the learning the language he would not find so great an obstacle. Will you present our united loves to your invaluable husband, and the dear little ones, as well as all known and inquiring friends; I must conclude, may the choicest of heaven's blessings descend upon you; may divine love comfort your mind amidst all the affliction, and discouraging circumstances of life, and may you at last have an abundant entrance into the glorious kingdom which God has prepared for those that love him; this shall ever be the ardent wish and prayer of, dear Sister, your very faithful and affectionate friend in Christ,

CHARLES LACEY.

Dec. 26th, 1823.

BAPTIST MISSIONARY
SOCIETY.

THE last number of the Baptist Magazine furnishes the subjoined letter from Dr. Carey:—

Serampore, Dec. 22, 1823.

My dear Brother Ryland,

I once more address you from the land of the living, a mercy, which about two months ago, I had no expectation of, nor did any one else expect it. On the 8th of Oct. I went to Calcutta to preach, and returned with a friend about midnight. When I got out of the boat close to our own premises, my foot slipped, and I fell; my friend also fell in the same place. I, however, perceived that I could not rise, nor even make the smallest effort to rise. The boatmen carried me into the house, and laid me on a couch, and my friend, who was a medi-

cal man, examined my hurt. The Danish surgeon was called in the meantime, and it was feared that the hip joint had received a violent contusion, if it was not luxated. This, however, proved not to be the case.

The day after the hurt, and the two next days, 110 leeches were applied to the thigh, and, except excruciating agony, all appeared favourable. I had no fever, or other bad symptom, till about the tenth day, when I was seized with a fever which was highly alarming. The pulse 120 in a minute for several days, attended with a violent cough and expectoration. Lord Amherst very kindly sent his own surgeon, Dr. Abel, to report my state of health to him. During this, unexpectedly, and unperceived by all, an abscess was formed, I believe on the liver, and the subsequent discharge of pus, which was very copious, continued for at least a month, with such violence, as often to threaten me with suffocation. From all these afflictions I am, through mercy, restored; I am still very weak, and the injured limb is very painful. I am unable to walk two steps without crutches: yet, my strength is sensibly increasing, and Dr. Mellis, who attended me during the illness, says he has no doubt of my perfect recovery.

During my confinement in October, such a quantity of water came down from the Western Hills, that it laid the whole country, for about 100 miles in length, and the same in breadth, under water. The Ganges was filled by the flood, so as to spread far on every side. Serampore was under water. We had three feet water in our garden for seven or eight days. Almost all the houses of the natives in all that vast extent of country fell. Their cattle were swept away, and the peo-

ple—men, women, and children. Some gained elevated spots, where the water still rose so high as to threaten them with death. Others climbed trees, and some floated on the roofs of their ruined houses. One of the Church Missionaries, Mr. Jetter, who had accompanied Mr. Thomason and some other gentlemen to Burdwan, to examine the schools there, called on me on his return, and gave me a most distressing account of the fall of houses, the loss of property, and the violent rushing of water, so that none, not even the best swimmers, durst leave the places where they were. He fasted for three days.

This inundation was very destructive to the Mission-house, or rather premises. A slip of the earth took place on the bank of the river, near my house, and gradually approached it, till only ten feet were left, and that cracked. At last two fissures appeared in the foundation and wall of the house itself. This was a signal for me to remove, and a house built for a professor in the College being empty, I removed to it, and, through mercy, am now comfortably settled there. During this illness, I received the constant news of the concern of all our religious friends for me. Our younger brethren visited me, as did some of the Independent and Church brethren, and many who make no profession of religion at all.

I have nearly filled my letter with this account, but I must give a little account of the state of my mind, when I could think, and that was generally when excited by an access of fever; at other times I could scarcely speak or think. I concluded, one or two days, that my death was near; I had no joys, nor any fear of death, or reluctance to die: but never

was I so sensibly convinced of the value of an atoning Saviour as then. I could only say, "Hangs my helpless soul on thee," and adopt the language of Psalm li. 1, 2, which I desired might be the text for my funeral sermon. A life of faith in Christ, the Lamb of God, who taketh away the sins of the world, appeared more than ordinarily important to my mind, and I expressed these feelings to those about me with freedom and pleasure.

Now, through the gracious providence of God, I am again restored to my work, and daily do a little, as my strength will admit. The printing of the Translations is now going forward, almost as usual: but I have not yet been able to attend to my duties in College, and only one day to those of translator of the Laws and Regulations of the Governor-General in Council: an office to which I was this year appointed.

The affairs of the Mission are more extended, and, I trust, in as prosperous a state as at any former time. There are now many of other denominations employed in Missions, and I rejoice to say, that we are all workers together therein. There is no ill-will towards each other: but on every hand a spirit of love and mutual co-operation prevails. The various reports published, will give you a tolerably correct idea of the progress of the gospel. Female schools have been set up, and much encouraged. I think we have 16, containing 220 children, at Serampore and its neighbourhood, all regularly visited by our young ladies, viz. Brother Ward's two daughters, Brother Marshman's daughter, Felix's widow and eldest daughter, and another young lady, a member of the church. The native churches were never in a better state, and

the face of the Mission is in every respect encouraging. I have much happiness in my domestic circumstances and relations, and am surrounded with goodness. I received yours from Liverpool a few days ago. My heart cordially unites with yours. Give my love to all who know me.

Very affectionately yours,
W. CAREY.

This Society has lately lost by death Mr. Joshua Rowe, Missionary at Digah. He died in consequence of a cold caught in returning at night from Bankepore, a village where he had been preaching. He had spent 20 years in India, and was 42 years of age.

The closing scene of his life is thus described by his afflicted widow:—

During the last fortnight of his illness he often adverted to the period of his decease, which he ever insisted on would shortly take place; and frequently when going to take medicine, would say, 'I will take it, but it can do me no real good.' He expressed to me the fear lest I should sink under the approaching event, and to save me all the distress and perplexity in his power, he would engage in his temporal affairs, setting things to rights as much as possible, and, at the same time, giving me what counsel he was able, or thought necessary: but my ear being pained and my heart deeply harrowed, I could scarce give it place in my mind; and I now fear I have lost the recollection of many important things.

It was very grievous to me to hear him utter desponding thoughts of his interest in the Saviour, and a total loss of that blessed hope which had not only sustained him through life, but had enabled him to extend consolation to others. He deeply lamented his being so unprofitable a servant of the living God, and thought there were ways in which he might have served the cause of Christ, more than he had done. Such continued to be his feelings, until last Friday morning, when after a fainting fit, he recovered his former state of mind. I had presence of mind and fortitude given me to improve the moment,

and commenced asking him such questions relative to the state of his soul, as occurred to me, most of which have quite escaped my recollection, but his pleasing answers hang on my ear and dilate my heart with the sweetest feeling of Christian sympathy. 'My dear, I hope the cloud has passed from your mind?' 'O! I have no cloud—my soul rejoices in the glory that shall shortly be revealed to me in Christ Jesus.' 'Can you now say he is precious?' (for when I some days before asked that question he said, 'he could say so with his lips, and once thought he could with his heart.') 'Oh yes! I am happy in God—my heart glows with the foretaste of the love of Christ and the bliss that awaits me—I am full of bliss.' 'Can you commit us, your wife and children, to the care of God?' 'O! if I had a thousand souls, I could rest them all on Christ.' 'Do you feel any terror now at the prospect of death?' 'I am not afraid to die—Satan is a vanquished enemy, he can do me no more harm: I long to be with Fuller, and Pearce, and Trowt, to drink the new wine with them in heaven.'—Here, seeing us all in tears, he shed a tear, and evidenced a great struggle at heart between natural affection and the state he was in. My mind being relieved, and my heart delighted, as to his state, I left him quiet.—After this, his mind wandered, and he was for the most part delirious.

This Society has experienced another painful loss in the death of Mr. Knibb, in Jamaica. Of this event Mr. Coultart writes:—

On the Wednesday prior to his death, he came up from Port Royal, where he had remained about eight days for the benefit of the air: he breakfasted with us, and seemed in good spirits and tolerable health. On the same evening he complained of the water disagreeing with him, and had a restless night. Thursday morning I went to see him, and found him much weakened by the pain of the preceding night. The usual apothecary had been with him, and returned while I was there; he pronounced his complaint the Colic, a very common and dangerous disease in this country. It was the third attack he has had within the space of twelve months. All medicine proved ineffectual. I did not see him again until the Sunday evening, being exceedingly busy; but I kept a messenger going pretty often, who brought favourable reports at times, saying the pain had subsided, only his rights had

been sleepless. Mr. Tinson called on the Lord's-day evening, on his way home from Mr. Knibb's house, and desired me to step up, as he perceived a great change, and the physician for whom I sent, desired the counsel and aid of another. One of the oldest and most scientific practitioners on the island was called. I was there—he examined his pulse, or rather the place, for the pulse was gone—his legs were cold to the knees—his hands and arms clammy and cold—his features lengthened and sharp—his eyes sunk and indicating intense anxiety; yet he spoke to me with great clearness and strength—told me his mind was fixed on Jesus—he was confident of safety: yet it was not a joyous but a solemn period—Oh, it was a solemn period!—he saw his widow and fatherless babe; he had previously taken his leave of them—there was now no cordial embrace, no kind adieu, as might have been expected at a parting like this. The first feelings of eternity had come upon him, and all his wishes and his prayers were fixed on his own immortal soul. The hiccups came on, an unerring symptom of death. The palsied hand and slightly contracted fingers, showed so obviously and impressively the close of the struggle with the last enemy, that I think I can never forget it.—We shall long feel deeply the loss of so faithful and indefatigable a Christian. May Almighty God sanctify this mysterious dispensation, and direct you to find another to fill the vacancy existing!

While death thus thins the ranks of Missionary labourers, let Christians entreat the Lord of the harvest to send forth labourers into his harvest.

BAPTIST MISSIONARY
SOCIETY.

HOME PROCEEDINGS.

The Anniversary meeting of this Society was held in Great Queen-street Chapel, on the 24th of June. The income of the year amounted to £12,500. Some remarks of Mr. C. Anderson, of Edinburgh, who moved the first

resolution, deserve much attention.

‘The West Indies exhibit scenes of peculiar interest. Some time ago I received much information and satisfaction from conversing with a member of one of our Churches there. That Church consists of about three thousand members, who, though poor Slaves, have been made free by the truth: and I was particularly pleased to find that they so well understand pecuniary matters, as connected with the obligations of religion. They build their own chapels, support their own poor, nourish their own sick, bury their own dead; and, on more occasions than one, when one of their members has been advertised for sale, to prevent his removal to a distance, they have purchased him, at an expense of ninety, or from that to one hundred and twenty pounds.

‘Surely many of us might learn a lesson from those poor Negroes.

‘I am apprehensive that this subject of property as connected with religion, is yet but little understood.

‘Every religious system that has been promulgated in the world, has laid some claim to the property of its votaries. Hindooism lays such claim, and so does Popery. Judaism did, and so does Christianity—the two latter, indeed, very differently from all other systems: being of divine origin, they make their claims on right principles; but still they differ from each other. Judaism treated its professors like children—fixing the exact proportion which it required: Christianity treats its disciples like men—leaving the proportion to their consciences. Judaism was a local institution, designed to keep up

some religion in the world, that it might not be wholly overrun with idolatry; yet its demands on property were large: Christianity is a system for universal propagation, and calls for our exertions to diffuse it through the world.

‘The richest and the poorest among us have alike their property divided into two parts—the first designed for themselves, their families, and their dependants; the second, for the benefit of others: just as the corn which grows out of the earth is partly *seed for the sower*, partly *bread for the eater*. The second portion of our property may be compared to seed-corn, which must be sown in order to any increase: now, giving property for a religious purpose, appears to some people the strangest of all ways of disposing of it; but not more strange than the act of sowing seed would appear to savages, ignorant of its design. There is one point, however, in which these two things materially differ. The temper of him who sows seed has no influence on the crop; but the benefit to be derived from giving to a religious cause, depends wholly on the state of mind from which the gift proceeds. He, who sows sparingly in this way, in proportion to his ability, shall reap also sparingly; and that, I believe, even in this life. Many a rich Christian sows sparingly, and reaps also sparingly, in the unhappy state of his mind and feelings. Let us never forget the just claims on the second portion of our property; nor the necessity of giving what we give, from right principles. Something will also be thought and said of us after we are dead. How honourable to the memory of Mr. Wesley, who had £40,000 pass through his hands in the course of a-year, that he hoarded up nothing for

himself, but devoted all to the grand cause in which he was engaged! Let us all be animated with the spirit of the man who desired it to be engraved on his tomb, that, of all the property which he had possessed in life, the only part which then remained with him was what he had given away.’

CHURCH MISSIONARY
SOCIETY.

ADDRESSES OF TWO LIBERATED
AFRICANS, AT REGENT'S TOWN.

At a Missionary Meeting at Regent's Town, one native thus addressed his countrymen:—

My dear Friends—I cannot tell you much word: but I must say the Lord has done great things for us; for *once I was blind, but now I can see*.

I know how long I have been in this country, and that it was the Lord that brought me here: if one man had told me that I should ever come here, and wear shirt and trowsers as I do now, I could not believe him. But I very sorry to say some people turn their back on God's word: they not consider that the Lord is faithful.

I not able to tell you what the Lord has done for me: it is by the goodness of God that I am still alive, and hear God's word.

I sorry very much to hear our Brother say some people not like to pay to the Society as before-time: but you must give with a glad heart—for *the Lord loveth a cheerful giver*—that our poor benighted country-people may know and live also. If you cannot give it without grumbling, you had better eat it.

I desire that every one may know Him; but *it is not of him that willeth, nor of him that runneth, but of God that showeth mercy*.

It is of no use for me to talk much. You see not many white people live here; but we plenty black—why? because it is

not for money that they come, but to *preach the unsearchable riches of Christ*. You know if a man only learn A B C, he must have a teacher—so, we must have men to teach us the way to heaven; although Jesus Christ is the way.

You must all die; and every man that dies without Christ goes to hell. Remember, you must die—perhaps to-morrow. Consider, God done great things for you, but you do little for Him: some only give one penny, and grumble to give that.

But the Lord says, *Whosoever cometh to me I will in no wise cast out*. These words are my comfort, day by day. I will say the Lord is good and faithful to me. We all meet together to-day; but we all must die, same as we all meet together here.

I am not worthy to say any thing for the Lord Jesus Christ, for I am a sinful man. It is by Him alone I live: without Him, I die long before this. That's all I got to say.

At another Meeting, a native Teacher gave the following interesting narrative of the course in which God had graciously led him:—

Christian Friends—With pleasure I stand up to tell you, what great cause I have to thank God for the unspeakable mercies bestowed upon me.

I am a native of the Bassa Country, from which it has pleased our gracious God to bring me, through the horrid slave trade.

My mother died when I was an infant: and after I had staid with my father a few years, he sent me with an elder brother of mine, to one of the Chiefs of the country; with whom I stayed about two weeks, when he sent some people to another country to go trading, with whom he also sent me. I did not know that they were going to sell me. We walked three days before we reached the place—still ignorant of their intention.

The next day I was called for; and, when I came, I heard, by their conversation, that they had sold me. I cried very much; but, alas! as there was no Christian religion there, there was no pity. So I became a slave. I looked about me, and saw none but strangers—my country-people had all withdrawn. While I was crying, one came and told me, that I was only put in pound for one month, and that I should return to my friends again. But this proved all false: no pity, no mercy, was shown me: like a beast they began to treat me, though I was free-born.

Soon after they took me to an island, to a white man, named John Mills. To him they sold me.

I had been about three weeks a slave to this white man, when it pleased God to send Englishmen to deliver me, and many more.

About five o'clock in the morning, five boats, full of soldiers and sailors, landed. We were taken by the head-man into the bush. I and another boy tried to run away; but they soon caught us, and brought us back again, and John Mills delivered us to the English, who took us off on board the schooner.

We staid about one week at anchor, and then sailed for Sierra Leone, where we were landed immediately.

After we had staid about one month in Freetown, we were sent to Regent—then called Hogbrook.

At the first when we were at Regent, we were surrounded with nothing but bushes; and we did not like to stop there, but we were forced so to do. I believe we were at Regent a whole year without a white man; and we lived in a most wretched way—*without God, and without hope in the world*.

After that, Mr. Hirst came, and he took the trouble of teaching me the Lord's Prayer; but my heart did not delight in it. Mr. Hirst also kept Meeting; but I only went to make game.

In this awful state I continued, until Mr. Johnson came, who caused me to stay with him: but I did not like to stop with him at the first. So when he had gone down to Freetown, to bring up Mrs. Johnson, I went down to stay with Mr. Reffell. However, Mr. Reffell soon found out that I was good for nothing; and he sent me back again to Regent, and was glad when he got rid of me.

So I went and stayed again with Mr. Johnson, who put me to keep the rice store.

I then, with the rest of the people, attended Divine service in the Church regularly; and it pleased God soon after, through the instrumentality of Mr. Johnson, to call me out of nature's darkness into His marvellous light. I beheld myself wretched and lost, until I was pointed by Mr. Johnson to the *Lamb of God that taketh away the sin of the world*. I was encouraged to throw myself at the feet of Jesus, through whose blood I enjoyed that peace which passeth all understanding.

Since that time I have struggled with the world, the devil, and the flesh; and have been, alas! too often overtaken by these mighty foes. Yet, through the mercy of God, here I am. Thus far He

has upheld me; and I am confident He will keep me, by his almighty power, unto the end. *Surely goodness and mercy shall follow me all the days of my life!*—Why? Because it has followed me.

I cannot fully express what I feel. Oh! when I look back, and consider what I was ten years ago, and behold what the Lord has done for me and many of my African brethren, I am astonished and constrained to exclaim, *What hath God wrought!*

O that God would give me a grateful heart! that I may be thankful to Him who has redeemed, yea plucked me as a brand out of the burning, and be grateful to my benefactors—I mean Government, which has been the means of delivering me from temporal slavery; and also to the Church Missionary Society, and its Missionaries, who have been the instruments of delivering me, and I trust I can say many of my black Brethren and Sisters, from the slavery of the Devil.

Oh! what good has been effected through the preaching of the word of God!

My African Brethren, I beseech you to be thankful. You know what we were once: and now behold what great things the Lord has done for us.

Oh! let us never rest, but be always endeavouring to make known the great mercies which we have received, freely to our poor benighted countrymen.

Thanks be to God our Father, who has and does give us the victory, through our Lord Jesus Christ. Amen!

LINES

To Mr. Sutton, on his leaving Derby for India.

How blest are the souls whom friendship unites,

Whom love to each other endears!
Reciprocal kindness enhances delights,
And sweetens adversity's tears.

Thus David was blest; in trouble severe,
True friendship afforded relief
In Jonathan's love—in Jonathan's care
He found an asylum for grief.

But David, alas! had soon to bewail
The loss of his best below'd friend:
Terrestrial joys are always but frail,
And often in misery end.

Though friendship sincere descends from above,
Where angels its blessedness know;
Where sweetly the streams of ineffable love
Ever uninterruptedly flow:—

The lot of humanity *here* it must share,
Where sorrow is mingled with joy;
Unnumber'd misfortunes its weal will impair,
And death will completely destroy.

A friend has been mine.—Reflection refers
To seasons we often have pass'd,
Enjoying the bliss sweet friendship confers,
But, O, we have now seen the last!

No longer must we with lov'd converse be blest,
Nor pleasures nor cares must we tell;
Hope's solacing balm, alas! is repress'd
By the comfortless accents, Farewell!

To far distant realms where strangers reside,
Envolv'd in sin's darkest gloom,
Unblest with the bright, infallible guide
To glory beyond the drear tomb:—

By sympathy mov'd, there SUTTON would go
To publish salvation abroad,
To lead men from sin, and error, and woe,
To holiness, truth, and to God.

'Tis the noblest employ a mortal can have,
To offer to Adam's last race
Redemption and life, for all to receive,
Through rich and unmerited grace.

Dear brother then go,—I will not complain,
Since such is the work you'd pursue:
Yet 'tis hard that I never must see thee again,
O, to think it's a *final* adieu!

On each of our souls may mercy descend,
Through Jesus' infinite love;
That when the short years of mortality end,
We may meet in the regions above.

THE
GENERAL BAPTIST REPOSITORY
AND
Missionary Observer.

No. 34.

OCTOBER 1, 1824.

VOL. III.

BIBLE GEOGRAPHY.

No. 25.

THE TEMPLE OF SOLOMON.

TWELVE magnificent steps led down from the porch of the temple to the "Court of the Priests." In this court, the sacrifices were offered, and most of the rites of the levitical religion performed. Here the national altar of burnt offerings stood before the gate of the temple. This altar was a pile of unhewn stones, thirty-six feet in length and breadth, and eighteen feet in height; covered entirely with plates of brass, and hence sometimes called the brazen altar. The priests went up to it by a gently sloping ascent, which commenced fifty-eight feet from the altar, on the east; and was twenty-nine feet wide. On the top were grates and furnaces; and at each corner a small pyramid, nearly two feet high, well known in scripture as the "horns of the altar." When Solomon dedicated the temple, fire came down from heaven and burnt up the victims that he had offered on this altar. The fire, thus miraculously kindled, was watched day and night; and never suf-

VOL. III.

fered to burn out, during the four hundred years that the first temple continued. On this altar, the morning and evening sacrifices were daily consumed; and here all the offerings made by fire, whether by the state or individuals, were brought: it being contrary to the express direction of the law, to offer a burnt sacrifice on any other altar. From the sacred fire, preserved on this altar, the censers of the priests were filled, who went morning and evening to offer incense in the holy place.

The sacrifices and other offerings brought into this court, and the various washings prescribed by the law, rendered a good supply of water highly requisite. Solomon therefore placed, on the south side of this court, a huge circular cistern, eighteen feet in diameter and nine feet in depth, supported by twelve molten oxen. These, as well as the cistern itself, were all of solid brass, and adorned with exquisite engravings. It was supplied with water from an adjacent fountain; and had convenient outlets to discharge it into basins provided for the purpose. This cistern is usually denominated by the sacred writers, the "molten or brazen sea." Five other square cisterns, with appropriate basins,

were placed on each side of this court, called "brazen lavers;" which were moveable to any part of the premises, as occasion required. The workmanship of all these utensils was exquisite and rendered them very valuable. There were also various other tables, vessels and pillars, requisite for the decent performance of the rites of the Mosaic system. None but the priests and their attendants were admitted into this court; except when a person brought a victim for sacrifice, who then advanced to a certain place, presented his offering, made his confession and retired.

From the court of the priests, a descent of seven steps led into the "Court of Israel," with which it was surrounded. Into this court, every Hebrew, who was exempt from ceremonial impurity, had a right to enter: and here it was that the pious Jews assembled to enjoy the privileges of public worship, by joining in appropriate prayer and praise, while the sacrifices were offered and other religious rites performed, full in their view, in the court of the priests, which was parted from this only by a low wall of hardly two feet high. Here, on solemn occasions, great numbers of the Israelites collected; and there was always a competent number who attended at the morning and evening sacrifice. In the latter periods of the Jewish history, this court was divided into two; one of which was assigned to the male, and the other to the female worshippers; but this was a distinction which does not appear clearly noticed in the Old Testament.

Fifteen steps lower than this court, there was another, which surrounded it, and in the days of our Saviour, was called the "Court of the Gentiles;" being appro-

priated to those heathens who had acknowledged the God of Jacob. These were not permitted to enter the court of Israel; but were warned by notices, painted on the pillars, not to attempt to intrude within its sacred limits. As the inspired writers, in narrating the building of the first temple, only mention the great court, sometimes called the outer court, and the court of the priests or inner court, it is likely that Solomon did not construct the court of the Gentiles; probably it might be the new court, mentioned 2 Chr. xx. 5.

These courts, though a very important part of the structure, are but slightly noticed in the books of Kings and Chronicles. The learned, however, partly by supposing that Ezekiel borrowed the dimensions of his visionary temple from the edifice built by Solomon, with which, as a priest, he must have been personally acquainted, and partly by resorting to the traditions of the Jews, have made many probable conjectures respecting them. The court of the priests appears to have been a square, each side of which measured one hundred cubits, or one hundred and eighty two feet. The court of Israel was likewise square, each side measuring five hundred cubits, or nine hundred and twelve feet: and the court which surrounded the whole was fifty cubits wide and each side six hundred cubits. From the low wall, which separated the court of the priests from the court of the Israelites, rose three rows of pillars. These supported magnificent galleries, over which were numerous apartments, appropriated to the accommodation of the priests and levites, while attending on public worship of the temple. It is probable that the court of Israel was

separated in a similar manner from the court of the Gentiles. Round it there were similar galleries and apartments; and a variety of spacious and elegant buildings used as store-houses for the treasures of the temple and for the transaction of various business connected with it. All the courts were paved with costly marble, of divers colours; and furnished with lofty gates, covered with pieces of gold or of corinthian brass, which was esteemed still more precious. The court of the Gentiles, which inclosed all the buildings connected with the temple and the whole summit of Mount Moriah, was surrounded by a wall, eighteen feet high and eighteen feet thick. In several parts, where the valley had been partly filled up to enlarge the area of the summit, walls of immense strength were carried up from the bottom of the valley to support the buildings: so that, on the north side, the eye was presented with a body of masonry, extending above a quarter of a mile in length and almost seven hundred feet in height. Some of the stones in this wall were upwards of seventy feet in length, with a proportionable breadth and thickness. Well might the exulting disciple say to his Lord, "Master, see what manner of stones and what buildings are here!"

The areas of these courts were not, as we have seen, all on the same level. The court of the gentiles laid fifteen steps below the court of Israel: the court of Israel, seven steps below the court of the priests; the court of the priests, twelve steps below the floor of the temple; and the lowest of these was seven hundred feet above the adjoining valley. This arrangement prevented the buildings from concealing each

other; and presented at one view, to the eye of the admiring spectator, the magnificent spectacle of a grand succession of highly finished galleries, piazzas and buildings towering regularly over each other, and surmounted by the sacred temple itself, glittering with polished marble, plates of gold and precious stones.

This sumptuous edifice did not continue long in its full splendour. Thirty-three years after its first dedication, Shishak, king of Egypt, plundered it of its treasures. It was suffered to fall into decay during several succeeding reigns, till Joash collected the contributions of the people, and repaired it; yet the same monarch was soon afterwards obliged to take away some of its treasures to give to Haazel. In little more than a century after this, Ahaz stripped it of its precious ornaments to bribe the king of Assyria, removed the brazen altar to make room for heathenish altars of his own, dismounting the brazen sea from the oxen which supported it and the lavers from their pedestals, placed them on the ground, broke in pieces many of the sacred vessels, and at length shut up the temple. Hezekiah, the pious son of a wicked father, succeeding him, purified the temple, replaced every thing in its proper station, and restored the worship of the true God. In a few years, however, this good king was compelled, by the haughty Sennacherib, to pay an immense sum to preserve the city from pillage; to raise which, he not only seized the treasures of the temple, but cut off the gold plates with which he had overlaid its doors and the pillars. His wicked son, Manasseh, again suspended the worship of Jehovah, and built altars for all the host of heaven in the two courts

of the Lord's house. His sins plunged him into distress, he was carried prisoner to Babylon, and confined in a dungeon: but having repented of his iniquity, he regained his kingdom, removed all the abominations with which he had polluted the sanctuary, and "commanded Judah to serve the Lord God of Israel."

Josiah, his grandson, being zealously supported by the liberality of his subjects, proceeded with vigour and success in repairing the temple and re-establishing the true worship. But twenty years did not elapse, before Nebuchadnezzar took many of the goodly vessels of the house of the Lord, to Babylon. The nation and its rulers had now sunk into the depth of vice, and polluted the temple with all manner of idolatries: the Lord therefore brought on them the ruin which he had so often threatened. He gave them into the hands of the proud Nebuchadnezzar, who "slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man or him that stooped with age; who carried all the vessels of the house of God, great and small, and the treasures of the house of the Lord to Babylon, and burnt the house of God with fire." 1 Kings xiv. 2 Kings xii. —xxii. 2 Chron. xxiv,—xxxvi.

That the Mosaical dispensation was preparatory to the christian, and that the temple and its various appendages were designed to lead the mind of the pious Israelite to the great sacrifice which was to be offered on Calvary, there can be no doubt. The law "had a shadow of good things to come," and was "our school-master to bring us to Christ." The sacrifices and worship of the earthly sanctuary

"served unto the example and shadow of heavenly things." But, as it would be foreign to our design to enter into the typical meaning of the various particulars, we shall confine ourselves to a few remarks, to shew how the literal meaning of the sacred writers may be illustrated from an acquaintance with the temple and its service.

The 'temple' being the place where the symbols of the divine presence were displayed, is sometimes used to denote the church of Christ, and sometimes his most glorious habitation, heaven itself. Thus Paul says, that the man of sin "as God sitteth in the temple of God, shewing himself that he is God:" and John represents the saints in glory, as "before the throne of God, serving him day and night in his temple." Hence, also, in the apostolic writings, the saints are frequently styled "the temple of God." The term 'sanctuary,' also, though it strictly denotes the most holy place where the ark of the covenant stood, is yet often used in a larger sense; and designates the holy place, the whole temple, the courts of the temple, any place of public worship, the land of Canaan, and the state of everlasting bliss. Thus when Uzziah presumed to invade the priest's office and burn incense, he was desired to "go out of the sanctuary," though he had only proceeded to the altar of incense. David calls the whole edifice which was to be erected, "a sanctuary built for the name of God." A woman before her purification, was forbidden to enter into "the sanctuary," or the court of Israel. It was in the sanctuary, that is in the place of social worship, that David's doubts were removed. Moses, in his triumphant song, addresses the Al-

mighty thus: "Thou shalt plant them," the people of Israel, "in the mountain of thine inheritance—in the sanctuary which thy hands have established;" that is, thou shalt settle them in the land of Canaan. And the psalmist, describing the Almighty, observes, "He looked down from the height of his sanctuary, from heaven did the Lord behold the earth." This term is also sometimes applied to the temples of the pagan deities; and Moab is represented as "going up to his sanctuary to pray;" and the sanctuaries of Israel, the idolatrous temples of the ten tribes, are threatened with desolation. 2 Thess. ii. 4. Rev. vii. 15. 1 Cor. iii. 16. 2 Chr. xxvi. 18. 1 Chr. xxii. 19. Psal. lxxiii. 17. Exod. xv. 17. Psal. cii. 19. Isa. xvi. 12. Amos vii. 9.

The temple we have seen, was built on Mount Moriah, which was a part of Mount Zion; but the latter being more noted as the city of David, it is usual for the inspired writers to designate the temple itself and the sacred worship maintained there by the term, 'Zion.' "Praise waiteth for thee, O God, in Zion." "The Lord hath chosen Zion, he hath desired it for his habitation." The captives returning from foreign countries, "ask the way to Zion with their faces thitherwards." From this use of the term, its signification has been extended to include the whole church of God, whether Jewish or christian, whether on earth or in heaven; and this is the most frequent signification of the term in the psalms and the prophecies, as well as in the New Testament. Thus David, when describing the future prosperity of the church, says, "Of Zion it shall be said, This and that man shall be born in her, and the Highest himself

shall establish her." And Isaiah foretells the coming of the Saviour, in these expressive words, "Therefore thus saith the Lord God, Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." "Ye are come," says the apostle, "unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Psal. lxxv. 1.—cxxxii. 13. Jer. i. 5. Psal. lxxxvii. 5. Isa. xxviii. 16. 1 Pet. ii. 6. Heb. xii. 22, &c.

It has been stated, that it was in the outer court of the temple that the people assembled to worship; and in the inner court that the greatest part of the religious rites was performed. Hence it is that we find the pious Israelites expressing so much attachment to the "courts of the Lord's house;" and such strong desires to be present there. David exclaims, "Blessed is the man whom thou chooseth and causeth to approach unto thee, that he may dwell in thy courts." "Those that be planted in the house of the Lord God, shall flourish in the courts of our God." And when driven from the benefits of public worship, he exclaims, "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh cry out for the living God." "To enter into the courts of the Lord," and similar expressions, are therefore frequently used to signify the approaching to God in his public ordinances. Thus the psalmist exhorts, "Give unto the Lord, the glory due unto his name; bring an offering and come into his courts." And when the prophet wishes to express the abhorrence of the holy Jehovah against hypocritical worshippers,

who dishonoured their profession by acts of injustice and cruelty, he represents the Lord as saying to them, "Who hath required this at your hands, to tread my courts?" Psa. lxxv. 4.—xcii. 13. —lxxxiv. 2. Isa. i. 12.

Again. One of the most sacred parts of the daily worship, and that which was supposed most grateful to the Almighty, was the burning of incense or sweet perfumes, every night and morning, on the golden altar, within the holy place. In allusion to this well known opinion, David expresses his ardent desire that his supplications may be accepted thus, "Let my prayer be set forth before thee as incense;" and the prophet, when predicting the calling of the Gentiles to the worship of the true God, declares, "In every place, incense shall be offered unto my name and a pure offering: for my name shall be great among the heathen, saith the Lord." Psa. cxli. 2. Mal. i. 11.

Once more. In the latter temple there was a wall which divided the court of the Gentiles from the court of the Israelites, beyond which no pious Gentile, if uncircumcised, was permitted to advance. From this, the apostle borrows a beautiful figure, to express the admission of all nations to the free enjoyment of the privileges of the gospel. Addressing the Ephesian converts, he tells them, "Now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For he is our peace who hath made both one, and hath broken down the middle wall of partition between us. Eph. ii. 13, 14.

Lastly. The glory and sanctity of their temple were dear to the heart of every Jew; and they resented most keenly any thing that they supposed had a

tendency to degrade or injure it. Abundant evidence of this feeling appear in the psalms that were written during the Babylonish captivity; and the New Testament furnishes many interesting instances of the same national temper. Our blessed Saviour, in the beginning of his public ministry, had said, "Destroy this temple, and, in three days I will raise it up again." They construed this into an intimation of some injury to their favoured building; and they never forgot it. Years afterwards it was produced against him at his trial; and even when he was in the agonies of death, he was upbraided with it. The false witnesses suborned against Stephen, in order to make his condemnation certain, accused him of speaking against the holy place, and saying, that Jesus of Nazareth would destroy it; crimes which they well knew would draw on him the heaviest vengeance of a Jewish council. And when Paul was only suspected of introducing Greeks into the temple, nothing but the prompt interference of the Roman soldiers prevented him from being torn in pieces by the infuriated populace. John ii. 19. Matt. xxvi. 61.—xxvii. 40. Acts vi. 13.—xxi. 28.

CHRISTIAN JOY.

"*Rejoice evermore,*" PAUL.

The giddy world supposes that religion is a gloomy thing; and because the good man is heard to sigh, it hastily concludes that religion has spoiled his happiness, and is incompatible with the full enjoyment of life. Little does the giddy world know, that the true believer sighs, not because he is acting under the in-

fluence of christianity, but because he is not more completely transformed into its holy spirit. Yet, if he is indeed a real disciple of Jesus, and has been enabled unfeignedly to surrender himself to him, he ought not to dishonour his profession, by bowing down his head as a bulrush, and going softly all the day. It is his duty as well as his privilege to "rejoice evermore."

Rejoice then, ye sincere though humble believers, in what the Lord has already done on your behalf. "He has loved you and given himself for you." "He that was rich for your sakes became poor, that you through his poverty might be rich." The Son of God, for your sakes, came into the world, was born in a stable, laid in a manger, tempted by satan, reviled and persecuted by men, forsaken by God, nailed to the cross, tortured and slain. And what was the object of all this mighty condescension and astonishing love? To procure pardon for your sins and open a way for you to glory and bliss inconceivable. "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour, that he, by the grace of God, should taste death for every man. "This wonderful display of divine love, is an inexhaustible subject for spiritual joy to every soul who has proper evidence of being a partaker of its blessed effects. When he employs his pious mind in grateful meditation on this grand subject, and contemplates the Saviour who has done so much for him, he will feel the assertion of Peter realized in his own happy experience. "Whom having not seen ye love; in whom, though ye now see him not, ye rejoice with joy unspeakable and full of glory."

Again. Rejoice in what the Lord hath wrought in you and given unto you. You were once the servants of sin, but are now become the servants of God, having your fruit into holiness and the end everlasting life. You were once the children of wrath, even as others; but are now justified by faith. You were once dead in trespasses and sins; but he hath quickened you by his grace. "Ye are born again; not of blood, nor of the will of the flesh, nor of the will of man, but of God." To accomplish this great change, Jesus has sent his holy Spirit to enlighten, quicken and renew your minds; and has employed his servants to preach his glorious gospel: and all this in order to deliver you from the power of darkness and translate you into his own happy and glorious kingdom. As subjects of this blessed kingdom, he has bestowed upon you a full and free pardon for all your sin.—A gift, which not all the gold of Peru nor the spices of the east could purchase—a gift, without which life is a burden and death a terror—a gift, in comparison of which the honour, the riches and the pleasures of this world, even at their highest point of excellence, are lighter than the small dust of the balance. Hear it, ye christians, with grateful astonishment. "We have redemption through his blood, even the forgiveness of sins." "Being justified by faith, we have peace with God, through our Lord Jesus Christ."

"Forgiveness! 'tis a joyful sound
"To malefactors doom'd to die."

He has also given you his holy Spirit to dwell in you and make you his temple; as an in-dwelling Friend, to lead you into all truth, to sooth, comfort and encourage you, to help your infirmities in

approaching the throne of grace, and to enable you to say, with filial confidence, "Abba, Father," to seal you unto the day of redemption and witness with your spirits that you are the children of God. O! rejoice in this glorious privilege; and be careful not to grieve this heavenly Guest and cause him to depart from you. To crown all his gifts, he has given you many great and precious promises; and the word and oath of Jehovah are pledged to support, direct and bless you. Surely the soul who enjoys these transcendent privileges and these inestimable gifts, ought to "rejoice evermore."

Further. Rejoice evermore, in hope of the glory of God. There is a world of happiness and glory reserved for the saints of God, in the prospect of which you ought to rejoice, though now for a season, if needs be, ye are in heaviness through manifold temptations. The time is fast hastening when death shall be swallowed up in victory; when the Lord Jesus, the Judge of all, shall come again, and take all his faithful disciples with him to glory, to enjoy those mansions which he has prepared for them; to share with him in the riches, the glory and the happiness of that state of which it is asserted, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things which the Lord hath prepared for them that love him." Surely a well-grounded hope of attaining such felicity as this, ought not only to support the possessor amidst all the troubles and disagreeables of life, but also to enable him to rejoice in the Lord always.

Lastly. Rejoice *evermore*; let your joy be constant and regular. The mirth of fools and the joys

of the hypocrite are but for a moment: and the most exalted pleasures that can be obtained from carnal objects, desert the possessor when he has most need of their support. When afflictions oppress us, when death approaches with hasty strides, and when an awful eternity presents itself as opening for our reception; then all earthly joys vanish and disappoint the anxious mind. But, Christians, you are commanded to rejoice evermore. In pleasure or pain, in sickness or health, in poverty or riches, in life or death, it is your duty to rejoice; and it is one of the glories of the gospel that it furnishes proper grounds for reasonable joy in every condition of life. In seasons of the most violent temptations, in the hottest furnace of affliction, you have cause to rejoice, when you are assured that "those light afflictions which are but for a moment, shall work out for you a far more exceeding and eternal weight of glory." You can rejoice even in tribulation when you have the promise of God that cannot lie, that "all things shall work together for good to them that love God." Only take care that you are of the happy number to whom these gracious promises are made, that you really love God; and then you may take your harps from the willows, and tune them to strains of joy, even in circumstances of the deepest worldly distress. The state of the meanest child of God excels that of the proudest sons of this world. He is an heir of God and joint heir with Christ Jesus. He rests firmly on his Almighty Saviour and knows that he is able to keep that which he has committed to him. He looks forward with holy confidence to the crown of righteousness which awaits him

at the close of his earthly pilgrimage, and is persuaded during his course to take possession of it, that his God will never leave him nor forsake him; but that his grace will be sufficient for him. Well may he therefore rejoice evermore.

R. S. K.

THE GOOD SERVANT.

“Whatsoever things were written aforetime were written for our learning.”

PAUL.

Eliezer of Damascus was the servant of the patriarch Abraham. He is said to have been born in his house; and was probably the son of one of his slaves whom he had brought from Damascus. Abraham had a great affection for him, and placed entire confidence in him. When the patriarch had no prospect of having children by Sarah, he had designed his favourite servant for his heir: and he well deserved this honourable distinction; being a truly pious man and firmly attached to the interests of his master. But when all private expectations were cut off by the birth of Isaac, the legal heir, his attachment to his master suffered no diminution; he still remained an obedient, faithful and diligent servant.

Isaac had now reached the fortieth year of his age, and his venerable parent naturally wished to see him suitably settled in life before his own decease. He observed that the inhabitants of the place where he sojourned were wholly given to idolatry and wickedness; and had received a promise from the Almighty that his posterity should possess their land. Anxious, therefore, that his son should not be connected by

marriage with a people plunged in guilt and devoted to destruction, he determined to send to a distant region, and obtain for him a wife from among his own relatives. Both affection and prudence would plead against trusting his darling son, in person, on this enterprize; and he determines to confide it to the long-tried wisdom and integrity of Eliezer, who had now grown aged in his service and ruled over all that he had. He accordingly sent him on this important business; and the interesting narrative of his proceedings is preserved in the twenty-fourth chapter of Genesis; which the reader is requested to peruse to enable him to enter into the design of the following remarks.

When the patriarch proposed the business to his cautious servant, and required him to enter into a solemn engagement to perform it, the latter did not thoughtlessly make the engagement, but took care to examine what he was required to do, and whether it was practicable or not. Having satisfied himself on these points, he made no objection on account of the length of the journey, or his own advanced years; but cheerfully promised to use his utmost endeavours to accomplish the wishes of his master. Nor did he delay the business; but, with a vigour and promptitude, which appear to have been principal traits in his character, set out immediately with proper attendants, pursued his journey for three or four hundred miles with diligence, and soon reached Mesopotamia, the country of Abraham's relatives.

Being thus arrived at the scene of action, the good man paused. He was a stranger, and ignorant of the persons and characters of

the inhabitants. Feeling, therefore, his own incompetency to make a proper choice, he, with equal piety and wisdom, referred the decision to Him who cannot err. In an humble and pertinent prayer, he solicited the direction of the Lord, and fixed upon such indications of his will as discover great prudence. A woman, courteous to strangers, compassionate even towards the brute creation, and willing to labour, certainly would be likely to make a good wife. For such an one he prayed; and such an one soon presented herself to his notice. He questioned her, and found she belonged to the family of which he was in quest. Struck with the goodness of God, in thus answering his prayer, the pious servant bowed down his head and worshipped the God of his master Abraham.

His devotions, however, did not interrupt his diligence. Being introduced to the friends of the damsel, though he had travelled so far and "meat was set before him," yet he declined the needed refreshment; saying, "I will not eat till I have told mine errand:" and proceeded to give a simple but very appropriate statement of the design and particulars of his journey; concluding, with a manly request, to be made acquainted with their intentions: "And now, if ye will deal kindly and truly with my master, tell me: and if not, tell me, that I may turn to the right hand or to the left." And it seems highly probable, that, had they declined the desired connection, this active old man would have instantly left their hospitable roof and ready prepared entertainment, and gone elsewhere in pursuit of his object. But Rebekah and her relatives, recognizing the leadings of an all-

wise Providence in the whole affair, acquiesced, and gave him a favourable answer. Then the faithful servant, after piously returning thanks to the Lord for his success and presenting his new friends with costly gifts, sat down to the social repast, and took up his lodgings for the night.

It might now have been thought reasonable that a few days' rest should have been allowed to refresh the travellers, and a short time for the young woman to take leave of her friends. But the old steward had no time to lose in self-indulgence or mere complaisance. The next morning he arose, and said, "Send me to my master." Surprized at this unexpected haste, the friends of Rebekah urged him to permit her to remain with them at least ten days, and promised that then they would dismiss her. The servant, however, was resolute, and replied, "Hinder me not, seeing the Lord hath prospered my way; send me away, that I may go to my master." His importunity prevailed. He set out immediately with his fair charge; and soon had the opportunity of delivering her to Isaac, and "of telling him all that he had done." No doubt the fidelity, promptness and piety with which Eliezer had executed this delicate commission, not only procured him the approbation of Isaac, but also of the venerable patriarch who had sent him, and increased that good man's esteem and affection for his aged domestic.

Such is the narrative of the conduct of Abraham's servant; and doubtless the Holy Spirit recorded it for our example and admonition. One important class of society consists of those who are servants to others. The du-

ties of such are largely insisted on in the scriptures; and their conduct has great influence on the comfort and prosperity of families and of society. If they make a profession of religion, their character assumes still greater importance. The honour of the gospel, the peace of the church and their own happiness, both present and future, depend on a proper and consistent discharge of their duties. An excellent summary of these duties is given us by the apostle, "Servants, obey in all things your masters according to the flesh; not with eye service, as men-pleasers; but in singleness of heart, fearing God. And whatsoever ye do, do it heartily as to the Lord and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve Christ. But he that doeth wrong, shall receive for the wrong which he has done: and there is no respect of persons." "Exhort servants to be obedient to their masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." These are the precepts given by inspiration itself, to guide the conduct of servants, and the motives to excite their obedience. The conduct of Eliezer affords a beautiful and instructive exemplification of these precepts; and deserves a careful attention from servants of every description. If all that are under the yoke, all that are employed to act for others, would imitate the caution of this prudent steward, and well understand the nature and responsibility of the offices which they undertake: if, as in the case of Eliezer, this prudent caution were joined with a spirit of

humble self-diffidence and earnest prayer for wisdom from above to judge and act aright: if to this were added a diligence in the prosecution of business which pursues its objects with unabated assiduity, both under the eye of the master and at the greatest distance from his inspection, and a fidelity and zeal which loses sight of all personal advantage or self-indulgence, and is wholly absorbed in promoting the interests of his employer,—what happy effects might be anticipated! How greatly would the comfort of all parties be increased! and how gloriously the doctrine of God our Saviour be adorned!

CIRCUMSPECTOR.

CORRESPONDENCE.

ON PRIDE.

Gentlemen,

Having mentioned, in a former letter, some of the outward indications of a haughty spirit, I would now direct the attention to a few of its internal movements, which, though equally criminal, are apt to pass unobserved.

It mingles itself with our *religious opinions*. Among professors, there is much of the pride of system. Every denomination of christians, has a few favourite doctrines, considered of importance as distinguishing their particular scheme of theology from others; which are usually mentioned to candidates for fellowship, to ascertain their union of sentiment. But hence sometimes arises a temptation to pride. When, with these views, we regard other classes of christians as destitute of all spiritual light, or true experience, and make use of scornful epithets in designating the nature of their public ministrations, it is plain we are actuated by a proud conceit of our own superiority. While it becomes us to know our distinguishing tenets, we ought not

to break the laws of Christ, by railing at those who think differently, or oppose their opinions in any other spirit than that of humility and love.

The man, also, who is not elated by a conception of superior illumination, may still be inflated by a notion of the vast importance of his exertions. In the good cause of religion, efforts may be made which proceed from a wish to exalt ourselves, gain a pre-eminence in the church, display our abilities or liberality, and obtain the praise of men. Even when such a desire is not the prevailing motive to action, we are in danger of attaching too much value to our own services, and of disparaging those of our brethren, lest they should, for a moment, come into competition with our own. Actuated by this prejudice of self-love, there are those who will either carry every thing in the church their own way, or they will do nothing. They are exasperated when their plans are opposed, refuse to act on any other suggested by their brethren, and sometimes proceed to the detestable length of forming parties for the execution of their own schemes, and opposing those adopted by the general body. Alas! how much they mistake their spirit! How opposed it is to the apostolic precepts of being "subject one to another and of giving others the preference to ourselves."

But even those who are enabled, in some good degree, to act with becoming modesty and respect towards their brethren, frequently explore the secret workings of this vice. A high opinion of ourselves is diametrically opposed to the genius of the gospel. Where a strong tendency prevails to exalt the little idol of self, adorn it in imagination with various excellencies, and fancy it incomparably superior to every other object, an antipathy will certainly exist to the doctrines of the degrading nature of sin, and the diffusion of its corruption over all the faculties. The proportion also of faith will always keep pace with the progress of humility; for nothing helps us more in our endeavours to learn what is hidden from "the wise and prudent," than the disposition of babes; the favoured characters to whom a real knowledge of Jesus is communicated.

Matt. xi. 25. But who does not know how exceedingly difficult it is to preserve this child-like frame of mind, this opinion of our own nothingness? There are seasons when, instead of "forgetting the things which are behind and reaching forth to those which are before;" or remembering only our sins and infirmities with a view to future amendment, we are foolishly apt to allow our memories to dwell on the supposed important services we have rendered to the cause of religion. We are particularly exposed to this temptation in the hour of provocation or persecution, when our good is evil spoken of. It is but too common for us then to think "Though I am little thought of and esteemed, I have contributed much to the cause of religion. I have laboured in this and that department; I have been instrumental of good to the Sunday-school, to the poor, to the younger members of the church, &c. &c.; and I cannot but view myself still as a person of much more worth and importance than I am considered." A continuance in these reflections, though they may not be destitute altogether of truth, will generate a feeling of pride; and the character supposed, though deserving of respect and sympathy, stands on slippery ground and is liable to fall into the snare of the devil. The apostle Paul, in these critical circumstances, when his official authority was despised, and his whole person and work treated with contempt, adopted a safer mode of thought and speech. "In nothing," says he, "am I behind the very chiefest of the apostles, though I be nothing." Though I have ventured for your good to state the truth, with respect to my mission to the gentiles and my labours among them; I wish you to understand that the eulogium I pronounce on myself, the account I give of my own claims to honour, and of my relative importance in the administration of God, is simply this, 'I am nothing.'" Religion does not forbid us to form a just view of ourselves; but it teaches us that such a view of sinful, fallen, feeble man, is always a lowly one; and that if ever his notions of his own performances produce a persuasion of *claim* on divine favour, his settlement on the only founda-

tion of hope is disputable, and his immortal soul in danger.

The most subtle and astonishing operation of pride remains still to be noticed. Among our fellow creatures, we may sometimes fancy ourselves to be something; a persuasion of our superior wisdom, or knowledge, or wit, may arise in the mind; but in the presence of the infinite Jehovah, who views the whole human race "as the small dust of the balance," it might be expected that our notions of self-importance would be entirely lost. Such, however, is the subtlety of this sin, that, even while prostrate at the foot-stool of the Almighty, and crying for mercy, it will mingle itself with our exercises of devotion. The enjoyment of liberty in prayer, or in praise, the movements of sensibility in those duties, or readiness in recollecting our various wants and mercies, are too frequently occasions for the risings of self. To feel pleasure in the exertion of our mental faculties, or in the hope that we have not disgraced either ourselves or the cause of religion by the manner in which we have discharged its sacred duties, is natural and even laudable; but is it no indication of vanity or pride to be anxious, at the conclusion of such services, to hear our performances praised? or to suffer our own thoughts to dwell rather on the excellency of our prayer than on the vows we have made, the benefits we have implored, and the honour we have enjoyed in communing with the Creator of all the worlds? Happy seasons of worship, especially of a private nature, which, when the mind views itself alone with a God of infinite knowledge, purity and power, are, in general, a means of producing humility and inspiring us with a proper indifference to all created objects. will, however, if we are not watchful over ourselves, furnish an occasion for the inflations of vanity and self-conceit.

The remarks we have made, strikingly enforce the observation of the wise man; "He that trusts his own heart, is a fool." And though Solomon mentions merely an outward indication of pride as the object of God's hatred, it is not to be supposed that sins of the heart are not equally provoking to his holiness, or that the inward swellings of

pride are not as criminal in his sight as a proud look directed towards a fellow creature. Hath not the wise man, under the direction of the Holy Spirit, declared, "Every one that is proud in heart, is an abomination to the Lord: though hand join in hand, he shall not be unpunished?" Was is not for such sins that he sent down the most terrible judgment ever executed since the foundation of the world, even the deluge, which he brought in on the world of the ungodly? "God saw that every imagination of their heart was only evil, and that continually." Are not the scriptures full of admonitions to beware of vain thoughts? and of intimations that these are as offensive to him who "tries our reins," as outward acts of transgression? What reason then we have to exclaim, "Who can understand his errors? Cleanse thou me from secret faults." And, while reflecting on our folly, iniquity, impurity and vanity, let us rejoice that Jesus is of God made unto us, wisdom, and righteousness, and sanctification, and redemption; and pray for grace to be conformed to his spirit, who was "meek and lowly in heart;" always remembering that "God resisteth the proud, but giveth grace to the humble."

LISLAW.

ON THE TITLE "REVEREND."

(In reply to a Query.)

Gentlemen,

An inquiry has long remained unnoticed in your list of unanswered queries, which, though not perhaps of the highest importance, yet, doubtless, was thought by the querist worthy of consideration. It is No. 6. "Ought the title *Reverend* to be given to the ministers of the gospel? and when did this custom originate?" Perhaps you may be willing to make room for the following remarks, in order to dismiss the subject from your catalogue.

We know that the strict conformists deny this title to any man who has not been episcopally ordained. On this principle, the late John Wesley refused it to all his lay

assistants. This gave occasion to one of his opponents, who published a poem against him, more than fifty years ago, to make his preachers exclaim,

"Would Atropos but cut the thread,

"And send him to the silent dead,

"He'd all be Rev'rend Sirs, as well as he."

But, leaving the episcopalians to manage their own affairs, our inquiry, as dissenters, ought to be, Is the custom sanctioned by scripture? or consistent with the genius of christianity?

It is allowed that we do not meet with the term so applied, in the New Testament. The apostles were not in the habit of complimenting each other with the title; and much less of assuming it to themselves. When speaking of one another, they only used their proper names, as Peter, John, &c. When they wished to shew peculiar respect, they added, brother, or beloved brother. Indeed, it would hardly have sounded very consistently, though we have heard of such things, to have talked of the Rev. Peter, the fisherman, or the Rev. Paul, the tent-maker. The title would have been very unsuitable to the poverty and simplicity of the primitive ministers; and was unknown till long after the apostolic age.

It is probable that the appellation grew into use by degrees; and might, at first, be an expression of sincere esteem towards one whose age, piety and usefulness, entitled him to the respect of his associates. Reverend, signifies, "worthy to be revered;" and it was no unnatural mode of intimating a proper regard for such a character, to prefix this term to his name when there was occasion to mention him. Since all preachers have claimed this style of address, the word "venerable" seems to have been adopted in its stead: the venerable A. B. now, being probably equivalent to the reverend A. B. of former times. Among Dissenters, at least, the title seems to have been introduced in this manner. In the infancy of a denomination, when the preachers were chiefly raised from among the brethren whom they served, and laboured in the ministry with little other remuneration than the consciousness of being instrumental in promoting the cause of truth and the salvation of sinners, neither they

nor their friends troubled themselves about titles. The scripture appellation of 'brother,' distinguished them from the world; and they had no ambition to encourage distinctions among the brethren. A number of small societies were formed, and a swarm of "gifted brethren" laboured diligently and successfully in feeding them with the word of life. Among these, one or more were generally found, who had been the principal means of raising the cause and arranging and consolidating the disjointed materials into a regular union. These, by their ability, zeal and disinterestedness, gained the peculiar regard of their friends, and were justly thought "worthy to be revered." To these, therefore, the title may at first have been very properly given: not as a designation of rank, but as a recognition of personal merit. But as the churches increased in numbers and property, the ministers who served them, obtained, or certainly ought to have obtained, a more liberal support, and were expected to move in a higher sphere than their laborious predecessors had done. And one means of supporting dignity being to enjoy high-sounding titles, all preachers whatever their character, ability, or success might be, were decked with the title previously given to distinguished merit; and it became a mark of office, rather than of character.

When this title is given to a minister, as an expression of respect for his piety, learning and diligence, there does not appear to be any great impropriety in the appellation. It is, perhaps, "giving honour to whom honour is due." But when it is given merely on account of his station in the church, as assigning to him some superior rank above his brethren, it appears then to be calling a man, master on earth; which is contrary to our Lord's express prohibition, and inconsistent with that equality which he has established among his followers. And, to call a person reverend, who has neither piety, learning nor merit, to deserve it, if done seriously, is certainly "giving flattering titles to man;" and unworthy of the simplicity of the christian. But when this title is assumed by every strippling who has assurance enough to

attempt to preach, the effect is truly ludicrous. It betrays such a vanity of heart and emptiness of head, as must excite the smile of contempt or the tear of pity from every reflecting observer. **MONITOR.**

ON TAKING OATHS.

One of your constant readers has long ago requested "a few satisfactory remarks on Mat. v. 34-42; especially on verses 34 and 42." (Vol. II. p. 377.) This has not yet been complied with; and I have sometimes felt for the proposer, who probably really sought for information that he might regulate his conduct by the precepts of his Saviour. Though I cannot engage that the following remarks will be "satisfactory;" yet, if you think them worthy of insertion, they may perhaps suggest some useful hints to your correspondent.

In the first four verses, our blessed Saviour is evidently condemning the profane, unnecessary and trifling use of oaths in common discourse. Amongst the many immoralities into which the Jews had fallen, they supposed that it was no crime to break any oath in which the name of God was not introduced; and hence they were in the habit of swearing by heaven, earth, their heads, &c. To rectify this abuse, the divine Teacher shews them, that an oath by the creature is, in effect, an appeal to the Creator; and is therefore equally binding. This proposition he states more explicitly afterwards, in another serious exhortation with the same people. "Whoso shall swear by the temple, sweareth by it and him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God and by him that sitteth thereon." Mat. xxiii. 30-31. All these vain modes of swearing, and indeed all kinds of swearing in the usual "communication" with society, our Saviour strictly forbids; and enjoins on his disciples never to be guilty of it; but to "let their communication be yea, yea; nay, nay;" that is, to maintain such a conscientious regard to veracity in all they say, that their solemn affirmation or denial may obtain full credit with their associates, without any other confirma-

tion: assuring them that whatsoever is more than this, arises from some bad source; either from their own wicked natures or the suggestions of the devil.

Some well meaning christians have concluded that in this passage and a similar one, James v. 18. all oaths of every kind are forbidden; and have therefore declined giving their testimony in a court of justice on oath, or using it in any legal transaction. These good men, however, appear to have stretched the prohibition further than their divine Master intended.—For all the precepts in this passage evidently refer to the common intercourse of society, and are expressed in such concise and general terms as require restriction in the application. They assert the general line of duty, but do not descend to the particular exceptions. This will be sufficiently obvious when we come to consider the following verses. In this passage, our Saviour himself confines his directions to the daily "communication" of individuals; and does not appear to have any reference to the solemn use of an oath, on occasions that call for it—His own conduct, and that of his apostles, confirm this interpretation. He himself, while on earth, gave evidence on oath; and frequently used forms of speech equivalent to an oath. Mat. xxvi. 64. Mar. viii. 12. John i. 51.—vi. 53, &c. In this he was followed by his apostles, and Paul especially avails himself of asseverations exactly of this nature. 2 Cor. i. 18. Gal. i. 20, &c. And the sacred writers represent God himself as condescending to adopt this mode of "confirmation, which among men is an end of all strife," and "willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath." Now had there been any thing immoral or sinful in taking an oath, when the good of society requires it, it surely would not have been thus sanctioned by the Holy Spirit, which dictated the scriptures.—Besides, oaths were required by Jehovah himself, on many occasions; as is fully evident from the Mosaic institutions. Exod. xxii. 11. Lev. v. 1. Deut. xxix. 12-14, &c. But the holy God never commands his creatures to do any thing in itself immoral or sinful. It cannot

then be of such oaths as the Almighty requires, that our Saviour asserts, "they come from evil;" and therefore the whole passage can have no reference to oaths of this nature.

Having already exceeded my designed limits, I postpone the remarks on the following verses to another opportunity; and remain,
Your's, ALLIGNIS.

QUERIES.

39. Is the Book of Job a dramatic fiction? or, was there ever such a man as Job? W. C. H.

40. What is the meaning of the Psalmist when speaking of persecutors, he says, "O my God, make them like a wheel? Ps. lxxxiii. 10. E. B.

VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c.

PRAYER ANSWERED.—A minister of the gospel, some time ago, walking in the streets of Edinburgh was accosted by a young man, who very civilly excused the liberty he was taking, and observed, "I think, sir, that I have heard you at Spa-fields chapel." 'You probably may,' replied the minister, 'for I have sometimes ministered there.' "Do you remember," said the youth, a note being put up to the pulpit, one day, requesting the prayers of the congregation for the conversion of the ungodly son of an afflicted widow?" 'Yes,' said the other, 'I recollect it perfectly,' "I am that person sir," said the young man; "and thanks be to God, that prayer was effectual. I was going on a frolic with some jovial companions on that sabbath, and passing Spa-fields chapel I was struck with its appearance. Being told it was a methodist chapel, we went in with a design to stop a few minutes, and laugh at the preacher. Just as we entered, you read the note. I heard it with a sensation that I cannot describe. I was struck to the heart; and though I had no suspicion that I

was the individual designed, I felt the anguish expressed by the widow; and knew myself to be as wicked as her son could be. My mind was solemnized and my attention fixed. The prayer and sermon made a powerful impression on my heart. I soon joined the congregation, sought to God in Christ for mercy; and at length found peace in believing. I became the comfort of my widowed mother instead of her heaviest affliction. Through grace, I have been enabled to persevere thus far, and hope to be preserved to the end. Being now comfortably settled in this city, I am endeavouring to dry up the tears which I have so often caused to flow, and comfort and support the old age of my widowed parent. We live together in the enjoyment of every mery, happy and thankful; and every day I acknowledge the kind hand of my God, that led me to the Spa-fields chapel."

HINT TO MISTRESSES.—The self-denial would not be very considerable, were families to resolve, that once in a week they would be content with a plain or previously prepared meal; by which means much bustle and work would be saved to their servants, and an opportunity afforded them of attending the house of God, without that distraction which must disturb their devotions, when their minds as well as their bodies have been harrassed by their attention to the things of this life. We read in Exodus xvi. 23, the following command respecting the sabbath:—"This is that which the Lord hath said, 'To-morrow is the rest of the holy sabbath unto the Lord, bake that which ye will bake to-day, and and seethe that ye will seethe,'" &c. It may be said, that directions given to the Israelites, whilst journeying through the wilderness, contain no express command to those who are under New Testament dispensations. This literally may be true; yet be it remembered, that "all scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—And the humble disciple of Jesus Christ will learn there are things which in themselves are not unlawful, but are nevertheless not

expedient. We may, however, refer to a New Testament example, closely bearing upon this subject. Of the women who embalmed the body of our Lord, we read, Luke xxiii. 56, "They returned and prepared spices and ointments, and rested the sabbath day, according to the commandment." On this verse, an eminent commentator has observed—"Even the embalming of Christ was not so absolutely a work of urgent necessity, as to authorize, in the judgment of these women (which was certainly just), the interruption of the hallowed rest of the sabbath."

A WORD IN SEASON.—A protestant peasant was tenant to a Roman Catholic nobleman, in Scotland; and being grievously oppressed, he had arrears to a considerable amount with his landlord. The farmer applied to his lordship's under factor or steward, to intercede and procure him some redress. He promised the honest man to speak to his lord, in his favour; but neglected to do it. The farmer then addressed the superior factor, beseeching him to petition his lord for him: he, too, promised fairly; but he did not perform. The man, in despair, at last took courage; appeared before the lord himself, and told him his simple tale. The lord had pity on him, and gave him a discharge in full for all he owed him; and even condescended to accompany the peasant through the great hall, on the walls of which hung the pictures of saints and martyrs. His lordship asked him if he knew whose pictures those were. "No." "They are the representations of saints, to whom I pray that they will intercede for me with the great Lord of all, to forgive me my sins." "But why not pray to the great Lord of all yourself?" "Oh! that would be too great a presumption; it is far better to have such mediators, as saints, between God and man." "I do not think so, my lord, and I will prove it:—I first applied to Little Sandy, your under factor, to intercede with you for me: he did it not. I then addressed Muckle Sandy, the other factor; he, too, promised, but did nothing neither. Then all at once I applied to yourself, my lord, and you have forgiven me every thing."

THE STOLEN LAMB.—Not long since, a man possessing an uncommon degree of piety, was, with his wife and several children, reduced to the lowest ebb of poverty, almost to a state of starvation. Through the influence of the enemy of souls, together with the constant solicitations of his numerous family, almost famishing with food, he was tempted, one night, to take a lamb out of the flock of a respectable farmer in the neighbourhood. The lamb was brought home, killed, and part of it immediately dressed and brought upon the table; but when the poor tempted soul was about to ask a blessing upon it, conscience did its office, and smote him: he looked at his hungry family, and said, "How can I ask my God to bless that provision which I have feloniously taken from my neighbour? I will not partake of it, neither shall you; I will go and return the whole as it is, confessing my sin." He did so, and obtained the farmer's pardon; and a gracious and faithful God, in his kind providence, supplied him and his family that day and ever afterwards.

PREJUDICE CONQUERED.—Two young ladies, engaged in collecting in aid of a Sunday school, some time since, at F—e, visited, in the course of their perambulations, an elderly lady, in the town; to whom they told their artless tale, and solicited her benevolent assistance; when, to the great surpris of the young ladies, she declared herself strongly opposed to such institutions, adding, "You too would be of the same mind, if you were to read a book I have in my possession; and farther, urged the perusal of it. The young philanthropists declared their perfect willingness to accede to her proposition, on condition, she would consent to the reading of one they would furnish her with. The agreement became mutual; the young ladies were first to furnish the book, proposed by themselves; after the perusal of which, the volume hostile to the banishment of ignorance and vice, was to be placed in the hands of the young ladies. The book furnished by the young ladies, was James's Sunday School Teacher's Guide, which the declaimer against Sunday school institutions perused in a

short time: and, as a lively comment on its pre-eminent excellence, and a proof of her conversion from hostility to one of the best of human institutions, and the lively interest she now felt in it, she returned the Teacher's Guide, infolding in its leaves a one pound note to assist the infant cause.

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

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

MRS. SARAH STANGER, OF FLEET.

"Smitten friends
Are angels sent on errands full of love;
For us they languish, and for us they die.
And shall they languish; shall they die in
vain?"

The subject of this brief notice was born in London, Nov. 11th, 1754, where her parents resided, in respectable circumstances, and she was their only child. At the age of seven years her mother died; and at nine, it pleased God to take also to himself her pious father, Mr. Samuel Eaton. At this early period was she deprived of the natural guardians of her youth, and became an orphan in the wide world. How frequently would she call to mind these circumstances of the morning of her life, with all the subsequent events of it to the evening of her days, and be filled with holy admiration of the care and kindness of Providence, in

directing all her steps! She felt the force of the ancient precept, "Thou shalt remember all the way which the Lord thy God hath led thee in the wilderness." Of her mother's relatives she recollected nothing. The father having made a comfortable provision for the support of his daughter, committed her to the care of an uncle, a Mr. Hall, in the town or neighbourhood of Nottingbam, with whom he had cultivated a particular friendship. Mr. Hall therefore received his orphan charge as a deposit of peculiar value, and exercised towards her all the feelings of parental solicitude. Miss Eaton was soon placed in a boarding school in the neighbourhood of Nottingbam; but her foster-father thinking that she was not treated with all the tenderness that he wished, she was removed to Boston, to be under the immediate care and inspection of Mrs. Garrit and Miss Bull, (afterwards Mrs. Thompson,) her cousins, and daughters of Mr. Thomas Bull, pastor of the General Baptist Church at Burgh and Monksthorpe, Lincolnshire. With these excellent and pious ladies, she lived till she entered the conjugal state; and enjoyed the advantages which that town afforded for her education, while they were to her as parents, and became the guides and guardians of her youth.

It is very remarkable that these ladies, when left in a state of widowhood, spent the evening of life with Mrs. Stanger separately; and thus was repaid the affection of a child to these aged and beloved relatives, who had treated her, in an orphan state, with all the tenderness of mothers. Miss Eaton's education was strictly religious; it was her mercy to be restrained from all those fashionable amusements which corrupt the moral feeling; and to have placed in her immediate view such bright examples of female excellence, as shone conspicuously in the holy and consistent conduct of her cousins; who were both members of the church at Boston, under the pastoral care of Mr. William Thompson. Notwithstanding all these advantages of pious instruction and example, she verified the truth of scripture, that "childhood and youth are vanity." She deplored that the fascinating pleasures of youth had too great an ascendancy on her mind; that

she had been gay and trifling; and that the concerns of her precious soul had been too much neglected. But the good seed of early instruction is seldom, if ever, sown in vain: and in this case, her days of youth did not pass away without serious and deep impressions of religion on her mind; she was brought to see and feel her condition as a fallen creature, and a guilty sinner. We may judge of her feelings and convictions relative to her character and state, though her general deportment was what would be generally deemed correct, from the subject which most impressed her mind and afforded her relief. The subject of Mr. Thompson's sermon, under which she found peace with God, was Tim. i. 15. "Christ Jesus came into the world to save sinners." Such an errand of mercy, undertaken by the Son of God, deeply affected her. It appeared so suitable to her case, that it afforded ground of joyful hope, and her mind became effectually relieved and comforted. She believed the divine testimony concerning Christ, and he became the joy and the rejoicing of her heart: and from hence is to be traced that great moral change from nature to grace, and those impressions and habits which distinguished and adorned her subsequent life. On May 3, 1777, Miss E. was baptized by Mr. Thompson, and was received a member of the church, under his care.

About this time her acquaintance began with Mr. W. Stanger, member of the church at Fleet; and the youngest son of Dr. Stanger, of Harringworth, minister of the G. B. church at Morcott, in Rutlandshire; which led to a union in the marriage state. A union, founded upon religious principle, as well as mutual attachment, could not fail to be a source of mutual pleasure and satisfaction throughout its whole course of duration. This connection brought her into a new sphere of action and usefulness, and served to elucidate those excellencies of character which so conspicuously adorned the domestic circle, and her social intercourse. Though placed in worldly circumstances above many of her christian friends and neighbours, there was nothing supercilious in her behaviour: she was kind and

affectionate to all: the poorest of her friends and neighbours had access to her; and the afflicted and distressed always found her ready to sympathize with them, and afford them needful relief. Her servants and domestics were treated with kindness; and those of them who knew how to value such a mistress, by a consistent conduct, seldom left the family till settled in life, and then they were uniformly treated as friends. Among those who have shared largely of her friendship, and borne witness to her humble and affectionate behaviour, the ministers of Christ may be mentioned. The servants of God were always received under her hospitable roof, with the respect that was due to their character and office: they were always welcome guests at her table, and never had cause to think that they were slighted and neglected. Nor was this confined to her own denomination. She possessed a catholic and candid spirit in a high degree, loving all that she had reason to believe loved our Lord Jesus Christ of every name. And while she remained steadfast and unmoved in her adherence to those views of divine truth which she most cordially believed, she failed not to treat with due respect the opinions which others conscientiously embraced, and their persons with kindness and esteem. In her own family, this truly excellent spirit was fully exemplified. In persons of less cultivated understandings, and still less of genuine piety, religious differences would have been a fruitful source of bitter contention: but in her, so far from this being the case, she was the common centre of harmony and love.—Viewed in the several relations in which she stood, as an affectionate wife, a tender mother and faithful friend, she will ever be endeared to the memory of her surviving husband and children and friends. As a member of the church of Christ, her diligent attendance on the public means and ordinances were exemplary. She lived to be one of the oldest members; her fair profession was never sullied with moral inconsistency; and in the midst of the various trials and conflicts of the christian life, she never gave any just cause of uneasiness, either to her pastor or fellow members.

Mrs. Stanger had, at different periods of her life, been the subject of severe personal afflictions, and had been wonderfully and unexpectedly restored. Her constitution, rather delicate, was much weakened by repeated attacks in the latter years of her life; notwithstanding, she sustained her last affliction, with but little intermission, during the lengthened period of a year and a half. For several of the first weeks, and at several intervening periods, she was expected to depart; and no one could hope, that after an absence of twelve months, she would ever be seen again in the house of God. Such however was the case, to the no small joy of her christian friends, as well as the family. For about two months she enjoyed her christian privileges, and the sabbaths were her delight; but on the approach of winter, the weakness of her lungs rendered it necessary to abstain from further attendance on public means. This loss was supplied by private meditation and reading the sacred oracles, and it afforded her satisfaction to think, that under her afflicted circumstances, she was remembered in the prayers of God's worshipping people. At times, the fond hope was indulged, that life might be extended at least a few more years; but it was delusive: for without appearing much worse than usual, and while conversing with a member of her family, she suddenly exchanged earth for heaven, March 18th, 1824, in the seventieth year of her age.

During this long protracted state of suffering, she retained the full exercise of her mental faculties; had some intervals of ease and comfort, and was enabled to read and converse with much cheerfulness. Her mind was graciously supported; the eternal God was her refuge, and underneath she found the everlasting arms. At times, when most heavily afflicted, and thought to be the nearest to a state of dissolution, her mind was most comfortable and composed. There was nothing in death she feared, but the dying; all beyond was joyful anticipation. When a little revived, after a severe conflict, she would say, "But I must go through this again." The Lord, however, was better to her than her fears, the transition was sudden:

"absent from the body and present with the Lord." There was one uniform feeling manifested itself throughout this tedious affliction, and that was, a continual thirst after closer communion with God and fuller manifestations of his love. On one occasion, she said to the writer, "I desire life only to enjoy communion with God and live to him." The length of her affliction appeared mysterious to her, fearing lest the Lord had a controversy with her; yet, in humble submission to his will, she would say, "May all the ends and purposes which my heavenly Father has in view be fully answered: may all my dross be purged away; may I be completely refined and no dross remaining." Though Mrs. S. was not favoured with transports of joy, as some have been in the prospect of death, she had, what perhaps is better, a well grounded hope and settled confidence in Christ, that what she had committed to him, he was able to keep against that day: believing in him, she found him precious; and proved his faithfulness and love, in sustaining her mind with patience and resignation to the divine will. Thus did our departed friend aspire after higher degrees of purity and holiness; evincing the reality of the change by which she was lifted to the glorious inheritance of the saints in light. The writer of this sketch will not soon forget the impressions he has received in some of his visits; how he has been comforted and edified; and found that it is better to go to the house of mourning than to the house of feasting. On one of these occasions, when he was taking leave, expecting never to see her more till the resurrection of the just, she clasped his hands, encouraged him, amidst difficulties, to look up to God, the source of all strength; and desired him to give her christian love to all her friends, and tell them from her to go forward, be faithful till death, and a crown of glory would be theirs.—Thus lived and died Mrs. Stanger. Her memory will always be cherished by her surviving family and relatives who knew her worth, nor will it soon be forgotten by her christian friends and neighbours. The event was improved by her pastor, at the time of her interment, from 1 Thess. iv.

13: and, on the following Lord's-day, from 2 Cor. v. 8. T. R.

ORDINATION.

On Monday, July 26th, Mr. THOMAS SCOTT was ordained to the pastoral office over the General Baptist church assembling in Marlborough Street, *Cork, Ireland*. This solemn and interesting service was introduced by Mr. Jarrom, of Wisbeach, who read suitable portions of scripture, and engaged in prayer. Mr. Stevenson, of Loughborough, delivered an introductory discourse, in which he took occasion to assign some reasons for dissent, both from the Roman catholic communion and the protestant establishment. Mr. Jarrom proposed appropriate questions to the church and to the minister. Mr. Stevenson then offered the ordination prayer; and Mr. Richards, the former pastor, who is now in his ninetieth year, joined in the imposition of hands. Mr. J. delivered a charge to the minister, from Acts xx. 28. "Take heed, therefore, to yourselves and to the flock," &c. As it was judged most expedient to include the whole of the solemnities in one service, Mr. S. then proceeded to address the church, from 1 Thess. v. 12—13. "And we beseech you brethren," &c. Mr. Jarrom concluded the worship by prayer. The congregation much exceeded the expectations of the friends, and there is reason to hope that a considerable impression was produced upon the feelings of the audience. May the great Head of the church render this union an extensive and lasting blessing; and thus smile upon our first attempt to extend the G. B. interest in the sister island; that land of popish superstition, and scarcely less than pagan darkness!

REVIEW.

THE PLOUGH-BOY: or, the Good Effects of learning to read.
By R. COPE, L. L. D. 18mo.
pp. 72, frontispiece, stiched in stiff covers. price, 9d.
Whittemore, London.

PROVIDENCE AND GRACE: as exemplified in some account of Mrs. Sarah Baker. 18mo. pp. 114. frontispiece. price, boards, 1s. 6d. Whittemore, London.

The plough-boy is taught to read by his master's son, and instructs his father and mother in the same useful art. The young farmer being taken dangerously ill at school, his parents hasten to visit him, and attend the ministry of an evangelical clergyman, from which they derive great spiritual advantage. Their son recovers; and, in due time, returning to his native village, establishes a Sunday-school, of which the plough-boy is appointed superintendent, and the whole village is evangelized. The plough-boy is taken into the employ of a respectable linen draper, becomes his shopman, has the chief management of his business, and "at length succeeds to it, his master having resigned in his favour." This is the substance of a story designed to exhibit the good effects of learning to read; and it appears well adapted for the purpose. The narrative is often both instructive and interesting; and much useful information is conveyed on important points of christianity.

The other little volume is intended for the benefit of young persons, from twelve to twenty years of age; and abounds with striking interpositions both of providence and grace, interspersed with judicious reflections, peculiarly adapted for the guidance of youth in that important period, which has often great influence on every future part of human life. Sarah Barker, the heroine of the story, was the daughter of respectable parents, and habituated in her infancy to genteel life. But her father dying when she was nine years of age, and his pension ceasing, her mother becoming embarrassed, went to London in hopes of mending her circumstances, and was never heard of afterwards. Sarah was taken to the work-house and treated kindly; but anxious to find her mother, set out on foot one day to follow a waggon to London. In this hopeful attempt, she was picked up by an old gipsy, and rescued from her by the humanity and address of a postillion. A pious

lady afforded her shelter and took her into her service; with whom she remained eight years till her death. She then went into another place, became the subject of divine grace, married a pious young man, and adorned her profession by a temper and conduct becoming the gospel.

We have read both these stories with pleasure, and think them likely to be useful; but we confess that we always feel grieved when the hero of a tale, designed for the instruction of the children of the poor, is raised far above the station in which he was born. There is a danger of giving an indigent but aspiring youth improper expectations; and inciting him to act right, more from motives of avarice or ambition, than from a sense of duty or a desire to obey and please his Maker. He will too, most probably, be disappointed in his hopes; and thus be tempted to murmur at the dispensations of Providence. For neither rank nor wealth is the certain reward of virtuous conduct; nor is it desirable that all good boys should become gentlemen. Were this the case, the lower classes of society must disappear, or be wholly composed of vicious and unprincipled characters. In the education of the poor, it ought therefore to be peculiarly inculcated, that happiness and respectability are not confined to any condition; but are equally attainable in the lowest as in the highest walks of life. They should be taught that a person in the humblest circumstances, who, from proper motives, faithfully discharges the duties of his station, and labours to keep his conscience void of offence towards God and towards man, may be more useful, more happy, and even more honourable, than the richest and most elevated individuals who act on contrary principles. The great object, in all attempts to instruct the poor, ought to be, to cherish in their minds, not a wish to rise to higher stations in society, but a virtuous ambition, founded on christian motives, to act properly in the station in which an all-wise Providence has placed them. The judicious author of the latter story, seems to have felt the truth of these remarks. His heroine is left in the humble situation of the wife of a journeyman carpenter; but her punctual

discharge of the duties of that station, obtains for her the undissembled respect of all her acquaintance. Her sweetness of temper, obliging behaviour, affection for her family and friendliness to her neighbours; but especially her piety, her consistency of conduct, her christian humility and gratitude, render her esteemed by her superiors and beloved by her equals; a blessing to society as far as her influence extends, and an ornament to the church of Christ, with which she is connected. In a conclusion like this, an object is placed before youth in the lower classes of life, highly laudable in itself, certainly attainable by a persevering use of the proper means, and essentially beneficial to society at large.

ON THE RECENT PROSECUTIONS
of *Persons vending Books*
against Christianity. *An Ad-*
DRESS to DEISTS; by a Dis-
serter. 8vo. pp. 34. stitched 1s.
Offor, London.

It is a trite observation that the attacks of infidels are generally directed, not against christianity itself, as exhibited in the New Testament, but against certain corruptions or additions, which have, from time to time, been identified with it, by the weakness or wickedness of its professors. Perhaps no mistake of this kind has been more universal or more mischievous, than the supposition that the christian religion is, in some way or other, connected with politics. For thirteen centuries, this has been the avowed doctrine of all national establishments; and the union of church and state has been sanctioned by the edicts of statesmen and canons of ecclesiastics. If this union really exist, it follows of course that the state ought to protect her partner. Possessing no other means of protection, than rewards and punishments, she has liberally used these in favour of the church: and bestowed rank, wealth and influence on its friends; while fines, imprisonment and death have been inflicted on its enemies. It is true, that it has happened, that those who have been rewarded as friends

of christianity by the government in one age, have been punished as its enemies in another. This is indeed an inconvenience; but it cannot be avoided, as long as erring men presume to usurp the prerogative of the omniscient Creator, and interfere with the consciences of their fellow creatures.

From the supposed union of church and state, must be derived the right of civil magistrates to punish individuals for attacks on christianity; for by no other principle can these attacks be brought under the cognizance of human laws. But this principle unhappily extends farther than those who advocate it, seem to perceive. For, if the church and state are united, and it is the duty of the latter to support the former, it must follow that the doctrines of the dominant party, whatever they are, must be secured, and all opposing sentiments be crushed by the strong arm of power. Thus all the persecutions which real christians have suffered in every age, are fully sanctioned. Surely a man of humanity would pause before he adopted an opinion which would justify all the cruelties of the bloody queen Mary's reign.

Dissenters are happily freed from this difficulty; they boldly disown the principle, and therefore are no ways affected by the consequences. They say, with their divine Master, that his kingdom is not of this world; and therefore his subjects ought not to defend it with carnal weapons. They search in vain in the original laws of christianity, for one precept, or even one hint in favour of the religion of Jesus claiming the support of civil governments, any further than the permission to pursue its heavenly career without restraint or hindrance. To be protected in the profession, practice and propagation of his own religious tenets, as far as they are consistent with the peace of society and the rights of his fellow subject, without any impediment or danger, is all that a well-informed dissenter would think himself authorized, by the New Testament, either to ask or receive from the state: and this he would claim as the unalienable birth right of every responsible creature.

The sensible writer of the pamphlet before us, is a thorough Dissenter. He has evidently thought

much on the subject, and examined the scriptures for himself, uninfluenced in a good degree by human authority. He beholds in the infidel a mistaking and unhappy fellow-creature, running in the broad road to eternal destruction, and rejecting the only means of salvation; and, with a zeal that is honourable to his character, both as a man and a christian, he is anxious to prevent his final ruin. He wishes to remove from his mind every prejudice that might render him unwilling to give an impartial examination to the evidences of christianity. With this object in view, he deprecates the late prosecutions for publishing blasphemous writings, as adapted to excite a spirit of hostility against christians, and to impart false ideas of christianity itself. He endeavours therefore to convince the Deist that such proceedings are contrary to the practice and precepts of the great Founder and the first propagators of that benevolent religion; inconsistent with its nature and constitution; and without the least authority from the New Testament, the only authorized exposition of its doctrines,—that it neither requires nor sanctions penal statutes against its opposers, but can support itself against all attacks, by its own intrinsic excellence and the assistance of its Almighty Protector. These propositions he treats with a clearness of illustration and strength of argument, which will not, we think, be easily refuted: and concludes with a pathetic and affectionate expostulation with the Deists, to lay aside all prejudice imbibed from considering the corruptions of christianity or the inconsistent conduct of its professors; to give the New Testament at least one careful and sedate perusal; and then to judge for themselves of the justice of its claim to divine authority, and the importance of its contents to the present and everlasting happiness of men.—We have read this pamphlet with great satisfaction. The subject is highly important, and deserves the serious attention of every friend to christianity and the best interests of society: and we hope that this well-written Address will arouse the religious public to investigation.

There is one point on which many who doubt the truth of this author's

main doctrine, will be disposed to join with him. They will allow the impolicy of these proceedings as having a direct tendency to increase the evil which they are designed to prevent. These prosecutions, the writer forcibly observes, "have caused the prohibited effusions to be sought for with great avidity; to be read with more intense interest; to be believed as what cannot be answered except by the voice of power; to be prized as possessing that peculiar charm which, in the eyes of folly and inexperience, belongs to whatever is forbidden." Of the accuracy of this observation, those who are acquainted with the operations of human nature can have no doubt; and facts have proved its correctness. It has been stated, on good authority, that when Carlile published his first edition of Paine's Theological Works, though they had been liberally advertised, and made the subject of previous discussion in the public papers, yet he sold only one hundred copies in the first month; but that then a prosecution was announced, and he sold nine hundred in the ensuing month. Now the probability is that, had not this intension been published, he would not have disposed of fifty in the same period. Nor is this a solitary instance. Prosecutions have uniformly the like effect; and increase, in a ten-fold proportion, the sale of the works which are prosecuted. This is certainly then a most intellectual method of "protecting the young and inexperienced members of the community from such pestilential publications:" and yet this is one of the principal arguments insisted on by the advocates of these measures.

In considering this part of the subject, we have sometimes thought that certain infidel productions have been raised to an undeserved importance and popularity, by the answers which men of eminence and piety have published to their cavils. Every avowed reply serves as an advertisement to the work on which it animadverts, and introduces it to the notice of many who otherwise might have remained in ignorance of its existence. Would it not promote the object of these good men with less risk, if plain and conclusive statements of the evidences of christianity, and satisfac-

tory replies to the objections of infidelity were circulated as widely and cheaply as possible, without any specific reference to the authors by whom they have been advanced?

 POETRY.

 TO MISS ANN —, ON HER
BIRTH-DAY.

The years of infancy are gone,
And Ann, arrived at twenty-one,
Prepares the mirthful treat:
And parents pleas'd that life is spar'd
So long, to one whom they have rear'd,
Around the table meet.

Now friends of various sorts unite;
And themes, and hymns, and pray'rs
invite
Our gratitude and joy.
Say, ye who seek for earthly bliss,
Can ye more suitably than this
Such precious time employ?

Think not, dear Ann, that I desire
To damp the joy such scenes inspire
By clipping fancy's wing:
O! rather let my lines increase
The christian love, and life, and peace,
These seasons often bring!

Beware lest fancy soar on high,
And tempt you to forget the tie
Which binds to parents dear:
Lest you should think that, now of age,
You may in what you like engage,
Devoid of filial fear.

View with the mind's reflecting eye
The comforts which they did supply
In infancy and youth:
They taught your lisping tongue to pray,
Your feet to walk the heav'nly way
Of righteousness and truth.

On all these favours often dwell;
And let your life to parent's tell
The gratitude you feel:
Let sisters see that you are wise,
Your brother learn all good to prize,
And to your sense appeal.

May prudence, piety and love,
Direct your steps where'er you move;
They lead to joys on high:
Where knowledge grows without
decay,
And all is one eternal day,
And bliss shall never die.

A FRIEND.

Spalding,
August 13th, 1821.

Missionary Observer.

GENERAL BAPTIST MISSIONARY SOCIETY.

SKETCH OF A SERMON BY MR. SUTTON.

ON the evening of Monday, June 24th, 1824, the day following that of Mr. Sutton's ordination, he delivered a farewell discourse to his friends at Derby. Many persons were present, and the service was solemn and impressive. A sketch of the sermon will probably interest many of his friends, though but a sketch, and necessarily imperfect, not having been obtained from him, but from a friend who was present, and who wrote down the leading ideas.

Brethren, we meet once more, and then we must part for ever, like St. Paul I can say, I am now ready to be offered, and now ye shall see my face no more.

Let me call your attention to the encouraging words delivered by our Lord to his disciples, and recorded in the 16th chapter of St. John, verse 22d, *'And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.'*

These words you will remember formed part of that subject which occupied the attention of Christ a few moments before he left his disciples. He knew the difficulties they would be exposed to in this world. He told them the time approached when they that would put them out of the synagogue, or kill them, would think they did God service. He said,

Verily I say unto you ye shall lament, but the world shall rejoice, and ye shall be sorrowful, but your sorrow shall be turned into joy. What he said to them under these circumstances, he saith to all his disciples in every age of the world. He points us to their comforts. He saith, 'let not your hearts be troubled, ye believe in God, believe also in me, in my Father's house are many mansions, I go to prepare a place for you,—that where I am there ye may be also.' Opportunity has not been afforded me this day of reflecting much on the passage before us, I think that the truths which present themselves to our view, are, First, That the friends of Christ in the world must expect to have sorrow. Secondly, That their sorrow is of short duration, it is only *now*. And, thirdly, that the time cometh when these sorrows shall be turned into joy. Taking this view of the passage, I shall offer a few remarks upon it. May God enable us so to speak and think of it, that we may look with holy confidence to that time when all our mourning shall be turned into joy. First, The friends of Christ in the world are exposed to sorrow.—This will appear plain if we consider that their pursuits are so different from those of the world. Those objects they think most worthy of affection, are trodden under-foot

of men. In fact, all their pursuits and conduct are so opposite to those of mankind in general, that they must expect tribulation on this account. Although the Christian may live above the world, and remain inflexible to what man may bring against him, yet I think it almost impossible to pass through the world without, in some degree, being hurt, or feeling his mind bowed down with sorrow and affliction. In this view of the subject, the Christian may be said to have sorrow in the world.—He will have sorrow from that unbelief which dwells within him, we know but little of what God intends to accomplish, we know neither the beginning nor end of his designs, and because of unbelief we fear the result of his plan may be unfavourable to us; thus the Christian has sorrow.—We shall sorrow because our Christian experience is so imperfect, our graces are all defective, and we fall far short of what we are convinced we ought to be.—Thence proceeds unhappiness.—We shall have sorrows too from the trials and difficulties common to man. We are the subjects of affliction, of bereavements, of poverty. In common with other men these fall to the Christian's lot. The Christian's doubts, his fears, and his mistrust, will form a greater source of trouble than all the rest. He will have trouble from the trials and temptations placed before him; for he will in a greater or less degree be harassed and injured by the temptations of the wicked one.—There is another kind of trouble and that is when we are called to separate from those we love. This was the case with the disciples. They were about to lose their dearest friend, who had watched over them for good, and whose help

was at all times sufficient for them. They were about to lose him, but Christ gave them an encouraging promise. Lo, says he, I am with you always, even unto the end of the world. When I look upon you and think that I am looking on you for the last time, I do feel sorrow of heart, but there are many here that will meet to praise their Lord in heaven. Short as hath been our acquaintance, I have beheld many pleasing instances of your affection which will ever be dear to my heart. I cannot but think how often we have sat together at the table of the Lord, and assembled in this house of prayer; and when I think that these things are to be no more, on this account I cannot but feel sorrow of heart. We must, as we pass through life, expect to meet with troubles of this kind.

Secondly, Let me notice, that although we are thus exposed to sorrow, yet the Christian's sorrows will be of short duration. I could not but feel my mind sensibly impressed with the uncertainty of life, when I was looking over some things I am taking out with me. Why, I thought, all this concern to prepare for years to come? Perhaps the next ship that leaves India may bring the news that Sutton is no more; he may have done with his journey of life: though our sorrows should last while we are here on earth, they will be but short. If our sorrows arise from the temptations of the wicked one, they will be short; he will not long have power to tempt. The Saviour of mankind shall reign from the river to the ends of the earth. Very soon indeed will the power of the enemies of God have an end, they shall be swept from the earth with the besom of destruction. The Christian's sorrows

are short, for his God often bids clouds and darkness to vanish. In the evening we may be sad, but, perhaps, by the next rising sun we may be looking upwards with brighter views. We may have sorrow of heart because we do not enjoy the sweet seasons once enjoyed. But he may speedily cause our face to shine, and may cause the light of his countenance to shine again upon us.—If we are afflicted, tried, and tempted, Christ feels concerned for us, for we have not an High Priest which cannot be touched with the feeling of our infirmities. ‘He knows what sore temptations mean, for he has felt the same.’

If troubled by parting from friends, these separations will, if we are Christians, indeed be short. Soon, very soon, will the longest life be spent, we shall all be called to render up our account to God; and though we part now and should meet no more on earth, yet if we are Christians indeed we shall soon meet in heaven, where all is love, and peace, and joy. In every view we may say our sorrows are short.

If this is true, we see the folly in Christians of that overmuch sorrow which would rob them of that enjoyment they should possess. Though you and we part, we go with a friend who is able to protect us, and although your lot may be cast on the peaceful shores of England, and I am called to work on the dark shores of India, yet that dear friend is able to continue his presence. We should also consider that painful as our sorrows may be, yet they are no more than is necessary; God does not willingly afflict, he does not take delight in seeing his children go mourning all their days. If we are afflicted he will hide his countenance no

longer than will be really beneficial to us. He is more ready to bestow on us consolation than we are ready to seek after it.—Our sorrows, it should also be remembered, are not so great as we deserve. If we are the children of God, and have been brought to know a Saviour’s love, then we have frequently confessed we deserve to sink to hell for having rebelled against the kindest of friends; surely if we know this we cannot say our sufferings are more than we merit. The Christian’s sorrows are short if compared with the sorrows of the wicked. How short when compared with that man’s or woman’s who knows not God. Their souls are wretched and miserable. The world they love will soon be burnt up; all their enjoyments will soon perish in the general blaze. Let us also contrast our sorrows with those of the wicked man, who is called to endure pain, and who has no divine support, and we shall then say with St. Paul, we glory in tribulations, knowing that they work out for us a far more exceeding and eternal weight of glory.—Let us look at what the Saviour endured, and then we shall see that our sorrows are light indeed.

Thirdly, Let us notice that although we are subject to sorrow, these sorrows will be turned into joy. The time will come when we shall be clothed with the garment of praise, and when we shall begin to sing those praises which shall last for ever. Our Saviour said, A little while and ye shall see me, because I live ye shall live also; you now, therefore, have sorrow, but I will see you again, and your hearts will rejoice. If we are the friends of Christ we shall see that dear friend, and when that time comes to which he alludes, then we

shall see him to part no more for ever. When he shall appear, the glorious portals of heaven will be opened wide, and then our joy will commence: then will come forth Christ in all his glory, and all his enemies shall fall before him; and when Christ shall appear, we shall appear with him in glory. Of that blessed time we have a pleasing hope if we hold fast our confidence steadfast unto the end. Then will our joy be full. Then the poor deluded Indian, who may embrace the gospel, will lose that dark coloured skin which he now possesses, he will come forth with all the blood-bought family, and shine in glory for ever and ever; then our sorrows will be turned into joy, and all those little doubts and difficulties which distress us now will vanish away to trouble us no more for ever.

This joy will be a perpetual joy: we shall not then fear losing our friends, our home, our heaven. Here sometimes we rejoice, and can look up with joy and delight, but how short these seasons are, how soon we lose these pleasing blessings, but then, they will last for ever; once raised to an eternal crown of glory, we shall never lose it. Your joy no man taketh from you. They who assemble with you will promote God's glory and your happiness, when all that is inconsistent with the will of God will be done away: and when our happiness will increase as we seek the happiness of each other. This is a pleasing prospect indeed, no one can describe the Christian's future happiness. Although we part to meet on earth no more, yet I trust I can say that I shall see you again. I doubt not we shall mutually rejoice that we have been permitted to aid in spreading salvation through a Saviour's blood, when

we comprehend what salvation means, and know what heaven is. Then we shall rejoice that we have been the humble instruments of snatching even one poor soul from hell, we then shall rejoice that God has thought us worthy to be engaged in this great and glorious work. Do not I leave you this night that I may go and tell others of an eternal home, and of a Saviour's love? Surely, the object is sufficient to wipe away our tears, and to enable us to rejoice in the separation. When we think what multitudes there are who have not the hope that you enjoy, surely we shall rejoice that any are going forth to tell these perishing millions of their state, and to point them to the Lord Jesus Christ. My brethren, as our separation must take place, oh! let us pray that it may be blessed to us here, and to those for whom we separate.

It is a dear cause, which lies near our hearts, we dare not give it up, we will cleave to it while we live, and in it labour and die; and with our last breath we wish to pray for its success. Join then your prayers with ours, that that great and glorious cause may spread through our instrumentality; remember how short is the time for which we part to meet no more on earth; let us be zealous and diligent, and crowd into the day of life all the activity it demands. Let us think how fast the sand is sinking in the glass, how soon our last prayer will be offered, and the last invitation be heard that we must utter. We dare not flatter ourselves with long life; every day one and another bears witness to the truth that man is mortal, and if it is so in our native land, what little probability is there that we shall live to advanced age in a distant land and less healthy climate!

We cannot expect that our lives will be long, pray then, my brethren, I intreat you, that those lives may be usefully spent, and that the humble instrument before you, as well as the partner of his sorrows and comforts, may realize the blessings implored in those prayers that you have offered up for us; that the word of the Lord may run and be glorified; that we may be the instruments of bringing some poor idolators to their Saviour and their God. You are in the world, and in an enemy's country; you must expect that the great enemy will harass and tease you, remember his devices, let that hope the gospel affords support you, and cheer you amidst all the difficulties of life. If we are here trodden under-foot by men, remember that Christ will own us before his Father's throne; let us then pass through this world as those who are not of the world. Let us remember what we are, and the glorious prospect set before us, and pray for an enlarged mind, a strong and lasting faith, that we may rest on the promises of God. But great as is my confidence respecting the piety of many before me, yet there are many here that I cannot look upon with that confidence: I cannot suppose that all who are now assembled are treading the narrow path of peace. Let me speak to you who are not, it is indeed the last time that I shall address you, I go and ye shall see my face no more: I beseech you to remember that if you know not the Saviour you know nothing that will be of real advantage to you, you are poor with all your store; wretched with all your comforts; you are indeed in the gall of bitterness and in the bonds of iniquity. Remember that Christ came to save sinners; for them he laid down

his life, and he is now ready and willing to save all to the uttermost who come unto God through him: only think how wretched will be your state if you know not Christ as your Saviour, when the sorrows of many shall be turned into eternal joy! how will you look upon that dear friend who came to save you, if you reject him; with what remorse will you have to think that he would have saved you, that he sent you the invitations of his love, but you may have to complain, 'fool that I was, I would not listen, he will not be my Saviour now, but my judge; he must say to me, You would not know me when you might have done, and now depart ye cursed into everlasting fire.' Were the Saviour to call you hence to-night, should you be able to meet him with joy? If not, I beseech you to consider your condition, and to trifle no longer with a subject of such vast importance! Surely if there is a place in torment more wretched than another, it will be reserved for those who slight the offers of Salvation through a Saviour's blood; it will be for those who live in the neglect of Christ, and still more so for those who attend this place of worship. You know how often that dear friend and brother, your minister, has wept for you, how he has warned you of the danger of trifling with these things; will not this aggravate your misery? Will you not reflect with the most acute agony that these gracious opportunities were neglected, when you hear of the poor dark ignorant Indian embracing these great blessings? May God grant that if you have not thought seriously of these things before, you may begin. Oh, seek to possess an interest in a Saviour's blood; let me intreat

you to make that dear Saviour, who waits to be gracious, yours; embrace the gospel, then Christ will be your friend, and your portion for ever.

And now, my brethren, let me commend you to God: we are tending towards the same eternal home, it is there we hope to meet, let us pray then for each other. Reflect on the great and important work in which the feeble instrument before you is about to engage; let your zeal be manifested for many years to come, here pray that this dear cause may be advanced. Now may God bless you all, and teach you to look forward to that time when the sorrows of Christ's friends shall be turned into joy. May he lead you through life with his favour, and bless you with his eternal love, and lead you to that rest which remains for the people of God: and pray too that the unworthy instrument before you may have strength to enable him to finish his course with joy, and that many a poor Indian with him may taste the Saviour's love, and surround the heavenly throne. May the Most High bless you, my friends, and now I would say farewell! farewell for ever.—
Amen.

GENERAL BAPTIST
MISSIONARY SOCIETY.

EXTRACTS FROM A LETTER RECEIVED FROM MRS. LACEY, BY A FEMALE FRIEND AT LOUGHBRO'.

UPON the whole, we had a comfortable voyage, though we had much rough weather off the Cape, and some difficulty and danger in getting up the river Hoogley, in consequence of the river being

swelled with the unusual quantity of rain, and a contrary wind. We were exposed in a small boat two days and a night, but, by the blessing of our heavenly Father, we arrived safe at Mr. Yates's, in Calcutta, on the 26th of September, and were kindly received by him and his family, where we were obliged to stay three weeks before we could get to Serampore, on account of the river overflowing its banks and inundating that place.

Of Dr. Carey's illness, and the death of Mr. Williamson, (son-in-law to Dr. Marshman,) who died upon the river near his house ten days after our arrival in Calcutta, you have no doubt heard. While at Serampore we were at Mr. Mack's, who is both a Christian and a gentleman. Mrs. Mack is a dear friendly woman, and showed us much kindness, as did also the families of Carey, Marshman, and Ward, which we often visited. Dr. Carey was ill all the time we were there; Dr. Marshman is as healthy and nimble as any young man in England. On the Thursday morning, when the Missionary prayer-meeting was held in the chapel before breakfast, he always came and offered me his arm to walk to his house, and when we were got to the chapel door, used to turn and say to those who remained, 'Friends, don't forget the right way,' which implied, I expect you to breakfast. At breakfast there were generally eighteen or twenty at table, sometimes more. We were much grieved to hear that Mr. Ward had finished his course; he was truly one of the excellent of the earth. Poor Mrs. W. and her daughters still feel their loss severely; his eldest daughter is a lovely girl; she was baptized by her father a few weeks before his death.

We left all our friends in Serampore and Calcutta, and sailed on board the Goliah for Cuttack on the 2d of December, and arrived at Patemoonday on the 10th, after rather an uncomfortable passage, where we were met by Brother Peggs, who had a boat brought for us to convey us the other forty miles. At this place we went on shore, and dressed our dinner and eat it in a hovel, where we sat on the ground, and were surrounded by natives, who looked with astonishment at me eating with Messrs. Peggs and Lacey, as they never allow their wives to eat till they have done. We arrived at Mr. P.'s house on the night of the 19th, and completed our journey by walking two hours from the boat to Cuttack, and one half of the way was over a bed of loose sand, which was very wearisome to us. Mrs. Peggs received us with great joy, and we found them very comfortably situated. The schools for the poor native children seem to flourish, and I hope they will sometime bring forth fruit to the glory of God.

We left Cuttack on the 15th of January, and after travelling 15 hours in palanquins, arrived at Brother Bampton's, who received us with many hearty welcomes. In our first stage to Pooree, we passed by a large idol, placed under a large Banian tree, for the accommodation of pilgrims, and accompanied with a great number of little images in the shape of horses. When we drew near it, some of my bearers who were disengaged, ran first that they might have time to pay their adorations to it, and just as I came opposite, they were prostrating themselves to this block with their clasped hands held to their foreheads, which is a sign of humiliation. At this sight I was

provoked, grieved, and ashamed; provoked, that these people should suffer Satan to prevail upon them to worship him in the shape of this block; grieved, that man should be so sinful as to cause God to leave him alone, and suffer him to go after idols; and ashamed, that the Heathen should be more assiduous in worshipping stones and the work of their own hands, than the object of the Christian's adoration, whose God is the Lord. As soon as I saw them, I instantly summed up all my little knowledge of the Oeah, and cried to them 'Say acha nah, say paupe, paupe, say poojah nah, say eswah nah, eswah beter suer gah oché,' (*i. e.*) that good not, that sinful, sinful, that God not; God in heaven is. They directly came to me, and began to talk about it, but I said, 'ambagh buge nah,' I understand not. Upon our way, we saw great numbers of monkeys; some hopping from bough to bough, with their young ones in their arms, and others playing upon the ground; some were extremely large, of a grey colour, with very long curled tails. There are tigers, bears, and jackals, in this province, and several other sorts of wild beasts. When Europeans travel in the night, which is often the case, they have a man on each side of the palanquin with a torch in his hand, to frighten these ferocious animals from the roads.

I have before said that our friends at Pooree received us with great joy, and as they are in a very solitary situation, and in Satan's head quarters, we think it is our duty to stay at Pooree, at least for the present, though I believe, if we consulted our own feelings, we had rather be at Cuttack, as it is enlivened with a small congregation for English worship on the Sabbath day; and

as they have commenced the native schools, there seems a sphere for immediate usefulness. I hope we are sent, if not to sow the seed and reap the harvest, at least to prepare the ground. The European houses stand upon a large bed of sand near the sea, about half a mile from the town. But as you wish to know the particulars respecting our manner of living &c., I shall describe them to you. The walls of our house are composed of bamboos and mud, which are whitened, inside and out, with chunam; it has no upper rooms and is covered with thatch; the ceiling is a piece of calico, whitened in the same manner as the walls; the floors are made of chunam, which look something like plaster, and are covered with mats made of flags; the windows and doors are Venetian, and consequently made of wood, and as the natives are so ingenious as to be able to imitate any thing they see, and wood is plentiful, we can buy any sort of furniture in Calcutta, but not anywhere else, except it be at military stations, at sales, when the regiments remove to a great distance; consequently it is usual to provide necessary things at Calcutta; therefore we have chairs, which are called chokeys, and tables, &c. the same as in England. The bedsteads are beautifully carved, and extremely large and lofty; the mattresses are stuffed with the inside of the trunk of the cocoa nut tree, which is very cheap, and hard to sleep upon. Our earthen vessels are a great treasure, as there are not any here but what come from England or China, which are the same real China you see in England, and are very dear. I will just observe, that should you ever have the pleasure to furnish another Missionary, it would be well to buy

the cups and saucers as large as you can get them, as they are used almost as large as basins in this thirsty country.

As your request extended to our eatables, the expenditure of our time, &c. I will proceed to particularize these matters. As this is the winter season, we get up about six. Mr. L. and myself generally walk to the sea beach, for the benefit of our health, as we can never go out of doors after sun-rise. We return home about 7 o'clock, and then bathe, and dress for breakfast, which is ready by this time. For breakfast we have tea, bread and butter, and a dish which is called kedgerree, composed of boiled rice and spice coloured with saffron, and sometimes we have a little fish. After breakfast, we have family worship, and then we retire to the study, where we begin to read the Oreah Testament, which we have begun since we came to Pooree. Sometimes I have the English and endeavour to find out the meaning as Mr. Lacey reads the Oreah. As we have not got a Pundit yet, we go to read to Mrs. Bampton just before dinner; when we have said our lessons like good children we have our dinners, as it is now between one and two o'clock. Our dinner consists sometimes of curry, which is a fowl stewed with a number of hot ingredients, coloured the same as the kedgerree: to this dish we eat boiled rice, which is a principal dish at every table in this country; this is followed by a bread or rice pudding, and, as we brought some cheese with us, we conclude the meal with a bit of what we call LEICESTERSHIRE. You must not think that our dinner never varies, for we have different ways of cooking, as boiling, roasting, and grilling. Sometimes we get

wild fowls, as ducks, geese, &c. but mutton, lamb, and beef, we cannot get at Pooree, nor roots, except sweet potatoes, unless we get a basket of roots and vegetables sent us from Cuttack by some of our friends. The other day we received some green peas, French beans, and greens. After dinner we read to Mr. B., and then I read with my husband, write letters, or sew till evening. At six o'clock we take tea, which is the same as in England, tea, bread and butter. After tea, we again bow the knee in family worship, then return to our reading or sewing, and so conclude the day and retire to rest.* It is scarcely necessary to say that we do not eat suppers in this country. I think I have given you a fair, but tedious account, of our present situation and proceedings; the former without the comforts of religion, and the hope of doing some little good to the poor heathen, would be lonely and unpleasant, so far from the dear friends of our youth, and the church of God. But, my dear friend, you must remember, the above account does not refer to the natives, for the generality of them live in the most miserable manner in mat bungalows, which look worse than many hovels; their food consists of coarse boiled rice, and a curry made of fish and pumpkins. They have only two meals a day, and feed themselves with their fingers, some of them eat from large brass dishes, and others are satisfied with a large leaf. Their dress is a long piece of calico wrapt round the body, and brought over the head; they are remarkable for being very dirty and dishonest; we are

obliged to lock up every thing from them, as they take whatever comes in their way; and whenever they sell any thing, they ask four times as much as it is worth. O my friend, pray for them, that the Lord may convert them from the error of their ways, that they may be happy here and meetened for heaven. Abraham is with us, he is a young man and dresses like the English. The servants and natives call him Sahib, he understands a little of eleven languages, the English is one of them. It is a very great pleasure to sit at the table of the Lord with one who once bowed to idols. May he be the instrument of bringing more of his own class into the fold of Christ. As there are but five of us, we receive the ordinance of the Lord's Supper every Sabbath morning, and Messrs. B. and L. preach in their turns at night. Sometimes we have two drummers attend worship; they are Portuguese. The first time I went into the town to see Jugernaut, we saw two women, as our Saviour expresses it, grinding at a mill. We stopped to look at them, and they seeing us entertained with it, made signs for me to go in and turn it awhile, which I did with greater ease than both of them, which pleased them very much. This mill is two round flat stones, with a handle upon the upper one which moves round the other.

GENERAL BAPTIST
MISSIONARY SOCIETY.

JOURNAL OF MR. PEGGS.

Cuttack, Jan. 7, 1821.

DEAR BROTHER,

A recent missionary journey to establish some village schools has prevented my beginning to prepare the manuscript of

* This description of the mode of spending a day applies to such Missionaries as have not sufficient acquaintance with the native language to commence public labours.

my journal before now. I hope various pressing affairs, and the number of communications which must now arrive from India, will be a sufficient apology for making these extracts more concise than formerly. To-day is my birth-day.—Blessed be God for his kind and constant care. O may it please him to honour me with long life and great usefulness for his own glory and the welfare of souls.

1823.—AUGUST 1.—*Public Examination.*—Was so ill with a cold, that Brother B. had the whole work to do. Blessed be God while so many are afflicted around us, how tenderly he deals with us. As Brother Ward said—'He tempers the blast to the shorn lamb.'

3.—Lord's-day. Preached in the morning on Judgment and the Future State, from Rom. ii. 5, 10, a continuation of the series of discourses upon Christianity. Spoke to the beggars, and then rode to Cantonments and preached my first sermon to the non-commissioned Officers and Band, from Acts x. 1, 8.

6.—Commenced a girls' school in the Telingabazar. The master is the first person we employed, and we have liberated him from his school for this important work:—terms, eight rupees per month for the regular attendance of twelve girls. May this be the germ of much good.

9.—Brother B. went to the Pundit's village to administer relief in cases of cholera, which are said now to be frequent. Spoke to his beggars from Mat. vii. 13, 14, with some feeling, and then relieved them for him. Abraham returned to day from Ganjam. The Catholics would not give him a wife, with which we are all well pleased. The Lord provide for him and bless him.

10.—Lord's-day. Reading of Brainerd, that one of his most useful discourses was from Luke xiv. 15, 24, I endeavoured to explain the parable to the beggars and servants. Enjoyed some liberty and attention. Oh when shall we see what dear Brainerd witnessed. O Lord encourage thy servants. Finished the series of discourses by preaching from Heb. xii. 25, on the necessity of embracing Christianity.

13.—Went to the gaol this evening. It appears the Judge has expressed his opinion, that four schoolmasters may be advantageously employed in teaching the prisoners. Read, and made a few observations on the account of the rich man and Lazarus. Gave a tract in Persian to a respectable looking Mousalman who is confined there.

16.—An unhappy day. Dismissed the young female pilgrim whose life, through divine Providence, we have saved, for

immoral conduct. O for the power of the gospel among this depraved people. May some good result from attention to this poor girl.

Lord's-day. Instead of preaching, read Mr. J. Berridge's letter to a clergyman, which I should be very happy to hear was printed as a tract in England and America. Opposite to our garden, saw a sacrifice and offering to Gunga. Several efforts were made to kill the kid, but at last a man threw it into the river, and being rescued by some expert swimmers it was given to a Brahmin.

19.—This morning we buried our poor old leprous pilgrim near the garden wall. Being wrapped in a cloth, he was carried on his doolie, or bedstead, by ourselves and two servants, the others looking on and allowing us to do what they ought to have done themselves. I spoke to the people assembled, from John v. 26, 29, and prayed. Being a Hindoostanee man, we were incapable of giving him much instruction, and we have but little hopes of his conversion.

22.—Rode to a village this morning west of Cuttack. The villagers heard with much attention. Received a donation of ten rupees towards a native chapel, from Mr. H. conductor.

25.—Received a packet from E—, by favour of Mr. Kinghorn, which contained ten letters, and the minutes of 1822. Though long delayed somewhere, they were refreshing. Religion prospers in England. Thus,—'there is that scattereth and yet increaseth.'

27.—Brother B. purchased his bungalow at Porce. This may be an eventful step.

28.—After a short religious service, in which a discourse was delivered from Isaiah lx. 1, 3, brother B. was called to preside at the meeting convened for the establishment of the Cuttack native school fund, an address was read, drawn up by Mr. R. and a number of regulations were adopted. A few individuals were desirous of an English school, but this, though acknowledged to be desirable, was considered impracticable in present circumstances. Something may in future be projected for the orphan and un-instructed children of Christians.

SEPTEMBER 1.—Much gratified by seeing the girls' school, thirteen in number present at the examination. Each child received a cloth, being part of a donation of Mr. Cox's, of Wisbech. Evening, missionary prayer-meeting, enjoyed much in speaking from Psalm xxii. 27, 28.

2.—Favoured day. My dear Mrs. P. was safely delivered of her second child, about one o'clock in the morning. It was

a very short but painful hour. How has the Lord been better to us than our fears. May this child be set for the rising of many in Israel. At the very time that thousands in Britain were praying for missions was God thus appearing for us. In the afternoon received two boxes of books from the Bible Society, and a number of tracts from Brother Schmid, of Calcutta. English Bibles and Testaments fifty, and a number of Telinga and Hindoostanee Testaments and Tracts.

7.—Lord's-day. Rode to the gaol to commence a school among the prisoners, but not being provided with kurremuttee, (a kind of chalk,) it could not be begun till the next day. English worship to-day in the native chapel on account of Mrs P. Brother B. preached in the morning, and administered the Lord's Supper; numbers of natives were spectators. Spoke to the native congregation from the pulpit on John xvii. 3, and afterwards in English, from Ezek. xxxvi. 25, 27. An interesting day.

11.—With much pleasure we received three English letters, one from the Secretary, informing us of the probability of another Missionary very shortly coming out to us, and much other matter calculated to strengthen the weak hands. Got out to see some of the schools.

16.—Yesterday Mr. B. determining to take the advantage which the abundance of water in the river afforded, to go to Poree, the boat, with the furniture and books, was despatched to-day. In the evening Brother B. delivered his farewell sermon from, 'I am pure from the blood of all men.' The attendance was very good, and I felt the opportunity peculiarly solemn.

17.—Eventful day. About three o'clock this afternoon, Brother and Sister B. parted from us with many tears, to go to their new station. Abraham goes with them, and he is most providentially recovered from an attack of fever, so as to proceed with them. This is the third time that Brother B.'s bleeding him has apparently saved his life. The Lord lengthen our cords and strengthen our stakes.

21.—Lord's-day. Yesterday my dear companion had a serious relapse, and to-day she required so much attention as to render it necessary to decline public worship. While up with her in the night, I wrote three notes to different friends, and sent them early in the morning. May the want of a sabbath teach us and our friends the worth of it.

24.—Two respectable young Bengalees called who can talk a little English; they have engaged to assist the Pundit in writing the elementary tables of the School

Book Society in the Ooreah, for our schools. Heard from Poree. Arrived safely, though incommoded by the rain.

25.—Lord's-day. Through divine mercy, enabled to resume public worship, and preached from Ezek. xxxiii. 2, 7. The subject brought tears from mine eyes. Received intelligence from brother Penney, Calcutta, that our new brother Missionary Lacey had arrived. Blessed be God for adding to our number.

OCTOBER 1.—Some friends witnessed the public examination. The labour of it, and the discourse I had with different natives, completely exhausted me, and it was a pain to open my mouth about any thing.

5.—Lord's-day. The effects of the late exhaustion still sensibly apparent; surely this painful experience should teach me not to exert myself unwisely. Enjoyed some liberty from Isaiah xxxii. 14, 16.

11.—Had an interesting opportunity with the servants. This week much incapacitated for exertion, by a great heaviness in my head; I however visited some of our English congregation, and had the pleasure to see Mr. Baptist's and the evening school commence in an encouraging manner. Dr. S. advised me to ride and bathe, (or have milk-warm water thrown over me,) every morning.

14.—The abominable Doorga Pooja closed this evening. I saw so much of its vileness last year that I dare not attempt to see it again. Talking with a number of people in my veranda, a man took me for the Darm Aubantar, or Holy Incarnation, and mentioned some confused account of the Collector having given him the idea. What a lamentable proof of the ignorance of the people.

16.—Sent off a box of idols, shasters, and other curiosities to the Committee, and a few of our relatives and friends. Much exhausted with the labour of writing so much, and preparing the separate parcels.

25.—Excepting on Monday evening, I have been confined the whole of this week with a bad cold. I have, however, been able to attend to business at home, and have to-day sent to the Calcutta School-Book Society, their elementary tables to be printed for our schools. Sent also to Serampore a tract on idolatry; an extract on the law and the gospel, and four hymns from the Bergalee.

26.—Lord's day. Enjoyed much liberty this morning from Num. xvi. 46, 48. Preached a sermon to young people in the evening, from Jer. iii. 4. A friend informed me of the Judge's desire to have an English school, and his intention to subscribe to it. I drew up an address with

twelve Regulations, which I intend to submit to brother B. and other friends for their remarks. Surely much good will result from an institution of this nature.

Nov. 1.—Many children present at the public examination. Five of the schools, (the evening school not being present,) were each divided into four classes; viz.—Readers of the Gospel; the Extract; good writers, and the indifferent ones. The schools now contain thirty-four girls. Twenty more cloths were given away of Mr. Coxe's donation. Through the assistance of my dear companion I got through the work without that excessive exhaustion which I felt last month.

3.—Missionary prayer-meeting. I spoke from 2 Tim. ii, 24, 26. Commenced the Seventh, or Mission School, so called from its situation on our premises.

6.—Lost my way this morning, but coming near to a small temple, some people assembled under a tree, and I gave a large Poem to a Brahmin who belonged to a temple, and spoke a little to the people. Much exercised with a thought that forcibly struck me yesterday, that it might be very useful to send some Gospels to the different Rajahs in the country; and that perhaps I should do more good if I resided with some one of them than fixing our station here, where our countrymen scarcely appear the friends of Christianity, or do any service to promote it. The Lord fix the bounds of our habitation.

9.—Lord's-day. Enjoyed some liberty in preaching from Rom. xiii, 11, 14, in which is the text that was the means of the conversion of Augustine. Taking my seat in the native congregation, my Pundit desired me to let him say something first, he then read a Poem of his own writing on Peter's deliverance out of prison, reading at the same time most of the text from Acts: I closed the peculiarly interesting opportunity by some remarks on Mat. xxviii, 19, 20. O 'Bid Brahmins preach the word.'

10.—Commenced the second girls' school to-day. Had an unexpected opportunity of sending half-a-dozen books to brother T. at Point Palmyra, four of which were for the Rajah of Kunka, the others were for any other native of distinction. A translation of the Pundit's letter has been sent to the Secretary.

15.—Sent a letter to-day to the Rajah of Gungasweer, of which the following is a translation:—

'Excellent Eswer, (God,) preserve excellent city Cutteck, English Padre Sabab of whom, Pragenrah (district,) Saheeloo, Gungasweer, anciently our own, Lamuntah, (rank,) as it becometh with regard a let-

ter. On this account, this year, Bechar, 4th day, I have written. Leaving the English country to this country I am come, this country's people the knowledge of the true religion for to give, the Son of God, Jesus Christ, he is my, thy Redeemer, speaking from the holy Book, hearing, from believing with the mind falsehood, pride, anger not; therefore the English people we happy. Ye this believing shall keep these three books I have given, these shasters. Pundits calling, all the people of the city cause to hear. Those people who in mind believe not, coming to Cuttack, the true religion judging will understand. The name of the books, the Gospel by John, Acts of the Apostles, Poem. § In the midst of the village thou shalt cause to read, many boys, girls for to read, a place where many will assemble seeing, prepare to me a letter write. I for that place, for that schoolmaster, every month will give money. Concerning this in all the country my judgment is. For what reason? † This country in ignorance, darkness is immersed; therefore my mind's great anxiety is therefore wise work, the shaster true religion God hath given commandment to make it manifest. This concerning this. Any more not. From this thou wilt learn all concerning this. A letter thou wilt certainly write.'

16.—Much confined last week with illness, but was enabled to conduct English worship to-day. Spoke to the native congregation from Mat. xxviii, 27, and was much pleased with the assistance of the Pundit, by his writing Poems in the native style, and reading them publicly.

21.—Received a reply from the Rajah of Gungasweer, to the following effect:—'Excellent Luknee Noorsingham, (Jugernaut and his wife,) excellent feet preserve. Excellent Padre Sabab, of whom before Adekundah Nurrindrah maha Patrah's thousand thousand koornese, (salam) From before you to me, books, concerning forming a school, by Jossal Naik's words I have understood: to the children knowledge for to give, thy letter reading a school prepared, forty children are reading here, for you to know I have written, the fault of the writing forgive.'

22.—Three applications for village schools to-day. Ill the whole week with very painful boils.

24.—Despatched one of the school-mas-

§ Krest behaurat amroot.

† The Pundit's idea appears to have been that I intended to send books through the country.

ters and another man with a present of Gospels and Poems with two letters to the Rajahs of Alle and Kooging, distant fifty or sixty miles. 'Listen ye men of royal birth, and let your vassals hear.'

27.—A respectable native of Hureohurpoor, Nine koos, (about twenty miles off,) has sent a letter to the Pundit inquiring about Christianity. I desired him to reply to it, and a Gospel, the Acts, and a Poem were sent to the Dewan, (the rank of the native,) and the Zeminder, this circumstance shows that the Gospel is exciting attention even in places at a considerable distance.

29.—Had the pleasure of addressing twelve natives in one of my studies.—So many natives now come, that it appears almost to supersede, at least to prevent more public addresses, but still another native chapel more publicly situated is very desirable, if a spot of ground could be procured.

Lord's-day. Enjoyed much liberty this morning from John iv, 10, a text suggested by reading dear H. Martyn's Memoirs. The Pundit read a Poem he had made upon the subject of the third of the Acts.

DEC. 1.—Public examination. Ten schools were present, and the whole number of children being 227, —62 were girls. Blessed be God for surmounting the difficulty that so long appeared in the way of female education. In the afternoon I adopted the plan of each Teacher reading, according to his seniority in employment, and then paid them. A few were justly ashamed of their reading. I hope this will give an opportunity of instructing the men in the gospel, and making them more fit for their situation.

6.—Heard from Brother Lacey, that he was to leave Calcutta on the 2d or 3d inst. and desired me to meet him.—Received a third supply of books from Serampore, 2880 papers, (Scripture Extracts,) 1968 Bengalee tracts, large Bengalee tracts 9, English tracts 196. May this seed fall on good ground.

8.—Early this morning commenced the journey to Patamoonday, to meet our new colleague. Forgot some Scripture Extracts, which perplexed me much, but expecting Brother L. to bring a good stock of books, I did not return for them. Arrived about eleven, and found my friend Rennell's note to the Daroga very useful. Not daring to admit me into his house, because of his idols, he put me in the veranda. I slept pretty comfortably in the palque. Some people recognized me on the way, and I had some interesting opportunities.

9.—The Daroga fitted up a place for

me opposite to his house, in which the palque and chair was the only furniture. Went down to the river, and found two vessels there, but heard nothing of our friends. Much exercised, with dejection. Spoke with a number of people in the evening.

10.—Took a circuitous course to the vessels, and gave books and spoke at three different villages. In one, a man gave me a cocoa nut as a mark of respect. In the evening received a note from Brother L. that they had safely arrived.

11.—Walked down to the Golinah, and was much rejoiced to see our new friends. Took the cream of two or three English letters, and got a peep at some Repositories.—Having put every thing on board, we proceeded up to Patamoonday. Had a warm contest near the Police Daroga house.

12.—Brother L. and my Pundit, (who came in the boat from Cuttack,) accompanied me early this morning to a village, named Mahteat. Much fear and reluctance manifested in reference to receiving the books—but we found the Pundit very useful. Much rejoiced to-day with the numerous letters which I perused. Sent three to Cuttack, to refresh my dear companion, by favour of the Collector. Spoke to some people near the treasure party in the river. Unexpectedly the tide rose high, and we passed the sand bank, and proceeded a few miles on our journey.

13.—Went on shore this morning at the village of Punchapurrah, few people at first visible. Gave a gospel to two men making oil. Proceeding into the village, we were stopped by a quantity of water; but a man, who had been a bearer in Calcutta, came and took me over upon his shoulders. Under a large tree, a great number of people collected, and I spoke to them. A good many tracts and gospels were accepted. Some females manifested unusual courage and attention to the word. When we returned to the boat, about an hundred natives flocked to the boat, several requesting a little brandy, as medicine, and others asking for books. A little further up the river, went on shore at Gopenaulpoorah, for some nym leaves, to dress our friends musquitoe bites. Juggernaut is made of this tree. In the evening stopped at a village, where was a triangular stone, daubed with red paint, the Takooranee, (village idol,) which was placed under a large tree, in something like a beehive, though larger, and made like their pots. A husbandman was treading out his corn with four bullocks, and we were reminded of the scripture, here regarded,—Thou shalt not muzzle

the mouth of the ox that treadeth out the corn. Much grieved with the ignorance and loquacity of a man who refused a book, after all I had said to him, and the people around: the Pundit, however, succeeded, and said, I ought not to be angry, for their minds were like a jungle.

14.—Lord's-day. Went to a village, where was a large brick temple of Maha Dab; and, collecting a good number of people, the Pundit read and talked a little, and then I endeavoured to preach the gospel. With difficulty we prevailed upon the people to take any books, they being afraid we should return and injure them on that account. Enjoyed some liberty and consolation in the religious service on board. Desired the men to proceed a Sabbath-day's journey, to obtain a new field of action, but they went further than was intended or desired.

15.—Went on shore early, but neither from the boatmen, myself, nor the Pundit, would any one receive a book. The Pundit felt this, and wrote a Poem, which he said the people might read without suspicion or fear. Surely the Lord is enlightening this man. He says, he believes much in his mind on Jesus Christ. At eleven, reached the village of Manauteer, but, even as the boat proceeded, tracts and some gospels were given away. Much pleased with the sentiment of the Pundit's Poem. Gave him a copy of the New Testament, the first distributed.

16.—Distributed some books on the way, and with difficulty prevailed upon the boatmen to cross the river, that we might stop their dinner-hour near a village. Went on shore with Mr. L.; and, in the company assembled, saw seven or eight Brahmins. The Pundit stopped on board to write a letter to Brother Bampton, which three pilgrims were to deliver to him. Gave a man a New Testament, he followed us some way, I talked to him of its contents. Stopped, for the night, at Ausoonaur, had a good company near a boat that is building. A fine youth followed us to the boat for a book, which he talked of reading, and in three or four days coming to C. for more knowledge.

17.—Went on shore before breakfast, and gave two Gospels for two villages. One man violently contended that God dwelt in Juggernaut.—An unexpected and very seasonable supply of provision reached us from my dear Mrs. P. I could not help surmising her Abigail.

18.—Early in the morning gave three tracts to some boat people. After breakfast, Brother L. going on shore, discovered a temple near the shore; we went to it, and found several temples, and Brahmins. Spoke to them, and gave two Gospels and

three tracts. One of our tracts had found its way to this place. Five men and four fine boys followed us to the boat, and I sat down upon the sand, and talked with them. Gave a New Testament to one of them, who was a schoolmaster. In the evening we were stopped by the sand, and worked hard ourselves to get forward.

19.—Gave some tracts to some travellers, and directed a respectable Bengalee to call at the boat for a book, which he did. Reached home this evening in safety. Blessed be God for his goodness to us; we united around a throne of grace, to present our tribute of praise to the Author of all good, for his favours to us all. In this journey, about 150 tracts and Gospels, and three Testaments, were distributed to persons living in perhaps fifty villages. May the seed be productive.

20.—Much engaged with Brother L. in removing his furniture, &c. He has brought about 2800 tracts, Gospels, Testaments, &c.—Two men presented themselves with the Pundit, having letters from the Rajahs of Balunta and Gooaulee.

21.—Lord's-day. Brother L. preached twice to-day. I spoke in the morning to the palque bearers, from, 'So great salvation,' and, in the evening, from a text Brother L. gave me—'To day, if ye will hear his voice, harden not your hearts.'

26.—Pleased with the narrative of the men who had been to the Rajahs of Allee and Konjung. They stopped with each three days; and though they slept in a temple, they refused to eat the idol's food. They have brought two letters, one in Ooreah, the other in Persian. I have also another letter, addressed to the Pundit, from five Rajahs, desiring books, and I am making arrangements to send some to them. Like Peter, I doubt whether these things are true, may events prove that they are, and the scripture be fulfilled,—'So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which hath not been told them shall they see, and that which they had not heard shall they consider.' Isa. lii. 15.

29.—Dispatched two men, (one of them an old schoolmaster, just mentioned,) with Gospels, Poems, and Letters, to six Rajahs, viz. the Rajah of Attghur, Bankee, Dumpoorah, Narsingpore, Burrumba, Tegeerah. Delivered a charge to them, what to say to the people among whom they may go, and who may question them about the new religion.

30.—Brother L. and I commenced our journey this morning, to establish four village schools. Arrived at Baluntah, (four kocs on the Pooree road,) between one and two, and stopped till the Uudit and his company came up. Took some

refreshment under a tree, and gave away a few books. Proceeding to the Rajah's, the bearers took us to the school near his house. The children were numerous, as were also the spectators. In the evening, spoke to a great number of people under a tree. With much difficulty procured a warshman's shed, in which he boiled his pots, to take shelter for the night. Between seven and eight in the evening the Rajah's son came on horseback to see us, with several attendants. One supplied a light with oil, which he poured on it with his fingers. I recognized the young man immediately, having seen him in April, at Bobuneswer. Spoke a little to him and the people round, and with much difficulty could obtain permission to go to his father's in the morning.

31.—Took the names of the boys in the school, 41 in number, and gave twelve boys a copy of the Scripture Extracts, and left also a few Gospels. Went to the Rajah's house, which is situated in a kind of jungle, and is imperfectly seen. The Rajah's eldest son received us on a very elevated portico, to which we had to ascend without the convenience of steps. Some workmen were preparing a kind of mortar upon it, and as this was our hall of audience, I had to desire the men to desist from their work, to hear the word of God, and to afford others a better opportunity of doing so. In a short time the Rajah returned from bathing and presented himself: he is a good looking man, of about forty years of age. He retired to dress, and returned with a present of fruit. I gave him a copy of the New Testament; and, seating ourselves upon some stones, I proceeded to speak to him, and about forty or fifty others who were present. I committed the school to his care. A younger son of the Rajah's was present, and a little girl; I desired him to send the former to me, for a year, that he might obtain some general knowledge. Brother L. pleased them very much with his watch; and I took the opportunity to inform them that its maker did not worship idols.—My Pundit, who was unwell, wrote a short Poem, and sent it, which was read, and then given to the Rajah's son. We left this place with peculiar feelings, fervently desiring that God may give effect to his word.

Arrived at Gooanbe about one o'clock. Found about 30 children assembled. Spoke to a number of people in the evening. A man in the company referred to the wealth accruing from Juggernaut, and said, *Why should the company destroy Juggernaut? for he was their chackar, (servant.)* A man violently refused to accommodate us in his barn; but an old

school-shed near afforded sufficient shelter for our palques, in which we slept. Brought to the close of another year. May every closing year see the work of God extending and prospering.

1824.—JAN. 1.—Conducted social worship before the heathen, and then prayed, in Ooreah, for their welfare. Arrived at our third station, in the Gungasweer Zemindary, about ten. Found 40 children assembled: this school commenced in November. After dinner Brother L. amused me very much. Going up to the large tree near us, as if ignorant of the small contemptible idols which lay on its roots, he sat down upon them: he then called me, and taking up one, placed it for a seat—I went and sat upon it. Presently one of our palque bearers came and told me they were the village taksors, (idols.) I replied, they were stones, and were nothing. The amazement of the people was great: however, I got some of them to come near, and hear. I inquired of our cook, (and watchman, as he might be called, for he armed himself with a sword, and cut a most curious figure,) what the people would say? he replied, 'That the Sahabs were great people, and feared nothing.' Going to the Rajah's house we met his son, a young man about 26 years old, very reserved, uncultivated, and besmeared with his poojah, his beads hanging on his ear; he had a few attendants, one of them carrying a small umbrella. His father was not at home; we therefore returned to the tree, presented him with a copy of the New Testament for his father, and then declared to him the Gospel. Proceeding to the schools, Brother L. and I, and the Rajah's son, were seated upon chairs about three inches from the ground, and we heard several of the boys read. A man introduced two nice youths to repeat a Poem, but when I found it was about Hoonoman, I said I would not hear another word; and the man retired ashamed. The Pundit then read a Poem, which he wrote on our last journey. In the evening, the schoolmaster, though perhaps better paid than the others, returned the books, declaring he would not teach for my terms: I took him at his word, and told him other villages wanted schools. Much pleased with the acquaintance with Christ, and profession of regard to him, displayed in a man whom I have known a little time. Slept in our palques placed in the school shed.

2.—Started very early this morning, and felt the air unusually cold. Stopped a short time at a village in the way, and gave a few books to some attentive people. Found a young Bengallee here who had been in a Padre Sahab's school,

in Calcutta; gave him a couple of tracts. Arrived at our last stage, Purrahunix, about ten. Took up our station under a tree near the large stone temple of Mahadav. Numbers of people immediately flocked around us, and I and the Pundit spoke to them. Though this man has not saving faith in Christ, he appears to be rising above the errors of idolatry—his words and efforts are like the work of a pioneer. At the door of the temple a man presented me with some food, which had been offered to the idol. I rejected it with great disdain, and the poor man looked and heard with great astonishment. Brother L. was very much affected with what he saw here. Made arrangements about preparing a central place for a school; and feeling ourselves worn out, we proceeded on our journey, and safely reached home at little before sun set. May the seed scattered in this journey fall on good ground, and produce fruit unto perfection.

**GENERAL BAPTIST
MISSIONARY SOCIETY.**

DEPARTURE OF MISSIONARIES.

The Euphrates, Captain Meade, for Calcutta, in which Mr. and Mrs. Sutton are passengers, sailed from Gravesend on Thursday August 5, reached the Downs the same evening, was wind-bound there till the following Monday, and then proceeded on her voyage.

POETRY.

Lines ascribed to Mr. Montgomery, occasioned by the circumstances of the funeral of Mr. Smith, the martyred Missionary.

After Mr. Smith had fallen a victim to the malice of his enemies, his body was ordered to be secretly buried in the night, and his widow was not allowed to follow the corpse. Notwithstanding this cruel order, worthy indeed of West Indian Slave-holders, Mrs. Smith, and Mrs. Elliot, accompanied by a Negro carrying a lantern, repaired beforehand to the spot where the grave had been dug, and there awaited the interment.

COME down, in thy profoundest gloom,
Without one vagrant fire-fly's light,
Beneath thine ebon arch entomb
Earth, from the gaze of heav'n, O
night!

A deed of darkness must be done;
Put out the moon! hold back the sun!

Are these the criminals that flee,
Like deeper shadows through the shade?
A flickering lamp, from tree to tree,
Betrays their path along the glade;
Led by a Negro:—now they stand,
Two trembling women hand in hand.

A grave, an open grave appears!
O'er this in agony they bend;
Wet the fresh earth with bitter tears;
Sighs following sighs their bosoms rend:
These are not murderers:—they have known
Grief more bereaving than their own.

Oft through the gloom, their streaming eyes
Look forth for that they fear to meet:
It comes;—they catch a glimpse;—it flies;—
Quick glancing lights;—now trampling
feet;—

Among the cane-crops, seen, heard, gone!
Return, and, in dead march, move on.

A stern procession! gleaming arms,
And spectral countenances, dart
By the red torch light, wild alarms,
And with'ring pangs through either heart,
A corpse amidst the group is borne:—
A prisoner's corpse, who died last morn.

Not by the Slave-lord's justice slain;
That doom'd him to a traitor's death;
While royal mercy sped in vain
O'er land and sea, to spare his breath:
But the frail life, that warm'd his clay,
Man could not give, nor take away.

His vengeance and His grace, alike,
Were impotent to save or kill;
He may not lift His sword to strike,
Nor turn its edge aside at will:
Here by one Sovereign act and deed,
God cancell'd all that man decreed.

Ashes to ashes!—dust to dust!—
That corpse is to the grave consign'd!
The scene departs! this buried trust
The Judge of quick and dead shall find—
When things that time and death have
scald,
Shall be in flaming fire reveal'd.

The fire shall try thee then, like gold,
Prisoner of hope! await the test;
And, O! when truth alone is told,
Be thy clear innocence confess!
The fire shall try thy foes:—may they
Find mercy in that dreadful day!

Sheffield, July 20, 1824.

J. M.

THE
GENERAL BAPTIST REPOSITORY
AND
Missionary Observer.

No. 35.

NOVEMBER 1, 1824.

VOL. III.

MEMOIRS
OF
JOHN CALVIN,
THE REFORMER.

As the followers of Calvin and Arminius have, for a long time, divided the religious world, it has been suggested that some account of the lives and writings of these eminent divines might be interesting and useful to our younger readers. We shall therefore, in this and the following number, if spared to publish them, give a concise Memoir of *Calvin*; proposing to follow it with a Life of Arminius in the leading numbers of the next volume.

John Calvin, or, as he afterwards wrote it, *Calvin*, was born at Noyon, a town in France, fifty-eight miles north-east of Paris. His father, Gerard Calvin, was a sensible man, in moderate circumstances, and well esteemed. Observing early indications of genius in his son, and desirous of improving them, he was at the expense of educating him along with the youths of a noble family in the neighbourhood. With them he pursued his studies with diligence,

at school; and with them he went to a famous college at Paris, where he quickly made great proficiency in those branches of science to which he applied. As he had always manifested a serious and pious disposition, his father at first intended him for the church; and, on his quitting the university, procured him a benefice in his native town, where, though never ordained, he preached frequently. But he had already imbibed secretly some of the doctrines of the reformation, from a pious and learned relative, who had excited him to a diligent perusal of the scriptures. He soon found that the Roman catholic religion had no foundation in that sacred volume; and began to feel dissatisfied with it. He therefore readily assented to his father's wishes; who now thought the law a more lucrative profession than theology, and was very desirous that his son should turn his studies to it. Accordingly, resigning his station in the church, he repaired to Orleans and Bourges; and, placing himself under eminent instructors, soon gained so much legal knowledge, as enabled him occasionally to occupy the chairs of the professors, in their absence, and procured him the offer of a Doctor's degree. These studies,

doubtless, rendered him more competent to the duties to which he was afterwards called in the state as well as the church at Geneva.

While he was thus employed in the study of the law, he was diligent in searching the scriptures, and frequently preached in the villages: so that before he attained his twenty-fourth year, he was well known and highly esteemed by many eminent men among the protestants. His father dying about this period, he returned to Noyon, and soon afterwards went to Paris; where he published his first work, a "Commentary on Seneca's Treatise on Clemency." Here he renounced the pursuit of all other sciences, and devoted himself wholly to the service of God in the church: an event which gave great satisfaction to the persecuted reformers, who then held secret meetings at Paris. His activity, zeal and influence excited the jealousy of the catholics; and he was soon obliged to abscond, to avoid imprisonment. His papers however were seized, and some of his friends suffered great inconvenience. Calvin himself found a powerful protector in the queen of Navarre; who having heard of his merit, sent for him, and after a long conference, highly approved of his character, and continued his steady friend as long as she had the power.

Leaving Paris, he retired to Xantoigne, where he composed several short addresses; which were delivered by the clergy from the pulpit, to excite the people to diligence and perseverance in their inquiries after divine truth. He afterwards revisited Paris, but was obliged to keep himself concealed; and despairing of safety in France, fled to Basil, in Switzerland.

Here he was joyfully received by the protestants, and formed some important connections with their leading ministers. At this time, the protestants were cruelly persecuted in France; and the king, who authorized these bloody proceedings, being desirous of preventing the resentment of the protestant princes of Germany, whose alliance he wished, affirmed that he had only put to death anabaptists, who forsook the word of God and disgraced religion by their extravagant and seditious principles.* To rescue his brethren from these unjust aspersions, and exhibit the truth to all the nations of Europe, Calvin published the first edition of his "Christian Institutes;" in which he stated, in a systematic form, the doctrines of the French sufferers, and ably refuted the charges brought against them by their persecutors. This work, which he dedicated, in a masterly address, to the king of France, had a great effect; and obtained the warm approbation, not only of his own party, but also of all the candid and intelligent catholics.

* The *anabaptists* seem to have attracted the particular attention of Calvin. They were charged by the orthodox of that day, with reviving the most detestable heresies of antiquity. Against these enthusiasts, as they were usually termed, he wrote several tracts; and finding his patroness, the queen of Navarre, had taken offence at the severity with which he had treated some of their ministers, whom she esteemed as pious men, he addressed a bold letter to that princess, on the impropriety of shewing any countenance to such dangerous persons.—Those however who wish to learn something more of the *real* character of these anabaptists, are referred to the "*History of the English General Baptists*," part I. pp. 29—42; a work which is mentioned merely because it is probably in the hands of many of our readers.

Calvin, whose character this well-timed publication had established, travelled to promote the cause of the reformation; first to Italy, and being driven thence by the fear of the inquisition, afterwards to France. But the persecutions still prevailing, he determined finally to leave his native country, and settle at Basil. On his way thither, he was obliged, on account of the war then raging, to go through Geneva. He called on one of the ministers of that city, with whom he had a previous acquaintance, and who had been very instrumental in establishing the reformed religion in that state. This good man entreated Calvin to settle with him, and assist in carrying on the good work in which he and his colleagues were so happily engaged. For some time he declined the earnest request of his friend; but the magistrates and clergy joining in the invitation, he complied; and was, in 1536, appointed minister of the gospel and professor of divinity. Thus he was led, by divine Providence, to a station in which he was designed to act an important part during the remainder of his life.

Geneva is a small republic on the north-east of France, consisting, exclusive of the city, of only eleven parishes. The city is nearly two miles in circumference, and contains about thirty thousand inhabitants. It was formerly a part of the duchy of Savoy, by which it is almost surrounded; but, previous to the age of Calvin, had declared itself an independent state, and an ally to the Swiss cantons. When that reformer consented to settle there, the inhabitants in general were plunged into the depths of licentiousness and immorality. No sooner, however, had he en-

tered on his duties, than he began to prosecute those plans, which he had previously digested, for the reformation of manners. With a freedom and severity natural to his character, he preached against the vices which were most prevalent; and engaged the other ministers to join him in an energetic representation to the council which governed the state, to induce it to adopt strong measures for the correction of the public morals. These decided measures roused the opposition of such as were conscious of being guilty of the crimes thus denounced; who, uniting their influence and being a great majority, procured a decree, by which Calvin and two of his zealous colleagues in the ministry were ordered to leave the town in three days. When this order was communicated to Calvin, he calmly observed, "Certainly if I had served men, I should have been ill requited: but I have served a Master, who so far from not rewarding his servants justly, pays him what he does not owe them." This remark came, with a good grace, from a man who had hitherto served the church without any remuneration. He accordingly retired, in 1539, to Strasburg; where he was received with open arms, and appointed professor of divinity. Here too he soon formed a French protestant church, of which he became the pastor; and was allowed a handsome salary from the state.

When the court of Rome learnt that their pious ministers were thus driven from Geneva, it entertained hopes of recovering its ascendancy. With this view, a cardinal wrote a long, elegant and persuasive letter to the inhabitants, urging them to return to the catholic faith. Calvin saw

the mischief which such a letter was likely to produce in the unsettled and divided populace to which it was addressed; and, forgetting his personal injuries, evinced his love for the truth, by publishing a speedy reply; in which he answered the cardinal's arguments with so much eloquence and spirit, that the catholics in despair abandoned the design. He also vigilantly watched the progress of the various fanatics which then disturbed the church; and exposed their errors with great success. He was indeed now become a public character; and his advice was frequently sought by the friends of the reformation, both on the continent and in England. He attended various councils and assemblies that were held in different countries for the regulation of the affairs of the rising churches: and his prudence, ability and influence were very useful in the discussions on doctrine and discipline, which necessarily took place on first emerging from the thraldom and ignorance of popery.

While Calvin was thus usefully employed, the leaders of the faction at Geneva, by which he had been banished, having carried their licentiousness to sedition and murder, were either cut off by the sword of justice, or banished from the state, and their adherents subdued. The good citizens then, seeing the same and influence of their late pastor daily increase, were ardently desirous of recalling him to his former station amongst them. The church at Strasburg being very unwilling to part with him, it was with great difficulty that they succeeded. At length, Sep. 13, 1541, he returned to Geneva, and was received with the utmost affection and respect. On this occasion, he exhibited an instance

of honourable disinterestedness. The citizens of Strasburg, at parting, presented him with the freedom of their city, and generously offered to continue to him a considerable part of the revenues of the offices which he had held; but, though the income at Geneva was much inferior to that which he had enjoyed at Strasburg, he promptly declined their liberality.

This shrewd divine improved the season of grateful confidence and unsuspecting exultation, occasioned by his return, to carry some important measures for the establishing of the influence of the church and the repressing of vice and irregularity. He made it a condition of his resuming his duties among them, that an ecclesiastical police should be established, which should be conducted by a court, called the Consistory. The consistory was to be composed of all the ministers of the church, assisted by twice their number of laymen, chosen annually by the people. This court was to have the care of the morals of the community, power of determining all kinds of ecclesiastical causes, and authority to summon, control and punish, as far as excommunication, any of the inhabitants, without exception. They had not indeed authority to inflict corporal punishment, but were required to refer important cases to the council, with their own judgment on the case. This scheme was sanctioned by the legislature, on Nov. 20, succeeding his return; and for a long time remained in full vigour in Geneva. It was opposed at first by some, as imitating too closely the ecclesiastical system of Rome; but the influence of its projector overcame all opposition; and during his life, he maintained its autho-

rity unimpaired: though his inflexible support of his favourite scheme procured him many enemies, and sometimes endangered the peace of the city.

Calvin prosecuted the various duties of his station with indefatigable attention; notwithstanding the frequent indispositions with which he was now afflicted. During a fortnight in each month, he preached every day: he gave three lectures in theology every week; assisted at all the deliberations of the consistory and at the conferences of the ministers; and met the congregation every Friday. He likewise had to instruct and superintend most of the French churches, who were daily soliciting his advice; to defend the reformation against its adversaries; to repel his own antagonists; and to publish various solid, deep and instructive works. Nor were all his labours purely theological; but being an excellent lawyer, he was frequently consulted by the magistrates in difficult cases, and employed by them in framing edicts and other legislative acts.

For several years, this eminent man pursued his various labours with diligence and success. The church at Geneva increased rapidly, and the city became an asylum to many whom persecution for conscience' sake had driven from their homes. Yet the enemies of Calvin occasionally caused him considerable trouble, by endeavouring to excite the people against his regulations. He was several times compelled to defend himself before the council; but being supported by the magistrates, he always triumphed over his enemies, who were sometimes severely punished. Indeed when we look at the list of persons who were deposed, imprisoned,

banished or put to death, for opposing the doctrines and discipline of Geneva, it is impossible to suppress a wish that more moderation and christian forbearance had been exercised by him, whose influence directed almost all the proceedings of the state.

In 1553, however, an event occurred, which it is painful to relate, did not a regard to truth demand the recital. Calvin had written several books against the Socinians, whose tenets he held in great abhorrence, as blasphemous and dangerous. Michael Servetus, a leading man amongst them, had long been known to Calvin, who had laboured much, though very unsuccessfully, to convince him of the danger and folly of his opinions. At last, Servetus published a work, which he called "The Restitution of Christianity;" in which he boldly stated and defended his views of the Godhead. This book he sent to Calvin, for his remarks; but that divine was so indignant at its contents, that he declined all further correspondence with the author. Servetus proposed to repair to Geneva, in order to a personal examination of the subject, if his opponent would guarantee his safety. Calvin refused this; and wrote to a friend in confidence, "If Servetus should come, I will so use my authority, that he shall not depart alive." Soon afterwards this unhappy man was apprehended in France and tried for heresy at Vienne. Our reformer has been accused of interfering in the prosecution, by writing to the judges and supplying them with evidence against the accused. This his friends deny; but they are obliged to admit that the French magistrates, having received information that Servetus had corresponded with Calvin, wrote to

the council at Geneva and demanded his letters and all the documents connected with the cause: which were readily furnished. Had Calvin been averse from the prosecution, his influence in the council would doubtless have easily prevented this compliance. Servetus being condemned at Vienne, escaped from prison, and sought refuge at Geneva. He had not been there many weeks, when he was apprehended as an heretic; and there is evidence too clear that it was done by the instigation of the ministers. The laws required that the accuser and the accused should enter the prison together, to abide the issue: and Calvin, not choosing to be restrained himself, directed the suit to be instituted in the name of his secretary, who surrendered himself along with the miserable heretic. The charges were drawn up by our reformer, at the direction of the civil authorities; and the trial was conducted by the public prosecutors. Servetus was found guilty, and sentenced to be burnt. After his sentence, he requested an interview with Calvin, when he earnestly solicited pardon for any thing he had done against him, and intreated his interest with the rulers; but, as he refused to recant any of his opinions, Calvin left him to his fate: saying, that he would not presume to be wiser than his Master, but, according to St. Paul's command, would withdraw himself from that heretic, who was condemned by his own conscience. Servetus, the same day, Oct. 27, 1553, was burnt on a small eminence, near the city, and expired without any signs of repentance.*

* We have taken the particulars of this unhappy event from the narratives of those who were most indulgent to the memory of this eminent

The conduct of Calvin in this disgraceful affair, was censured by some of the citizens, and wrote against by one of his learned contemporaries. His influence and his popularity however, carried him through all opposition; and his colleague in the ministry, Beza, who published a *Life of Calvin* soon after his death, dispatches the whole as a thing of course. Having given an account of the burning of Servetus, he adds; "But there is no occasion for saying more on the subject; since Calvin composed a very excellent book a little afterwards, in 1554, in which he shews that the true and proper faith is to believe three persons in one divine essence; refutes the detestable errors of the wretched Servetus; and proves that the duty of the magistrate is to repress heretics: and that, therefore, this wickeded man was rightly punished with death at Geneva. In short, that he exhibited the most certain marks of reprobation." Such was the spirit of the times; and no excuse can be offered for the transaction, except the ignorance and intolerance of the age in which it occurred. The reformers were very little acquainted with the rights of conscience; and too many of them refused to their brethren that liberty of private judgment which they claimed for themselves. They had just broken the degrading fetters of popish tyranny, which had so benumbed the human mind, that it could

minister; the story being told by his enemies with circumstances much more unfavourable. But the statements of professed opponents always require confirmation; and we wish not to perpetuate calumny. It would have afforded us sincere pleasure could we have justly exonerated the name of Calvin from any connection with this tragical scene.

not, except by slow degrees, expand itself to its proper dimensions and act with its native energy. To this cause, rather than any thing hostile to truth and liberty in the hearts of these good though mistaken men, we are willing to ascribe the glaring inconsistency we have been obliged to notice. The obloquy however which the death of Servetus has cast on the character of this eminent reformer, and the shame and grief which it has occasioned to his followers, ought to teach every man to be very careful how he countenances prosecutions for blasphemy.

(To be continued.)

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THE LAST SOCIAL PRAYER,
OF OUR
BLESSED SAVIOUR:
OR
DESULTORY REMARKS
ON JOHN XVII.

By the late Mr. JOHN TAYLOR,
of Queenshead.

This inimitable Prayer was offered up by our adorable Saviour, in the presence of his apostles, just before he proceeded to the garden of Gethsemane; and comprehends the circumstances of the christian religion, from that period to the end of the world. Most merciful Redeemer! How great was his grace! how vast his comprehension! how boundless his affection for his followers and their concerns! What a noble example has he left us here for all christians, especially for all ministers, but most of all for aged ministers on the approach of death. They should humbly commit his cause and all its concerns to the superintendency and

care of the God of all grace, as their blessed Saviour did!

How instructive his manner of addressing the Divine Being! He calls him by the tender name of "Father." Six times he employs this lovely and precious epithet, Father. What honour does he confer on the Almighty! what inexpressible comfort his own soul enjoys from the repetition of this dear name! Does it not deserve the attention of the followers of Jesus? Would it not be of great advantage to them, especially in circumstances of peculiar trial, were they modestly to imitate him in this mode of address? How often has he, in other parts of his discourses, encouraged them to call God their Father!

The heavenly Suppliant commences this incomparable address by saying, "Father, the hour is come." Probably this was literally true, and in less than an hour afterwards he was betrayed into the hands of his enemies. He perfectly knew all the unparalleled sufferings that were approaching him; and in the immediate prospect of these, he prays, "Father, glorify thy Son:" assist and enable him to bear the tremendous load of distress and anguish that is just at hand, in a manner worthy of his relation to thee; and so appear for the vindication of his character and the attestation of his mission, that all may see that he is owned and honoured by thee. What an appropriate and comprehensive prayer! And what was the ultimate purpose for which this petition was offered? Not that the Suppliant might escape the impending agonies or avoid the approaching conflict; not merely that his own personal honour might be promoted; but, "that thy Son may also glorify thee."

Admirable motive! O that all who are called by his name were actuated in some measure by the same spirit! That their chief desire, their principal object in every blessing they ask for themselves, were, that they might be enabled by it to glorify their God and their Saviour.

But, leaving at present those parts of this admirable prayer which relate more especially to the Redeemer himself, though they would afford abundant matter for instructive meditation, if we had paper and ability to pursue the sublime subjects, let us confine ourselves at present to his intercessions for his disciples.

It is evident that the persons for whom the Saviour intercedes on this interesting occasion, were principally, though not exclusively, his first apostles; who had been his associates in his ministry, and to whom he was about to leave the care of his cause and of his church. To no other persons or characters will many of his expressions apply. The Father "had given them to him out of the world."—Christ had "given them the words which God had given him"—"they had received these words"—"they had known surely that Christ came from God, and believed that God sent him"—"they were in the world"—"the Saviour had been with them in the world till now, and had kept them; and none of them was lost but the son of perdition." These and various other expressions, render it sufficiently certain, that the apostles were, in a peculiar manner, the persons for whom the affectionate Jesus interceded in this admirable prayer. Let us recollect the situation in which these primitive ministers were then placed, and admire the love

and wisdom of the divine Pleader. All was gloomy or completely dark before them. Their conduct shews that they were perfectly amazed and confounded. They knew not what measures to pursue. Some were for swords and fighting; but the greatest number, overcome with fear, sought their safety in flight. Poor creatures! whither could they go? What relief could their distressed minds experience in forsaking their Master? Peter's awful case is too well known to need mentioning. Wretched man! Their present need of support was very apparent, and their Master knew it well. We may form some conception of it, if we recollect the importance of the work in which they were engaged, the difficulties they had to encounter, and the enemies they had to oppose. As individuals and as a body, they had the most urgent need for infinite help. The establishment of the kingdom of the Redeemer in this world, the success of the cause of christianity in their own and every following age, depended on their being preserved and enabled to proceed in the work to which they were called. There never has been on our earth a company of men so circumstanced as they were, and on whose preservation so much depended. This is evident from the prayer before us; and all this our blessed Saviour comprehended in his vast ideas. He, therefore, did not pray that they might "be taken out of the world." No. That, as far as we can see, would have been a very awful affair indeed. Had they been taken out of the world to their rest when their blessed Master left it, how could the great work of the succeeding thirty years have been accomplished? How

could the gospel have been preached in all the world, and so many churches planted in various and distant countries? How could the New Testament have been written, if the apostles had not been left in the world? How dreadfully gloomy the idea! How wise! how gracious then was it, that Jesus prayed that they might not be taken out of the world. Millions of happy souls will spend a vast eternity in joyful gratitude that this petition was offered and this blessing granted.

Contemplating the important design in which his apostles were about to embark, the same which had brought the Saviour himself from the realms of glory; and foreseeing the opposition which they would meet with from the enmity of the world, he proceeds in his intercessions in their favour; and intreats his heavenly Father to "keep them from the evil," and "to sanctify them by his truth." If the power of the Almighty was exerted in their behalf, the opposition arising from creatures would vanish. And, if they were the happy subjects of divine sanctification, their holy lives and heavenly tempers would convince all observers, that the gospel which they preached proceeded from the God of truth, and produced the most salutary effects. These two blessings, therefore, were fully sufficient to carry them successfully forward in their arduous enterprize; and enable them to "have the joy of the adorable Master fulfilled in themselves."

But the views of the Divine Advocate reached beyond the labours of his immediate successors. "Neither pray I for these alone," he says, "but for them also which shall believe on me through their word." The om-

niscient Jesus, who saw the end from the beginning, assumes it as a certainty, that these apostles would become preachers of the gospel, that their labours would be successful in the conversion of sinners, and that this conversion would be effected by believing in him. All this came fully to pass, as the interesting narratives in the Acts of the Apostles abundantly testify. For these believers and their successors through every age, the Saviour interceded. And glory be to his name, this prayer has been answered in every era of the church. There always have been successors to the apostolic believers; and they have always, in a greater or less degree, enjoyed the blessings for which their Redeemer so kindly and so condescendingly prayed. These were unity of heart and spirit, and eternal glory: that "they may be one;" and that "they may be where I am." Unity was a principal subject in the writings and discourses of the apostles. They esteemed it essential to the honour and happiness of believers and the prosperity of christianity. When, therefore, they observed a failure in this, or feared that there was danger of one, they were deeply affected. Acts xx. 29—32. Phil. iv. 2. O that we may all endeavour like them to keep the unity of the Spirit in the bond of peace; and thus enjoy the happy effects of this prayer in our own bosom!

Let us remark and admire the intense love of the Lord Jesus Christ, for his apostles and followers. With what an affectionate particularity does he recount to his heavenly Father, the faith, constancy and attachment which they had manifested towards him during the time of his ministry!

With what simple modesty does he notice the care which he had exercised over them and the protection he had afforded them while he was with them! With what paternal anxiety does he look forward to the hardships and dangers to which they would be exposed after his decease! and how ardently does he pray that they may be preserved and protected! Let us recollect, also, the awful circumstances in which the Saviour himself was placed, the dreadful scene on which he was just entering: not one hour afterwards he exclaimed, "My soul is exceedingly sorrowful, even unto death." Yet in the near prospect of these inexpressible sufferings, and the lively anticipation of the inconceivable glory that should follow, he expatiates with the most benevolent feelings on the present and future concerns of his friends. Nothing but love stronger than death could have excited conduct like this. Blessed Jesus! how wonderful! how amiable he is, in whatever light we contemplate him! May all his followers imitate him in their love and regard for each other's welfare! May his ministers especially cultivate that affectionate concern and parental solicitude towards those committed to their charge, of which their divine Master has set them so lovely an example!

What an excellent pattern for prayer does this last address of our Saviour exhibit! How astonishingly copious and comprehensive! It seems to include all events and all time. How distinct the ideas! how appropriate the petitions! Let us learn from his example to cherish sincere affection towards those for whom we pray—to be well acquainted with their concerns, their wants and necessities—and to know what we ought to ask

for in their behalf. Did we attend properly to these things before we approach a throne of grace, it would have a happy effect in preventing irregularity, omissions and vain repetitions in our supplications; would fix our minds on the solemn work in which we engage; and teach us on what subjects to enlarge with the greatest stress. It would enable us "to order our cause before God and fill our mouths with arguments."

To conclude this admirable address, the adorable Jesus, assuming his divine character, claims for his apostles and their faithful followers a place in that state of glory and bliss to which he was returning. "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold the glory which thou hast given me: for thou hast loved me before the foundation of the world." Delightful termination of all the sufferings of the Redeemer and the labours of his servants! How amazing that the attainment of such ineffable felicity should be brought within the reach of fallen, miserable, lost mortals. Yet, through the knowledge of the Saviour, and a vital union with him, the true believer may venture to anticipate, with holy confidence, the everlasting enjoyment of it. Let every reader gratefully admire and adore; and earnestly strive that he may be of that happy number who have "Christ in them, the hope of glory."

ON KEEPING HEAVEN IN VIEW.

An Extract by the late Mr. Freeston.

A firm belief and frequent fixed thoughts on the heavenly re-

ward, would fill our hearts with joy and strength, and carry us with great ease through whatever difficulties lie before us in the way of entire obedience and self-resignation. None of the divine commandments can be grievous to the heavenly minded; no trials, burdensome.

The serious believing thoughts of the glory to be enjoyed, will put such life, spirit and vigour into us, as will cause us to run the race set before us, not only with patience, but with delight and joy; so that we shall sing in the ways of the Lord, Psa. cxxxviii. 5; and glorify him, even in the fires, Isa. xxiv. 15. We shall be enabled to submit to God's will, under great afflictions, as without murmuring, so with thankfulness.

How will men deny themselves, what labours will they undergo; what hardships will they suffer, for some worldly advantages which fall short of a kingdom; for some petty principality and dominion over others; for a preferment that hath some little authority in it, or brings in some profit? But had any such ambitious ones hopes of a kingdom, how would they be transported with excess of joy; what difficulties, dangers and painful labours would they go through, and think them nothing? And can we grudge to do or suffer as much for an infinitely more glorious kingdom than any in this world, if we really believe it to be attainable by us?

If we were promised a great earthly reward, upon condition we should abstain from such and such things, should we not do it? And shall not the eternal blessedness which God, who is as able as faithful to perform, hath promised, be of like force with us? Nay, shall it not be of far

greater force, proportionable to the quality of the reward? When all that we can do is but very little, and utterly unworthy to be compared with this glorious reward, is it possible we should do less than we can for the obtaining of it, if we considerably and believingly thought of it?

Awake, awake, then, O thou delicate and lazy christian! Rouse up thy self, and stir up the gift of God in thee. Go up to Mount Nebo, and take a view of Canaan, that pleasant and glorious land. See what a goodly heritage is reserved for thee, and how great that goodness is, which God hath laid up for those who fear him. Eye the fullness of the reward; keep it in thy mind, believe it with thy heart, and then how cheerfully wilt thou travel through the wilderness to Canaan! Yea, this will make the very wilderness a little Canaan, or land of rest and delight to thee; it will make it a little Eden, and garden of the Lord. Nor wilt thou grudge, if God shall prove and humble thee by a long journey in the wilderness, to know what is in thine heart, whether there be an obedient will, a resigned submissive temper, as to his commands and disposals. Thou wilt not be difficultly persuaded to believe, that Canaan will make an abundant recompence for all thy wearisome labours. And if, in the mean while, God feeds thee with the bread of heaven, sustains thee with manna in the wilderness, art thou not well and kindly treated by him? Hereafter to feed with angels, to sit down with Abraham, Isaac and Jacob, in the kingdom of heaven; and here to be provided for with angel's food to the full;—to have joy unspeakable and glorious, an eternity of pleasure hereafter;

with peace which passeth all understanding here:—inward pleasure and delicious satisfaction, the peaceable fruit of righteousness, which thy sowing to the Spirit will yield thee in this life:—to be crowned with glory in heaven, and on earth to be crowned with loving kindness and tender mercies: these foretastes of happiness and earnestness of the great reward, these coronets for the present and the assurance of a massy crown, a weight of glory, in the other life, methinks should be of force to endear obedience; and sweeten patience to thee; to remove all apprehension of difficulty in what God will have thee either to do or to suffer.

Thy obedience is due to his commands, and thy submission to his will, though there were no future reward. But will God bestow on thy obedience and thy patience so glorious a reward? Will he reward an obedience for a short time, and a momentary suffering of affliction, with an eternity of bliss, with a glory so transcendently and astonishingly great?

And is this great reward so near? This present life is but short, thou hast but a few days to continue here, there is but a step between thee and eternal life. There is, between this and the other world, the valley of the shadow of death, a darksome passage, but a very short one; and thou shalt then enter upon the reward of the inheritance, which, at the glorious appearance of Jesus Christ, shall be grown up to its full proportion. Surely, then, with this prospect in view, thou oughtest to go on thy way rejoicing!

ADVICE

TO

A YOUNG FEMALE.

A Letter, written to one of his grand-daughters, by the late Mr. GILBERT BOYCE, of Coningsby, the Messenger of the Baptized Churches in Lincolnshire.

Nov. 7, 1785.

My dear Charlotte,

Receive the whole of what I here give you, as a true token of real love to a near relative. You are now of an age capable of reflection, of knowing the difference of things, good and evil. Remember who is your Creator, and what you were created for. A right remembrance of this will lead you to reflect upon your state and condition. Such a reflection will immediately bring you to know that you are a sinner; and if a sinner, that you need a Saviour. This knowledge of your want will lead you to inquire whether there be a Saviour—who he is—where he is—whether you may have access to him—whether he is a Saviour for you—how he doth and will save—and what assurance you can have of his willingness to save you. When you have made a due inquiry into these things—are satisfied who the Saviour is, and how willing he is to save you—when you are brought to believe in him rightly and truly, you will love him—rejoice abundantly in the good news—adore and praise him—yield to his authority and submit to him as your Ruler and your King; your Lord and Lawgiver: you will make an entire surrender of yourself, your all, into his hands: you will depend solely on him as your great High priest; on his

all atoning sacrifice for sin, who "gave himself a ransom for all to be testified in due time." I Tim. ii. 6. By this declared truth, you are assured that he gave his life a ransom for you, as being one among the all for whom he died.

O! Charlotte, can you hear this and be assured of this, and not feel your heart greatly affected? Is it not drawn out in all possible love to your once dying Saviour? He died once; but dies no more. Nor need he; having by one offering perfected for ever them that are sanctified. Heb. x. 14. Do you feel your misery by sin, original and actual? Do you know the evil of your own heart? Do you feel no secret pain or smart in your conscience? Are you at no time under any concern about your soul and your everlasting salvation? I cannot think so.—Well, Charlotte, if you have perceived and felt some workings of the Spirit of grace in your soul, yield, O! yield yourself to that divine power; and count it a wonderful act of the grace of God to vouchsafe to you so great a gift, so invaluable a blessing. Grieve not the Holy Spirit, lest he depart from you.

To know yourself is one of the first lessons that you should learn. He that knows himself has learned much. Study this important point well. It is of absolute necessity. If you know not yourself, whatever you know besides, you know nothing yet as you ought to know. This knowledge will lead you to know much more. It will set you diligently to seek after God, Christ and salvation. It will excite an anxious inquiry how you may obtain salvation. Read—think—pray. Read the scriptures much—think well upon them—

pray daily to be enlightened into the knowledge of them. Set not your heart upon the fading, withering, dying pleasures of this world, which are but for a moment. They vanish, and are gone for ever.

Remember, Charlotte, the time of youth is the best time to begin to serve God: thereby many evils will be prevented: peace with God, with Christ and with your own soul, be sooner known, and enjoyed with greater pleasure. This is more worth than all the world. Nothing is like it: nothing to be compared with it. It is eternal peace, which will be accompanied by eternal joy; yea, with riches and honour, blessedness and glory, without end. Would you not be glad to be made partaker of an inheritance with the saints in light? Learn then, now; and labour to be a saint here, or you will never be one hereafter; and consequently will never share in their inheritance.

Let these few sketches sink deep into your heart. They are but few, yet contain much. There is room for very great enlargement, which I leave to your serious meditation. And I am, dear Charlotte, in all natural and spiritual affection, your aged grandfather, who wishes and prays for your salvation,

G. BOYCE.

CORRESPONDENCE.

GENERAL BAPTIST HOME MISSIONARY SOCIETY.

The following Letter is inserted at the request of the Warwickshire Conference, and is addressed particularly to the churches in that District. Its

object, however, is a public one; and demands the attention of the whole Connexion.

Dear Brethren,

At the request of the Committee for the Home Missionary Society in the Warwickshire district, I beg leave to address you on the behalf of that important institution. We are commanded by the Lord Jesus Christ to preach the gospel to every creature; and, as the friends of Christ and of poor sinners, this command should govern our conduct. A laudable zeal has influenced the churches of our Connexion to establish a Mission to the Heathen, and this has had the natural effect of promoting among us a concern to spread the gospel at home; indeed, our success abroad very materially depends upon the prosperity of the cause in our own country. This fact admitted, we shall evidently perceive that, so far are the two institutions from being hostile to each other, that they exist together in the strictest harmony: for how are we to support foreign exertions but by increasing our means at home? and how is this to be effected but by planting the cause where it does not at present exist? To enlarge the place of our tent and stretch forth the curtains of our habitations, we have numerous and constantly increasing calls; and especially is this the case in the Warwickshire district.

It must afford peculiar satisfaction to you, my brethren, when you consider what has already been done. A church has been planted in the city of Coventry,* with fair prospects of success. At Atherstone, we trust our labours are not in vain. The prospect of good in the Staffordshire collieries is very considerable; and a small chapel has already been opened at Tipton. But, what is still more important and encouraging, we have several young men connected with the cause at Tipton, who are likely to be useful in the ministry; and who are disposed to spend and be spent to serve the interest. This addition to the number of labourers, has led us to seek for more labour; and accordingly some

friends have engaged a large room in the populous town of Wolverhampton,* which was opened for divine worship, Feb. 22, 1824, and continues to be well attended.

These circumstances are highly important; especially when you consider that the neighbourhood is full of inhabitants: crowds on crowds of immortal beings! Indeed those who have not visited these parts can form no adequate conception of the extent of the population. Oh! brethren, the field is white unto the harvest. "Go and preach the gospel."

But, if we must continue and increase our exertions, which from this statement of facts, it is presumed none will dispute, we must unitedly and liberally support the Funds of the Home Mission. It has been suggested that if the churches would contribute, annually, at the rate of one shilling per member, we might do something to the purpose. Now this is within the compass of our ability; and how small the sacrifice! how trifling the exertion! Surely each member will be ready to say, "Well, the cause shall never lack support for the want of my shilling."

It must not be understood by this remark, that there is any disposition on the part of the committee to impose a tax. No, brethren, we have neither authority or inclination to attempt this. Our offering must be of *free will*. This is the kind of offering which the Lord will accept, and which will bring a reward to your own bosoms. It lies with you to form and execute your own plans for helping forward this good cause. Oh! if our forefathers could have served the cause of the Redeemer, at an expense so trifling, how happy would they have been! But it cost them pains, imprisonments, confiscation of property and, in some instances, even their lives. Think of your obligations to the Saviour, and the price he paid for you. Consider the number and value of the souls it is in your power to benefit. Forget not the reward you will receive if you turn many to righteousness. If any are ready to say,

* Seven persons from Wolverhampton have been baptized at Tipton, since the Association, and several others have offered themselves. Preaching is also maintained at Dudley, a large town in the same neighbourhood.

* The foundation stone of a new G. B. chapel was laid in the city of Coventry, on Sept. 12, 1824, in the presence of a large assembly.

they have nothing to spare; let such consider the widow and her mite. Do any object by saying that "Charity must begin at home;" let these remember that her proper sphere is abroad; she will be looking out objects and relieving them. Will some say they have a right to do what they will with their own; we would ask such, But what is your own? Are you not stewards? and will not God call you to an account how you have spent his goods? We do not, dear brethren, anticipate these objections; for we know your forwardness more than a year ago. Permit us, however, to request that you will, without fail, remit your contributions to the treasurer, at or before the conference which immediately precedes each Association. This is highly desirable, as it would enable us to present a distinct and correct statement for the use of the General Secretary, in drawing up his Annual Report.

And now, as was once said in reference to another institution, we will say, respecting our Home Missionary Society: "Combine your noblest energies in the promotion of this good cause. Let it become the topic of discussion, the subject of discourse; let it be canvassed and examined; let it be freely circulated. It will gain friends wherever it goes; and sanctify every church, every house and every bosom, in which it has a friend. The more attention it excites, the fairer scope it has for action. Give it ample space; let it unfold its beauties; let it prefer its claims. Its claims are founded on principles which every lover of the Saviour must revere. It is a cause stamped with the seal of heaven, dyed in the blood of Christ; and impressed with the characters of eternity. The command of Jesus gave it birth; the providence of God will watch its growth; the agonies of the cross insure its success; and the happiness of millions, through eternal ages, is the end it has in view." Such, brethren, is the cause in which we are engaged. Let nothing paralyze our exertions; but may it be our constant prayer, and the object of our daily endeavours, that "in every place, incense may be offered unto the name of the Lord, and a pure offering."

In behalf of the Committee,

G. CHEATLE, Secretary.

ON RESISTING INJURIES.

In reply to a Query.

Gentlemen,

In my last, I observed that in the passage under consideration, Matt. v. 31—42, our Saviour asserted only the general line of duty, but did not descend to particular exceptions. The truth of this remark will be more evident as we proceed to consider the remaining verses.

When a person, influenced only by the feelings of a depraved nature, receives an injury, he immediately feels a disposition to return it. His wrath is enkindled, and revenge impels him, not only to defend himself from the attack, but also to inflict an injury on the aggressor as great, and often greater, than that which he has received from him. The Jews, who were ingenious in framing apologies for the indulgence of their own wicked propensities, had misapplied some regulations, laid down in their law for the direction of judicial penalties, to sanction this ferocious conduct. This error our Lord condemns; and instead of allowing a spirit of retaliation, gives them a very different precept: "Resist not evil:" that is, do not, when you suppose you have received an injury, immediately set yourselves against the person who has inflicted it in a posture of enmity; with a resolution to return upon him the evil you have received. This would be imitating his bad spirit, and render you as criminal as he is. It would be totally inconsistent with that universal temper of love and benevolence which ought to distinguish my followers. Instead of these hostile feelings and savage intentions; "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 and persecute you." Amazing and admirable precept! how worthy of him who spake as never man spake! How different from those maxims of retaliation sanctioned by the world; and, strange to say, too often acted upon by those who call themselves christians. Yet as far as we fall short of a constant, unremitted and universal cultivation of these sentiments towards those who shew them

selves our greatest enemies, so far we fall short of acting under the influence of that spirit which was in Christ Jesus.

But we must not infer from this doctrine, that a christian must always suffer his property to be invaded or his person injured, without taking such methods for his own protection as may be within his power. The duty he owes to himself, to his family, to the church and to society at large, requires him to preserve his usefulness from being diminished by the attacks of unprincipled men. Thus Paul acted, when he claimed the privileges of a free Roman, at Phillippi and at Jerusalem: and every good citizen may sometimes feel himself compelled to avail himself of the protection which the laws of his country furnish; and not permit himself and his connections to be ruined by the wickedness of others. But then this will be done, by a christian, under the influence of gospel principles. His object will be to protect himself, not to injure another. He will seize every occasion of proving that he wishes the happiness and welfare of his enemy, and is ready to do him any service. He will hail, with sincere pleasure, every symptom of repentance and reformation, and stand prepared to receive, with alacrity, every advance towards reconciliation. "The wisdom that cometh from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

It will, however, be with extreme reluctance, that a sincere and well-informed christian will have recourse to these methods of protection. He will bear long and suffer many inconveniences, before he attempts to restrain injury by the strong arm of the law. He will endeavour, by acts of patient kindness, to melt down the hostility of the aggressor; and thus to transform an enemy into a friend. And, by acting thus, he will both display the spirit of christianity and the prudence of true wisdom: as few offences are of sufficient importance to justify the plunging into a law suit; and incurring the trouble, vexation, anxiety and expence inseparable from litigation.

Indeed, it is probable from the instances adduced, that it was to

offences of a trifling and unimportant nature, that our Saviour principally referred, in the passage before us. A blow on the cheek, given probably by some silly fellow in a moment of irritation; the loss of a garment, which might easily be replaced; or the travelling of two miles instead of one, were injuries unworthy of the serious notice of a christian; and an attempt to redress them would often be much more expensive and vexatious than the injury itself.*

The last precept mentioned by your correspondent, "Give to him that asketh of thee; and from him that would borrow of thee, turn not thou away," is obviously of the same nature; and must be understood with similar restrictions. It cannot intend that we should give away our property to every lazy or profligate character, who may choose to ask for it. Such a conduct would be hurtful to the receivers themselves, and unjust to the giver and his dependants. It would soon reduce the richest man to beggary; and render him a burden to society, instead of a blessing. It would prevent him from providing for those of his own house—from procuring things honest in the sight of all men—from doing good to all, especially to those of the household of faith. In short; the observance of this precept, in its literal sense, would eventually destroy all civil and religious society, and reduce the world to a state of wretchedness and crime.—The intention, therefore, of our divine Teacher, evidently was to enjoin on his disciples the exercise of a tender commiseration for such as are in distress, and a readiness to relieve their wants to the utmost of our abilities; as far as a conscientious regard to other duties will permit. This is a virtue which runs through the whole system of christian morality; the practice of which, on right principles, will receive especial honour from the great Judge of all at the last day. "Then shall the

* It is very probable that the expressions used by our Saviour, in this passage, were proverbial sayings; and though they seem harsh to us, when understood literally, they might be very intelligible to the Jews who heard him. "The giving of the check to the smiter," had been long employed by them to express the reception of injuries in a meek and unresisting manner. See Isa. l. 6. Lam. iii. 30.

King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. For verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

ALIGNIS.

P. S. Your correspondent E. B., page 376, of your last number, inquires the meaning of *Psa. lxxxiii. 13.* Perhaps Bishop Patrick's paraphrase of the verse, will sufficiently explain it. "O my God, let them not be able to stand their ground; but put them to flight and make them run as swiftly as a ball down a hill: disperse all their forces like the chaff when it is blown about with a furious wind."

QUERIES.

Gentlemen,

41. I have discovered that there are in existence, two publications relative to Thos. Grantham, which I have not seen noticed in any account of him. As they are exceedingly rare, I have sent the titles of them, for insertion in your Miscellany; to preserve them from oblivion, and to excite further investigation respecting them.

Ipswich.

J. R.

i. "A Religious Contest holden at Blyton, in the County of Lincoln, between Mr. W. Ford, minister of the parochial congregation at Blyton; and T. Grantham, servant of the baptized churches; with animadversions on Dr. Stillingleet, his Digression about Infant Baptism." Quarto. 1674.

ii. "Grand Impostor caught in his own Snare; or the Providential Discovery of the Horrid Villainy lately contrived against T. Grantham, Preacher in the city of Norwich." Quarto. 1691.

N. B. If any of our readers can give us any account of these Tracts,

we should esteem it an obligation; but we should feel the favour greater, if we could obtain the loan of one, or both of them, for a few weeks; as they promise to throw considerable light on a very obscure part of the history of their worthy author.

EDITORS.

Gentlemen, Oct. 11, 1824.

42. I am, by trade, a butcher; and have nothing else to depend on for a livelihood. It frequently happens, in my situation, that my customers, the greater part of whom are poor people, do not, from a variety of causes, purchase their usual quantity of meat on a saturday night; in consequence of which, much of the meat that I usually kill, remains unsold. But I could generally dispose of it early on the sabbath morning. What in this case ought I to do? Expose myself to a very great loss and waste the bounties of Providence? or sell it early on a sabbath morning? Was my property of that nature that it would not spoil by a few days' keeping, I should think it unnecessary to propose this query. An early answer to it would oblige

A CONSTANT READER.

43. A Constant Reader would be much obliged if some able correspondent would favour him with a few remarks on *Jer. xv. 18.*

VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c.

PROVIDENTIAL DELIVERANCE.—On Feb. 2, 1824, the ship *Fame*, sailed from Bencoolen for England, having on board Sir T. S. Raffles, lieutenant governor of the colony; who, after a prosperous and highly useful administration, was returning with his family to his native country, to recruit his health and enjoy that repose to which his long and meritorious services had justly entitled him. Before sunset, they had proceeded thirty or forty miles out to sea. The wind was fair and every thing promising. About half-past eight in the evening, when lady Raffles had retired to rest and her husband

was preparing to follow her, an alarm of fire was raised, and in less than five minutes the ship was in flames. The boats were immediately lowered. Sir Thomas, his lady and children, were put into them, followed by the captain and crew. One poor fellow had fallen into the water; but the captain humanely ventured under the bowsprit of the blazing vessel and picked him up. Finding all the lives preserved, they pulled away from the ship which was now one splendid flame: her sails and masts in a blaze and rocking to and fro, threatening to fall every instant. Scarce had they reached a secure distance, when all the rigging fell with a tremendous crash; and in a few minutes afterwards the powder exploded and the vessel blew up without injury to the boats or their freight. The misfortune was almost instantaneous. The alarm was given at twenty minutes past eight; in less than ten minutes every soul had escaped, and the ship was in flames; and ten minutes afterwards was one grand mass of fire.

The boats made towards the port which they had left the previous morning, and kept together through the night. About eight o'clock on the following day, they were relieved by a vessel which had been sent from Bencoolen, as soon as the flames were perceived from the shore. About two in the afternoon, Sir T. and his family landed, and proceeded to the house which they had so lately quitted, as they thought, finally. The property which Sir T. has lost by this disaster, he estimates at from twenty to thirty thousand pounds. "But," adds he, "the loss which I have to regret beyond all, is my papers and drawings. All my papers of every description, including my notes and observations, with memoirs and collections, sufficient for a full and ample history, not only of Sumatra, but of Borneo and every other island in these seas. There was scarcely a known animal, bird, beast, or fish, or an interesting plant which we had not on board. A living tapir, a new species of tiger, splendid pheasants, &c. &c. all domesticated for the voyage. We were, in short, in this respect, a perfect Noah's ark. All, all has perished; but, thank God, our lives have been spared and we do not

repine." While every feeling heart will join in sincere gratitude to divine Providence, for the escape of this worthy man and his family, from this awfully threatening danger, yet the lover of science will regret the loss of his collections, papers, &c. a loss at once invaluable and irreparable.

AMERICAN SUMMER.—The following lively description of the weather in America is given by a late traveller, under the title of, *A common hot day at Washington.*—The wind southerly, like the breath of an oven; the thermometer vacillating between ninety and one hundred; the sky, blue and cloudless; the sun, shedding a blazing light; the face of the land, and every thing upon it, save trees, withered, dusty, baked, and continually heated, insomuch that water would almost hiss upon it; the atmosphere swarming with noxious insects, flies, bugs, mosquitoes and grasshoppers, and withal so drying, that all animal and vegetable life is exposed to a continual process of exhaustion. The breezes, if any, are perfumed by nuisances of all sorts, emptied into the streets, rotting carcasses, and the exhalations of dismal swamps, made vocal and alive with toads, lizards, and bellowing bull frogs. Few people are stirring, except negroes; all faces, save those of blacks, pale, languid and lengthened with lassitude, expressive of any thing but ease and happiness. Now and then an emigrant or two fall dead at the cold spring or fountain; others are lying on the floor, flat on their backs; all, whether idle or employed, are comfortless, being in an everlasting steam bath, and feeling offensive to themselves and others. At table, pleased with nothing, because both vegetable and animal food is generally withered, toughened and tainted; the beverage, tea or coffee, contains dead flies; the beds and bed rooms, at night, present a smothering unalterable warmth, the walls being thoroughly heated, and being within like the outside of an oven in continual use. Hard is the lot of him who bears the heat and burthen of this day, and pitiable the fate of the poor emigrant, sighing in vain for comforts, cool breezes, wholesome diet, and the old friends of his native land. At midnight, the lightning, bugs and bull frogs became

luminous and melodious. The flies are an Egyptian plague, and get mortised into the oily butter, which holds them like bird lime.

ROYAL PIETY.—His late Majesty George the Third, on his accession to the throne of these realms found the custom of card playing, with other games, at routs, &c. on sundays, so inveterately established among his nobles, that nothing less than his own personal example and authoritative injunctions could have restrained and reformed it. His majesty commissioned his brother, the then duke of York, to visit a certain lady of the highest rank, who held assemblies on a sunday evening, and, under the express command of the king, not to play. When the cards were offered to the duke, and the parties were forming for him, he announced the order of the sovereign, as to himself. The inference was easily understood by the company, and the duke did not see the orders of the sovereign disobeyed. Piety was indeed the brightest gem that glittered in the imperial diadem of the good old monarch; and while we say, "Blessed be God that put such a thing as this in the heart of the king!" we shall do well ever to set his rigid observance of the sabbath day before us, as an example worthy of our imitation, and highly to be revered.

THE POWER OF THE GOSPEL.—A Greculander, who had been converted from the grossest heathenism, by the Moravian Missionaries, some years afterwards, gave the following account of this change to his christian brethren. "I have been a heathen and have grown old amongst them: I know, therefore, how the heathens think. Once a preacher came and began to explain to us that there was a God. We answered, 'Dost thou think that we are so ignorant as not to know that? Return to the place from whence thou camest!' Then came another preacher, and said, 'You must not steal, nor lie, nor get drunk,' &c. We answered, 'Thou fool! dost thou think us ignorant of that? Learn first thyself; and then teach thy own people to leave off these things. For who steal, lie, or are drunk, more than thy?' And thus we dismissed him. After some time, bro-

ther Ranch came into my hut, sat down and spake nearly as follows: 'I am come to you in the name of the Lord of heaven and earth. He sends me to let you know that he will make you happy and deliver you from the misery in which you live at present. For this end, he became man, gave his life a ransom and shed his blood for sinners.' When he had finished his discourse, he laid down, fatigued with his journey, and fell into a sound sleep. I thought with myself: 'What kind of a man is this? Here he lies and sleeps. I might kill him and throw him into the woods, and who would regard it? But this gives him no concern.' However, I could not forget his words; they constantly recurred to my mind. Even when asleep, I dreamed of the blood which Christ shed for sin. I found this widely different from any thing I had heard before; and interpreted Ranch's words to the other Indians. Thus, through the grace of God, an awakening commenced among us; which has led to the most blessed consequences."—Thus the doctrine of God manifested in the flesh, in order to redeem his fallen creatures, his purchasing them with his precious blood, and his innocent sufferings and death, kindled a fire from the Lord in the bosom of a perfectly ignorant heathen, mollified his obdurate heart, illuminated his dark mind and brought his dead soul to life. Indeed, experience has fully shewn, that a simple relation and profitable application of the meritorious incarnation, life, sufferings and death of Jesus is the most infallible and effectual method of affecting the hearts of heathens.

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

Loughborough, Oct. 17, 1823, in the twenty-second year of his age, THOMAS SPITTLEHOUSE fell a victim to the sudden and resistless stroke of death. His father was a native of Quorndon; and for many years a member and a deacon of the G. B.

church assembling there. At a very early age, it pleased an unerring Providence to remove his parents to the rest that remaineth for the people of God; and thus to deprive him of a mother's solicitude to train him up in the nurture and admonition of the Lord; and of a father's pious example and judicious reproof to check the thoughtless sallies of youth, and guide his inexperienced feet in the paths of virtue and religion.—But he that has promised to be "a father to the fatherless," supplied, in a good degree, these painful deficiencies; and directed him to Loughborough. At the age of fourteen, he was bound apprentice to Mr. J. Chapman; in whose service he continued, till he had completed the work appointed him on earth. Not long had he occupied his new situation, before he became deeply sensible of his sinfulness and consequent exposure to the wrath of God. These impressions were strengthened; and through divine grace, issued in a real conversion. He was baptized April 19, 1821, and joined the G. B. church at Loughborough.

Soon after his baptism, he united with a few young friends, who commenced private meetings for prayer. In this delightful exercise, he evinced great freedom and propriety, and was urged to engage more publickly. With great reluctance, he yielded to the pressing solicitations of his friends; his exertions, however, were highly acceptable. By this time, his mental powers had so discovered themselves, as to produce in the minds of those most competent to judge, a decided conviction of his superior talents for the ministry. Agreeably to their earnest request, he commenced preaching in the surrounding villages; his invitations to supply the neighbouring churches, soon were very numerous; but we are sorry to state, that extreme diffidence prevented his compliance with the greater part of them. His reluctance to engage in public has, by some, been attributed to a degree of obstinacy; but we feel fully persuaded that this opinion was erroneous, and have no doubt that it arose from a sincere belief of his inability for the work. The fallacy of this opinion, however, was abundantly evident, from the act, that, by his respective audi-

ences, he was ever heard with delight, and not unfrequently with rapture.

Our departed brother delivered his last address at Thorpe, a small village, a mile to the north-west of Loughborough. About the 9th of October, 1823, he was seized with a violent pain in the head, which seemed to proceed from a cold. He had recourse to medicine, but without effect. His disease, which in its first stages was not considered alarming, now assumed a threatening aspect, and on the 12th, he was confined to his bed. That which, in no small degree added to the severity of his sufferings, was his affliction being of such a nature as materially to affect his intellects; and thus to deprive him of the only source of consolation, the ability to "consider the rod and who had appointed it." There were, however, intervals when he recovered his reason; during which, he conversed and prayed with unusual earnestness and fervour. Medical assistance of the best kind was procured; but, from the nature and rapid progress of his disorder, his recovery was deemed more than doubtful. When he was informed of this, nature, as if terrified at the thought of dissolution, shrunk from the appalling prospect, and disturbed his peace of mind, with a momentary feeling of surprise and alarm. But this speedily yielded to a sweet composure, arising from a steady and well-grounded hope of an interest in the divine Redeemer. On the evening of the 15th, he was visited, for the last time, by a few of his most intimate friends; and a scene the most solemn and affecting ensued. A beloved brother, unexpectedly torn from their society and laid on the couch of severe affliction; bereft of the crimson hue and pleasing expression which had hitherto rested on his countenance, at once the emblems of a vigorous constitution and a peaceful mind; by the successful assaults of disease, rendered feeble and pale; and though, at a recent interview, he returned the usual salutations with his accustomed cheerfulness and affection, now exclaiming, in all the agony of extreme suffering, "But for the immortality of the soul, it were impossible to endure what I now feel." Yet how was this me-

lancholy spectacle cheered by the consoling expressions which escaped his death-like lips, and which were indelibly impressed on the minds of these bosom friends: how was their grief assuaged, when he said, with a composure that remained undisturbed by the anguish of his pains, "Though thus forlorn, I am not distressed!" when he expressed his trust in the Lord, and good hope, through grace, of reuniting with them at God's right hand! After these consoling expressions, he sunk into a state of insensibility; in which he continued, with the exception of short intervals, employed in expressing his increasing confidence and desire to be with Christ, till about four o'clock in the morning of the 17th, when he calmly resigned his spirit to the God that gave it. His mortal remains were interred in the burying ground belonging to the G. B. meeting-house, at Quorndon, by his mourning pastor; and the solemn event was more publickly improved to a crowded and deeply-affected audience, at Loughborough, in the evening of the 26th, from Rom. xiv. 7—8.

Thus lived and thus died, one, who, as a member of civil society, was not only honourable, but exemplary; as a friend, faithful and affectionate; as a professor of religion, consistent and true to the holy cause he had espoused. His qualifications, as a public speaker, were far above mediocrity; his style was elegant and captivating; abounding in the pathetic and aspiring to the sublime; his manner was not unpleasing, though his pronunciation was rather indistinct, and delivery rapid; and what shed an additional lustre upon the whole, was an evident solicitude to impress upon the minds of his audience, the saving truths of christianity. If any thing detracted from the excellence of his character, it was a propensity to reservedness of temper, and too strict an adherence to his own resolutions, though inadvertently formed. These weaknesses, however, were more than compensated by other excellencies, which our limits will not permit us to enumerate.—It would be injustice to the memory of our departed brother, not to state, that, in the near prospect of death, he manifested his attachment to the cause of the Redeemer, by bequeath-

ing of his small property, £25. to our Foreign Missionary Society, and the same sum in aid of the institution for the spread of the gospel in our own country. May He, with whom is the residue of the spirit, soon raise up others, who shall realize the hopes inspired by the early promise, but sadly disappointed by the seemingly premature removal, of our late beloved and much-lamented brother!

J. S.
Loughborough,
Oct. 14th, 1824.

Sept. 24, 1824, died Mr. JOSEPH PEGG, of Kegworth, in the county of Leicester, aged sixty-two years. He was baptized at Melbourn, in his sixteenth year; and became a member of the G. B. church, in that place. In about six years from that period, he removed to Kegworth, and joining the church there, continued an active and useful member to the end of his mortal course.

The affliction which occasioned his death, was severe, though of short duration; but seldom was a greater degree of patience, submission and christian fortitude evinced, than by him, during his severe illness. From the commencement of this attack, he was fully persuaded, that his sickness would be unto death; but this persuasion did not in the least alarm him; being conscious that for him to live was Christ, and to die was gain. He was frequently visited by many of his friends, who were delighted with his conversation. He would often say, "I know that I am a poor unworthy sinner; but how pleasing the thought that Jesus died for such! It would be folly for me to deceive myself, at such a period as the present: I do not wish to deceive you, sensible that I must shortly stand before the tribunal of a holy God; but the religion of Jesus, the religion I have long professed, and endeavoured, though feebly, to promote, affords that consolation which the world cannot give." "Tell them," said he to a friend who was with him, "tell them that religion will support the mind, and sweeten the sorrows of life; especially admonish the young to remember their Creator in the days of their youth."

He was visited many times by the writer of these lines, who always found him rejoicing in hope of the

glory of God, and heard him say, about an hour before his departure, "I am going—I am going to heaven." He retained the use of his reason to the last, and there can be no doubt but he is now participating in the glories of that kingdom prepared for the people of God.

As a man, our friend had learned to unite diligence in business with fervour of spirit. He was very industrious, and by his diligence and frugality, was enabled in a creditable manner to bring up a numerous family. As a parent, he was very kind and indulgent to his children: willing to do any thing for their comfort, and always manifesting a lively interest in their temporal and spiritual welfare. He was very desirous to see them walk in the ways of peace, and his last advice to them was peculiarly solemn and affecting. As a professor of christianity, he was very active and zealous in the promotion of the Redeemer's cause; and nothing afforded him a greater pleasure, than to witness its prosperity. He was very useful in the singing department, and published several tunes now in common use; he likewise composed several hymns and pieces of poetry, which display considerable ingenuity. His loss will be severely felt by the church of which he was a member nearly forty years. It is true our friend had his failings; of these, however, he was very conscious; frequently lamented them, and was ever ready to acknowledge them. His remains were interred on Lord's day, Sept. 26; and a sermon was delivered by Mr. Butler, on the occasion, from Prov. iii. 35. "The wise shall inherit glory." The chapel was crowded to excess, and the congregation deeply affected. May this afflictive bereavement teach all who were connected with the deceased, the absolute importance of being prepared to meet their God. W. B.

July 10, 1824, died Mr. JAMES RAINY. He was baptized at Chatham, in 1807; and continued an honourable member of the small G. B. church in that town till its dissolution; when he joined the G. B. church at Seven-oaks, in fellowship with which he died. His conversation adorned his profession. He walked according to the precepts

of his Saviour, and took great delight in the ordinances of his house. In his last illness, he was remarkably patient, and fully resigned to the will of his heavenly Father. He knew in whom he had believed; and often cheerfully said, "I can freely give up all for Christ. The Lord Jesus is precious to my soul, and I am ready and willing to depart hence." A christian friend reminded him that there was a glorious inheritance beyond the grave; when he exclaimed, with surprising energy, "Yes, sure! sure!" These were the last words he was heard to utter.—"Let me die the death of the righteous; and let my last end be like his."—Mr. Henham, his pastor, improved the solemn event, to a crowded and attentive congregation, from Ezek. xxiv. 16.

CONFERENCES.

The SOUTH LINCOLNSHIRE CONFERENCE was held, at *Lincoln*, Oct. 7, 1824; but owing to the distance of the place from the centre of the district, few ministers attended, and the business was not of general interest. In the morning, Mr. Bissill preached from John i. 11, 12. On the preceding evening, Mr. Marston, of Gainsborough, preached, from Acts xxvi. 16. On the close of the Conference, an interesting Missionary Meeting was held; when Mr. Butlers, of Spalding, took the chair, and Messrs. Rogers, Bissill, E. Kingsford, W. Taylor, Marston and Gould pleaded the cause of the heathen; and the collection amounted to £5. The next Conference to be at *March*, Dec. 30. when Mr. Payne is appointed to preach on "The lapse of time." The Ordination of Mr. Sargeant to take place on the preceding day.

The old meeting-house, at *Lincoln*, having been shut up several weeks, for repairs, was re-opened Sept. 19, by Messrs. Bissill and Kingsford.

The WARWICKSHIRE CONFERENCE met, May 25, 1824, at *Coventry*; when advice was given to the friends at *Coventry*, respecting purchasing ground and chusing trustees.—Supplies were arranged for *Atherstone*.—The friends at *Nuncaton*

were advised to unite with those at Atherstone, and a committee appointed to manage their case.—Mr. Hall was requested to attend the next Midland Conference, in behalf of the Coventry and Atherstone cases.—In the morning, Mr. Cheate preached; and Mr. Hall in the evening.

The same Conference assembled again, Sept. 14, 1824, at *Birmingham*; when it was resolved that the churches which had not collected for the Home Mission, should be visited and affectionately exhorted to support its funds; and that a Letter, written on the subject by Mr. Cheate and approved by this meeting, should be sent to the Editors of our periodical work, with a request for its insertion in their *Miscellany*.—Arrangements were made for the supply at Atherstone—the churches were requested to assist the Netherton case as soon as possible—the trustees of Tipton chapel were desired to attend to the case from Woolverhampton, respecting the purchase of a piece of ground for the erection of a meeting-house. Mr. Hall preached in the morning; and Mr. Barnes in the evening.

REVIEW.

A SERMON on the *Death of LORD BYRON*, by a LAYMAN, 8vo. pp. 36. price, 1s. Longman, London; Bennett, Nottingham.

We know little of lord Byron or his poetry. This confession we expect will at once stamp our character, with a numerous class, as persons of little information and no taste. We cannot help it. We have occasionally looked into his works; but, owing most probably to the same causes, we candidly confess, that we were not so captivated with them as this layman and others profess to have been. We rejoice in our stupidity, as it has preserved us from great danger. This author, who seems to possess a due sense of religion, has read his poems, with an enthusiastic admiration, that in-

duced him "to bow his soul in idolatrous reverence to the creations of his genius:" and what was the result? Let him answer for himself. "I have turned my eyes inwardly," he says; "my heart yet heaved with the impulse communicated, but its waves were turbid and polluted with the spoils of virtue and the wrecks of civilization, floating in rude confusion on its troubled elements. My understanding was beclouded, my affections defied, and my passions excited." If such indeed be the effects of reading Byron's poetry, happy is he who has read the least of it. But we strongly suspect that his lordship's genius has been over-rated; and much doubt whether posterity, to which the writer has properly assigned the task of doing justice to this poet, will rank him among the mighty minds, the giants of intellect, at the head of which his present admirers so confidently place him. This, probably, is only another proof of our own want of genius. Be it so. Let posterity decide.

Lord Byron, however, was, doubtless, a great genius and attracted considerable attention. His death caused a lively sensation; though perhaps neither so universal nor so intense as some have imagined. The layman has therefore very properly improved this opportunity of turning the sensation produced by this event, to the benefit of society; by calling upon survivors, but especially the numerous admirers of the unhappy nobleman, to consider their latter end, and prepare to meet their God. He founds his appeal on 2 Sam. iii. 38; and proposes to consider the certainty of death,—to remark on the unwillingness generally prevalent among men to make the event of death a subject of serious concernment—to notice some considerations arising more immediately from the subject—and to take a short survey of the duties and responsibilities of individuals occupying elevated stations in society; and especially of such as are distinguished by superior mental endowments.—These topics are handled with considerable ability; and many very useful reflections are introduced. Though he has panegyricized the poet with ardour; yet there is a strain of virtue and religion runs

through the sermon, which prevents him from carrying his admiration to extravagance: He places his lordship in the highest rank of genius; but ingenuously confesses that he has added another instance of the impiety of genius; that his works are of a most baneful tendency; and that he had a dreadful account to render at the bar of God, for the awful misapplication of his talents. These sentiments render this address peculiarly seasonable, and will, we trust, be read with great benefit by the numerous admirers of the deceased poet; and thus furnish an antidote to the mischief which his immoral muse has caused among the young and the thoughtless.

A SCRIPTURE MANUAL: or, a Plain Representation of the Ordinance of BAPTISM. By SAMUEL WILSON. 12mo. pp. 34; in stiff Covers; 4d. W. Jones, London.

It is upwards of seventy years since the pious author of this Tract rested from his labours. His reasons for writing it, he thus states: "The very extraordinary zeal which has lately been expressed, from the pulpit and the press, for infant baptism as an ordinance of God, or of unquestionable and Divine authority, put me on reviewing the evidence, by which I was formerly convinced of the contrary." Reasons of a similar nature, we presume, have led to this neat and cheap edition. We are well pleased to see it; as the vigilance and boldness of the advocates for pædo-baptism seem to require their opponents to stand ready for defence.

Mr. S. Wilson was a very learned and useful pastor of a respectable Baptist church in London. Though his father and grandfather had both been ministers of the same denomination; yet, losing his father in his childhood, he was brought up under a pædo-baptist ministry, and became a member of a Presbyterian church. Early, however, he began to have doubts on the subject of baptism; and the diligence and pru-

dence he exemplified in his endeavours to obtain satisfaction, were highly commendable. "No one," he observes, "could enter into the inquiry with more earnest desire to find truth on the side of the *common practice*; all my conversation and prospects leaning strongly that way. The method I took was, I hope, in a dependence on God, whose direction I earnestly implored, to collect the whole evidence of scripture; and to consider carefully every part separately, that I might know what was his good and acceptable will in this service. And whether I should happily attain the desired end or not, I remember I found great peace in the integrity of the determination. Accordingly, looking up to heaven, I set myself to search the scriptures."

This Tract exhibits the progress and result of his inquiry; in which all the passages in the New Testament, which relate to the subject, are collected and examined with a simplicity and clearness, which evince both the christian and the scholar. Having impartially weighed the whole evidence, he says, "I found myself obliged to conclude, that the balance was greatly on the side of *believers*, as the only declared subjects; and of *plunging* or *immersion* as the only mode. I well knew many godly and worthy persons thought otherwise; but, not daring to call any man master, on earth, and remembering the account I must shortly give, I determined to comply with my duty; and on the closest reflection, have seen no reason to repent of it." This was written only a few years before the death of the worthy author, and nearly thirty years after he professed himself a Baptist.—We heartily recommend this pamphlet to those who have any doubt on the subject.

The Editor has added a few pages of Extracts from learned Pædo-baptists, in favour of immersion. We copy one from Dr. G. Campbell, a celebrated Scotch divine.—"The word *baptize*, both in sacred and classical writers, signifies to *dip*, to *plunge*, to *immerse*; and was rendered by Tertullian, the oldest of the Latin Fathers, by the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning."

Missionary Observer.

REPORT

OF THE

General Baptist Missionary Society,

FOR THE YEAR ENDING JUNE 30, 1824.

AMIDST the shadowy scenes of life, and the brief vanities of time, there is a sublime pleasure, which none but the Christian feels, in promoting objects of eternal moment, and in cherishing benevolence, whose effects will extend through an infinite duration. Such are the objects pursued by this Society. Its humble Missionaries are gone forth invested with a more important commission than any which Britain's Ambassadors in the midst of pomp and state have ever discharged. Unnoticed and unknown they pursue their noiseless course; and while themselves pressing on to heaven, they are directing benighted multitudes to the Lamb of God, and eternal life.

During the past year, the mercies of God to this Missionary Society have been continued and enlarged. The prospects in India become more pleasing, and entrance has been given on a field of labour most important. To these favours is added an increasing evidence that the brethren first sent forth from this country are worthy of all the confidence and esteem they have acquired. Respecting them, one worthy friend of Missions in India, belonging to another Christian denomination, writes, 'Your brethren, by their piety, humility, and affection, have much en-

deared themselves to us; and I speak the language of all when I say, that if by any means we can promote their comfort and prosperity, we shall consider it a pleasure and privilege.' Another respectable individual, also a member of another denomination, observes, 'It will no doubt give you pleasure to learn that we have abundant information of the diligence and zeal of our brethren Bampton and Peggs. Several of our pious friends have seen them of late, and give very pleasing accounts of them. Our correspondence with them is frequent, and always gratifying.' These testimonies are borne in letters written previously to the arrival of Mr. and Mrs. Lacey in India. With respect to them, the writer of the last sentence observes in a later communication, 'Brother and sister Lacey we are much pleased with.'

In tracing the progress of the Society's operations, there may be a propriety in viewing the exertions made by it's Missionaries in India. Cuttack, as the station first in order of time, will naturally first claim the attention of the friends of the Mission.

During the year, several pleasing circumstances have taken place in the station at Cuttack. The dwellings at first procured by the brethren were in the military cantonments, they have since

relinquished. An opportunity occurring for purchasing, at a cheap price, a substantial house near the centre of the native town, Mr. Peggs embraced it, and concluded the purchase. The house, besides accommodating its inhabitants, has rooms suitable to form a small chapel for public worship, and for a native school. In reference to this purchase, Mr. Peggs writes :—

“ I took the whole weight of the purchase myself, and on the second (July, 1823,) paid for it in the presence of the judge, and had it registered in his court. On the 8th, we removed to it; and since we have been here, I have been much engaged in a few repairs of the house, and in fitting up two unfurnished rooms near the street, unconnected with the house, though part of the purchase, for a native chapel, and a third for a Hindoostanee school. The situation and premises are admirably adapted for the Mission, and I hope revolving centuries will see Missionaries residing on the spot. The great body of the natives are at the very door; while the prospect of the Kutjoree, of another river that runs to Pooree, and of the villages and neighbouring hills is most delightful. We are very near the ford to Pooree, and can easily fall in with the pilgrims. I feel daily more sensible that surely the hand of God hath led us hither. My old bungalow I let for 300 rupees a year, (50 being required for thatching,) this, with 1000 rupees of my own, most timely arrived from England, enabled me to make a purchase of 2000. A gentleman of our acquaintance, says, the place was not built for six or seven thousand. It is large, and possesses many advantages for a Missionary.”

A circumstance that marks the keen observation of the natives on those who profess to teach religion, hastened the completion of this apparently providential purchase. Detailing this, Mr. Peggs observes :—

“ We offered 2000 rupees for it, (the house,) but circumstances delayed the closing of the business about four months, and in that time the propriety of two stations appeared so evident, that we were desirous of declining the purchase, and making some

satisfaction; but our characters appeared in danger of suffering. The native who had the management of the business said, in Hindoostance, to the Collector, “ Durm aubantar adme, audurn kega.” “ The holy incarnation men have acted unholily.” This sentence spoke volumes, and the path of duty appeared plain.”

To judicious friends of the Orissa Mission, it must appear a matter of satisfaction that this purchase was completed, and that a change of the residence of the Missionaries so important as that from military cantonments, into the midst of the native population, has taken place.

Our brethren and their partners in various ways have been pursuing their arduous and important work. The nature of their exertions may be estimated from various statements in their communications. Referring to Tracts, of which they distribute many, they write—

“ We have several tracts prepared in the language, but at present, printing of them appears premature. You will be pleased to hear, that while one of our dear partners is engaged in the English school, the other is attempting a translation of our venerable brother Dan. Taylor's Catechism, which we should be happy to see introduced into our schools.”

In reference to the same subject in a later letter, bearing date November 4, 1823, Mr. Peggs observes :—

“ Perhaps you will be expecting to hear that your Missionaries have begun to send something of their labours into the world. I have at last ventured to send to the press the elementary tables of the School Book Society from the Bengalee; a tract on Idolatry, wholly Scripture Extracts; a few select passages on the Law and the Gospel, for a sheet, or a small Tract for schools and first distribution; and four Hymns from the Bengalee, for native worship. The Tables I expect will be printed in Calcutta; the other pieces at Serampore. The Oorah language has but the Scriptures and three or four Tracts in it; how great must be the dearth of Christian knowledge!”

Respecting other labours, in a letter of an early date, they observe :—

“ We are commonly both of us out amongst the natives once every day, and we uniformly direct them to the Lord Jesus Christ as the only Saviour. Without our saying so, many of them manifestly perceive, that our system and their's cannot stand together. Some are angry, contentious, and boisterous; some laugh at us, and a few at different times seem to listen silently and seriously; but there is much indeed between an ignorant Hindoo and the baptismal water, and we wish to moderate the expectations of our brethren, by reminding them, that we are yet mere children learning to talk.”

A later communication furnishes an interesting detail respecting a journey undertaken to promote the diffusion of divine truth. They write :—

“ Since our last letter to you, our *actual labours* among the Heathen may perhaps be considered more truly Missionary than formerly. In addition to addressing the palque bearers and others on a Lord's-day morning, (while one is preaching in English,) and going out among the people in the evening, we have had some excursions beyond the two rivers by which we are encircled. Some unexpected cloudy days have given us opportunity to go to several of the numerous villages around us, in which we have preached the gospel and scattered the seed of the word. But our most interesting journey of this nature, was one to a very noted place, eight koos, or twenty-four miles from us, named Hobunneswer. This place, as if characteristic of the moral state of the country, is almost a perfect jungle, and it is curious to see the kind of brush-wood of the jungle, (like the efforts of the puny, when numerous and invincible,) overtopping several of the temples, and contributing to throw them into oblivion and the dust. Common report says there are 999 temples here, and certainly what we had opportunity of observing, leads us to think the report may probably have originated in truth. Being informed by our Pundit that there would be a large number of natives at a certain time at the above place, we determined to go thither; and having sent our friend B's tent, with Abraham, forward the day before, we set off, having a person, an European, in company with us. We started at day-break, and arrived about ten in the morning. It is impos-

sible to give any adequate description of a scene like that which presented itself to our view. Forty or fifty thousand people of all descriptions, like a stream, running to the principal temple, while the road for several miles, and the vicinity of the temples, were thronged with men, women, and children. Yes, children seated upon their father's shoulders, with their artless hands upon the parent's head, were brought to see the festival, and thus became inured to such scenes from infancy. The occasion of the assembly was the removal of three small golden idols, named Govinda, Mahader, and Babuneswer, on a large car to another temple in the neighbourhood. A few respectable natives were present. A son of a Zeminda came into our tent, to whom we spoke of Christ, and gave him a gospel and a large poem for his father. In the evening we were engaged in different places and addressed many people. We slept in our palques. After stopping till about four the next day we returned home, much pleased with the opportunity we had had of making known the gospel to many who lived in the surrounding villages. When better acquainted with the language, it may be useful frequently to take such excursions, to explain the gospel to many, who may feel with the inquiring Eunuch in reference to understanding it: ‘ how can I understand except some man should guide me?’ ”

A recent letter presents an account of a journey just performed by Messrs. Peggs & Lacey, which displayed both wisdom and zeal, and represents a mode of exertion that cannot, under the divine blessing, fail of ultimate success.

“ On the 30th ult. we took a journey of about fifty miles in the whole circuit, to establish the four village schools, which we accomplished in four days. Our interview with the Rajah of Baluntah, five koos distant, (twelve miles on the Pooree road,) and the son of the Rajah of Gungaswer, was very interesting. To each we presented an Ooreah Testament, preached the gospel, and recommended the schools to their care. During the last two months, fourteen Rajahs have had presents of the Gospels, Acts, Poems, &c. (three or four books to each,) with a letter written by the Pundit, sent to them. The style and sentiment of his compositions are very interesting to me, and are calculated to prepare the way of the Lord. Seven have replied, and several or all of their letters with a few translations may

probably find their way to England. These petty Rajahs, as they are considered, though a caricature on European royalty, are men of influence, and if merely favourable to Christianity, capable of doing much good."

During the year some pleasing progress has been made in communicating instruction to the young. In the last report it was stated that the number of schools

established by the Missionaries was six, in which 120 scholars were instructed. A recent communication from Mr. Peggs states a very considerable increase in the number of schools and of scholars. He observes:—

"As frequent inquiry is made relative to these schools, you will probably be gratified with the following view of them:—

NO.	NAMES.	TIME OF	BOYS.	GIRLS.
		ESTABLISHING.		
		1822.		
1	Mr. Charles's.....	June	26	6
2	New School; or, Telinga.....	August	34	
3	Military Bazar.....	September	31	2
4	Adult; or, Evening School*.....	Ditto		
5	Hindoostanee.....	October	21	
		1823.		
6	Girls' School.....	August		18
7	Jail School†.....	September	20	
8	Baptists' School.....	October	29	10
9	Mission School.....	November	29	
10	Chendra Bazar.....	Ditto		9
11	Ooreah Bazar.....	Ditto		5
12	Bakarabad.....	Ditto		13
	VILLAGE SCHOOLS.			
		1823.		
1	Gungasweer.....	Nov. 19	41	
2	Bahluntah.....	Dec. 5	41	
3	Gooaulee.....	Ditto	33	
		1824.		
4	Purahmunx.....	Jan. 7	30	
		TOTAL	335	63

* Terms, two rupees per month for ten scholars.—Dwindled away last month.

† Prisoners.

In reference to the schools, he afterwards adds:—

"Arrangements are made to establish another native village school, at the request of a Rajah, and their number might be increased to any extent.

"The Elementary Tables of the Calcutta School Book Society are probably now in the press for us, by that Society; and I have written to Serampore for a series of their Copy Books, for introduction into our schools. Previous to the last examination, a Circular was addressed to all the Europeans at the Station; and the Collector and his Lady, the assistant Salt Agent and his Lady, and two Officers, honoured it with their presence, and took much interest in the progress of the children.

"Our Sunday school, though small, con-

tains some minds, which, enjoying a Christian education, may, through divine mercy, become Christians indeed. A few books were given to them last Lord's-day.

"The intended English Charity School, to which the Judge has promised to subscribe 16 rupees monthly, has been approved by the Collector; and a Circular, with proposed regulations, is now under consideration, which is to be presented to the principal gentlemen, civil and military, in the Province. May the Lord make this institution very profitable to many semi-heathen children. A cloud has for some time rested upon our prospects of usefulness, by Mrs. P.'s school; but a family is daily expected, which, from its well-known piety, may be very helpful to it, and to the cause of religion in general. From this view of our school labours and

prospects, we trust you will be encouraged to hope, that surely God is now preparing some youthful minds for important usefulness, in the illumination of this benighted country."

The most pleasing circumstance connected with the progress of the schools, appears to be the establishment of those for girls. Our brethren had much difficulty in establishing these. In Calcutta, where intercourse with Europeans had tended to weaken native prejudice, the establishment of schools for girls was not attended with such serious difficulty, but in Cuttack the whole force of native prejudice had to be encountered. Referring to this subject, our brethren write:—

"We are encouraged by the intelligence that we receive from Calcutta and Serampore on the subject of native female education, to make some very strenuous efforts to obtain a girls' school; and we have determined to make the attempt in our esteemed friend's new school-room. We hope in a few days to commence this work, and we trust, though the scene of our labours is less auspicious than those to which we have referred, yet God will smile upon our endeavours to promote the education of so many myriads of the female sex, *now* the most ignorant and debased, *yet when duly cultivated*, capable of promoting in a high degree, the temporal and spiritual interests of men. O, happy day to Orissa, when thousands of Christian mothers shall infuse into the opening minds of their offspring the truth that is in Jesus! We doubt not that our friends in England, especially our female friends, will give the assistance required to prosecute this object."

After making the important attempt to promote female education, they write:—

"The successful attempt in native female education is a very encouraging circumstance. When our hopes, from the repeated failure of attempts, were ready to give up the ghost, God encouraged us by putting it into the heart of our first schoolmaster, of his own accord, to propose and attempt a girls' school. We accordingly provided another person for his situation, and thus set him at liberty to prosecute this arduous undertaking. His first month

was promising, and at our monthly examination the 1st inst., he brought thirteen girls and one boy, a brother of one of the little folks.—This has succeeded beyond our expectation, and we hope this school will act silently and yet effectually in destroying the popular prejudice against the cultivation of the female mind. To make it the more pleasing to the parents of the children, and others who may think of permitting their daughters to come, we presented each little girl with a cloth, being a part of a donation of the late Mr. Coxe, of Wisbech, to one of your Missionaries. The Lord give us favour in the eyes of the people, and make us useful to them."

In later a letter they observe, that with surprise and thankfulness they saw 34 girls in the number of their scholars, and it will be perceived from the table already given, that this number, in about two months, nearly doubled.

Of the intended English Charity School, it is further stated:—

"A Circular is now prepared, to be sent to the gentlemen of the Station, proposing a plan for the education of the orphans and destitute children of poor Christians, of which there are about twenty in Cuttack, and perhaps an equal number in Balasore, Pooree, Koordah, and Ganjam. The Judge has encouraged the undertaking, and I hope many semi-heathen, though professedly Christian children, may be educated in this intended English Charity School. The school will probably be taught on the Mission premises."

Various appearances of a pleasing nature are calculated to encourage our brethren in their labours. They begin to obtain helpers. An institution has been formed at Cuttack for the support of native schools. In reference to this, Mr. Peggs writes:—

"God is also strengthening us here. You will be much rejoiced to hear that a Cuttack Native School Fund has been formed, which promises to support six or seven schools, and thus enable our Society to apply its school funds in other places. After a short religious service on the evening of the 28th of August, brother Bampton being called to preside at the meeting, an address was delivered by Mr. R. and the following regulations were unanimously adopted:—

"1st. The object of this fund is exclusively to promote the education of native children, whether male or female.

2dly. The resources embrace monthly subscriptions, from four annas to any given sum per month, as likewise annual subscriptions and donations.

"3dly. As the superintendence of the schools supported by the fund is important and difficult, it appears advisable that a meeting of the subscribers be held once a quarter, on the first Monday in January, April, July, and October, that six persons be chosen for the quarter—two each month visiting the schools weekly—and that the same number be selected at the expiration of each quarter.

"4thly. To stimulate and observe the improvement of the children, all the subscribers are desired, as often as convenient, to be present at the monthly examination, on the first day of every month, at the Mission house.

"5thly. The annual public examination of the schools; the auditing and publishing the state of the fund, and of the progress of the children, to be fixed for the first day of January in every year.

"6thly. In order to encourage the children, such rewards as a majority of the subscribers shall consider proper, shall be given at the annual examination.

"7thly. The treasurer is authorized to receive subscriptions and donations, and to apply them in defraying the expense of the schools, agreeably to the design of the institution. The treasurer is to be chosen at the annual meeting, by a majority of the subscribers.

"The paper now contains monthly subscriptions to the amount of thirty-five rupees eight annas, and may probably, through the good hand of our God upon us, be enriched by some more subscriptions or donations from our wealthy neighbours. The means multiply, may the Lord give effect to them to the glory of his name."

There can be no reasonable doubt that the instructions communicated in these schools, will, in many instances, alienate the mind from the superstitions of Paganism, and prepare it, under the divine blessing, to embrace the system of heavenly truth. On one occasion Mr. Bampton writes:—

"Two sharp boys have just been with me, their object was to beg a Gospel, and one of them enforced his claims by repeat-

ing two or three verses at the beginning of John; and I then supposed that he must have been to one of our schools, but he said he had not, and on my asking him how he obtained any knowledge of the book? he said, that his brother's son had been one of our scholars, and obtained a Gospel, from which he learned what he had repeated. He did not read well, and a small Tract was put into his hand by Mrs. B. with an assurance that he should have a Gospel as the reward of learning it by heart."

At another time he observes, that while waiting at the door of a school, he was pleased to hear a Heathen master teaching Heathen scholars to read in their own language the impressive description of the vanity of idols, furnished in the hundred and fifteenth Psalm. "They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they, but they smell not: They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them: so is every one that trusteth in them."

It is stated that applications from the villages for schools are numerous.

Another pleasing event that has occurred in the course of the year, is the engaging of Abraham as a native preacher. In reference to this, they write:—

"After much previous consideration, and more than fourteen months trial, of the sincerity and stability of our native Christian servant, we judged it advisable for the good of the cause of Christ, to liberate him from servitude, and engage him, at eight rupees per month, in behalf of the Society, as an assistant in the work. He has studied the Ooreah language some months, and begins to read it pretty well, which, with his fluency in the Hindoostanee, and his acquaintance with the opinions and prejudices of Hindoos and Mousalmans, gives us ground to anticipate that God will make him useful. May his call, like that of the Patriarch Abraham, be from God; and through his instrumen-

tality, may "the blessing of Abraham" come upon many Gentiles!"

When Mr. Bampton removed to Pooree, it was proposed that Abraham should reside alternately at the two stations, spending a few months at each.

Our brethren have had the pleasure, in one instance, of administering the sacred ordinance of baptism. The subject was Mr. Rennell, a gentleman described in a later communication as ready for every good work. Of his baptism the Missionaries say:—

"On the 11th ult. the day of the Churuck Poojah, or Swinging Festival, we were gratified by receiving the first application for the ordinance of Believer's Baptism. We called on our friend R. the same evening, and were much gratified with the interview. On the 17th, we had our first church meeting, and from the conversation we had had with our candidate, with the addition of the remarks of his wife, and her sister, we were encouraged to believe that he had "believed with the heart unto righteousness," and consequently might be baptized. Last Lord's-day evening, about sun-set, in the river opposite to our bungalow, we attended to the ordinance. A number of Indo British, with a European and his family upon an elephant, and some natives were spectators. Our friend had his tent pitched near the stream. The scene, to the eye of faith and hope, was truly gratifying. Surely we see "the day spring from on high," visiting this people, "to give light to them that sit in darkness, and in the shadow of death, to guide their feet in the way of peace." Brother B. administered the ordinance, and preached also upon the occasion, from Acts viii. 36, 37.—You will pray for us that we "come behind in no gift," and that God "may make manifest the savour of his knowledge by us in every place."

In a letter, received a few months back, the Missionaries state that their prospects of usefulness began to brighten.

"We must not detail every encouraging circumstance. Let it now suffice to say, that one of our hearers in the Fort, has given ten rupces towards the erection of a native chapel; that our hearers in the new

house increase; that our preaching to the non-commissioned officers and band of the 26th new regiment, is very well attended; and that we have just received two boxes of English Scriptures, and various Gospels and Tracts, in Hindoostanee, Nagree, Persian, Goozoorattee, and Telinga, from the Bible Society in Calcutta, through brother Thomason and Schmid."

The last communication that refers to the state of the English congregation at Cuttack, is pleasing; it encourages the hope that our brethren may soon enjoy the assistance of a few pious friends. And the help of a few persons of such a description is, in India, of much greater moment than in England.

"Our English Congregation has recently assumed a very encouraging aspect, and considering the value of genuine piety in India, it ought to be noticed with gratitude, in a detail of the Lord's dealings with us, the congregation though small, from twenty-five to thirty individuals, now contains five or six persons that we hope are under serious impressions, and some of them of a very lively nature. One of our English hearers, who had a most providential escape at sea, is just rising from the bed of affliction, and affords cheering prospects of his future devotedness to religion. The Lord here raised up "a spiritual house, an holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ." "

The most important event in the affairs of the Mission that has occurred since the last Anniversary of the Society, is the establishment of another Missionary Station in the very head quarters of Eastern idolatry, at Juggernaut itself.

It may be recollected by many, that when that distinguished friend of India, Buchanan, had witnessed the abominable idolatries perpetrated at the temple of Juggernaut, he afterwards observed, "From an eminence on the pleasant banks of the Chilka Lake, (where no human bones are seen,) I had a view of the lofty tower of Juggernaut, far

remote; and while I viewed it, it's abominations came to mind. It was in the morning of the Sabbath. Ruminating long on the wide and extended empire of Moloch, in the heathen world, I cherished in my thoughts the design of some Christian institution, which being fostered by Britain, my Christian country, might gradually undermine this baleful idolatry, and put out the memory of it for ever." When the members of this society first read these observations, little did they imagine, that ten years after the date of those remarks, a society would spring up among themselves, which should be so honoured as to be allowed to fix the first Christian Missionary beside the infamous temple whose idolatries Buchanan deplored. To this scene of dreadful superstition, Mr. Bampton has removed. For several months he and Mr. Peggs contemplated the formation of a second station. On this subject they consulted the venerated Serampore Missionaries, whose opinion was decisively favourable to such a step. In reply to the inquiry proposed by Messrs. Bampton and Peggs, they wrote:

"On the subject of forming one or two stations, much must depend on your own feelings. Our plan has constantly been to spread the precious leaven as much as possible through the country. Hence we have generally sent *one* to a station. This is the case with our ten stations in Bengal and Hindoostan, at each of which there is only one Missionary: and were there two, we should think of sending one of them to occupy some other station. This has been much opposed and reprobated, and the *conglomerating* plan extolled to the skies, till including evangelical clergymen, there are in Calcutta at the present moment, full twenty; a number in our opinion, nearly enough to enlighten the whole of Bengal, were they duly distributed over the country. Against this plan there is to be urged, however, the propriety of two being together when they have to print for the sake of filling the country with books;

one of these printing stations might supply twenty with ammunition. To this may be added too, that when one is afraid to live alone, two may be together; but in general, to any prayer from our stations, that two might be at one, we should be inexorable, though we might have ten or twenty at least, till every chief town in Bengal has one each. On the other hand, you must judge for yourselves respecting the propriety of *your* forming two stations. When a station has a prospect of a new supply from home, or when the two brethren feel or think, that they could do more for the spread of the gospel by filling two stations, than by both remaining at one, the path of duty seems plain." "Addenda, by Dr. Carey.—This letter expresses my sentiments upon the subject."

After determining on establishing a second station, it was still a question, where the Missionary who removed from Cuttack should fix. An invitation had been given for one of them to settle at Midnapore. This they had declined. The Missionaries therefore again wrote for advice to their tried friends at Serampore. On this subject they state:—

"When another station was determined, Balasore and Pooree were the candidates, and after consulting with our friends at Serampore, we determined in favour of Pooree. As the government might disapprove of a station so near to Juggernaut, we wrote to Serampore, and here subjoin the opinion of the brethren relative to the best means of forming a station at this noted place. "Serampore, August 18, 1823. Very dear brethren, —After giving your case every degree of attention in our power, we are of opinion that you are warranted to remove one of you to any other place in Cuttack,* or even near it, without any new application to government. Indeed, we think such a step would in reality be more pleasing to them to do it without them, than with any fresh application. Our ideas are, (although we may be mistaken,) that while an application is necessary at the first entrance into a country, the less they are troubled afterwards the better they are pleased. *Permission* is at all times *authorizing* to a certain degree, and this

* That is, the district so called.

relative to missionary efforts seems like an attempt on the part of government to change the religion of their native subjects; every apparent advance towards which they wish to avoid, even while they may in reality wish it effected, on the ground of humanity alone. Hence as you have their permission to reside in Cuttack, we think you need not apply for any minute permission as to the part of Cuttack you may choose; or whether you may occupy, jointly or separately. The land is before you; arise and possess it in the name of it's Maker and Lord. Pooree we think a good station."

After receiving this advice, Mr. Bampton visited Pooree, in July, 1823. His journal contains an affecting description of the sad scenes he witnessed, during the Rut'h Jattra; affords a striking contrast between Hea-then cruelty and Christian benevolence; and displays dreadfully the extent to which idolatry reigns. It is apprehended, that extracts from this interesting document, more copious than usual, must be welcome to the friends of the society.

"On the morning of July 10th, I rode round the temple. I also viewed the cars and some vast images much larger than life which were to be placed upon them, three of them from the position of their arms and hands seemed as if they were intended for coachmen; but they were not at any time furnished with reins or whip. The rude pictures upon the cars near Serampore are very indecent; it is not however the case here, perhaps the people begin to be ashamed of themselves. After breakfast I called on a medical gentleman who had resided at Cuttack, and was by him introduced to the commanding officer. This gentleman is from Lincolnshire, he was polite and asked me to dine with him the next day. Not far from Juggunnat'ha's temple sits a wretched devotee on the leeward side of a fire with a long beard and his black body whitened by ashes; he looked the picture of misery. I asked him how long he had sat there, and he said three years. I then inquired how long he meant to sit, and I think his reply was, as long as Juggunnat'ha pleases. It is affecting to see the poor stupid people treating this wretched man with awful reverence; a man who was attending me actually bowed down before him with his face to the ground.

"In the afternoon I went out on horse-back, (it being pretty cloudy,) to see the idols brought out of the temple. A large description of the cars, at least a good one would be rather difficult, and as pictures of them are not uncommon in England, perhaps not very necessary. If I recollect rightly, the people called them twenty cubits, i. e. that is thirty feet high; each car, I think, had fourteen wheels and the large spokes, came perhaps an inch through the rims or felloes; as others have said, they, of course, indented the ground when the cars moved, and seemed dreadfully calculated to grind, break, tear, (what shall I say?) the poor creatures who may fall under them. The upper part of the car is a stage for the idols on which stands a large cupulo resembling their temples; the lower part consists of numerous beams by which this stage rests on the axles, and the outermost supports are ornamented by embossed representations of their different idols and pictures of persons in postures of adoration. The upper parts of the cars were hung round with various webs of scarlet, blue, and yellow cloth. Various ornaments, apparently silver, were fastened at the front and back near where the idols were to stand, and several other bits of brass and silver were stuck about other parts. The paintings were bad, more like the daubs of an untutored boy than the work of an artist. Each of the cars had four horses which seemed with their fore feet to tread the air, perhaps ten feet from the ground; their bodies were long cylindrical pieces of wood, and the colossal coachmen were placed a little to the rear on the left side, where they sat cross legged in a driving attitude as to their hands, but without reins or whip. Several staves projected from different parts of the cars which had several different coloured ribbons or something in that form by way of flags.

"Whilst I sat waiting for the appearance of the idols, several companies of worshippers were conducted by the courteous Pundas into the temple to enjoy the fruits of their toilsome pilgrimage, a near view of Juggunnat'ha; whilst many others, who, I was told, had not duly propitiated these Pundas, were beaten at the temple gate without mercy, because they sought admission; many hands were armed with sticks for this pious work, and assuredly their places were not sinicures, I thought of the difference between the stripes inflicted on the longing adorers of Juggunnat'ha and the "come and welcome" of the gospel, and was affected by the consideration. Our English friends will bear in mind that the Hindoos have commonly the greater part of their bodies naked, and

in this state it did not signify whether a man faced the wretches or fled from them, in either case they laid on with all their might. At last the Rajah of Khoordah, who perhaps may be called chief priest of the idols, arrived in an elegant palanquin. He is a timid looking young man of nineteen. He was preceded by a man on horseback beating a drum, and after the people about him had washed his feet, he walked barefoot into the temple yard, and I suppose into the temple itself. I should have said that beside the man on horseback, two elephants came before him. I observed a religious mendicant who sought admission into the temple with his hands in a supplicating attitude. Passing over the shameless way in which these people generally dress, or perhaps I should rather say go naked, he exhibited in a degree I never saw before amongst Hindoos, modesty and resignation, combined with perseverance; he was often gently pushed back, but I saw no unholy hand raised to strike him on the one hand, nor do I think on the other that he gained admission. Every eye before the gate was directed to the temple, in order to catch the first view of the idols, when they were brought out, and their first appearance was intimated to the multitude by the claps and shouts of those who saw them. The greater part even of those who got near the temple, could not see them till they came without the gate, and many waited their appearance with their hands in a very devout attitude, but the greater part looked as if they only came to see a sight.

"The cars stood abreast of one another, that farthest from the gate was appropriated to Jugunna'ha's brother, the middle one to his sister, and the nearest to himself. The brothers came out first and Jugunna'ha last. The heads of the images were something like the common pictures of them, and about their lower parts so far as I could see them they looked like mere mannikins. They were borne along towards their cars in a sort of rocking manner, alternately leaning forwards and backwards, attended by a great deal of discordant noise. I should also observe that they had chattas, a sort of umbrella, to shade them from the sun, and many persons were employed with punkas, and a thing made of the Tartary cow's tail, to keep the blocks cool, and to prevent the flies from teasing them. A considerable number of men were employed in moving each of these gods to its place, perhaps from six to ten, and Jugunna'ha was moved once round his car before he ascended. I think the

others were not, but amidst the confusion, my attention was directed primarily to him. The ascent was formed by two or three beams placed aslant from the cars to the ground and planks laid across them; but before Jugunna'ha went up, the planks were covered with a cloth. At the back of Jugunna'ha's very clumsy head was a piece of wood which came above the head itself, and seemed as if intended to fasten him to a wall, so as to prevent his falling forwards; it was used however on this occasion to prevent his falling backwards as he went up the acclivity; a rope made of different coloured materials being fastened to it and pulled by the people above, whilst those around him bore him on as they did when he was on the ground. His brother ascended in the same way, but with the assistance of only a common rope, and his sister was carried to her place in a horizontal posture with her face upwards. I noticed several amongst the people who had narrow bits of pink linen or cotton tied about their bodies, and was told that they had been happy enough to obtain them off Jugunna'ha's garments. A number of persons brought different kinds of eatables, which were taken near the idol and then conveyed away again having acquired, I suppose, in the poor people's estimation, peculiar sanctity.

"Whilst Jugunna'ha was going up, the Khoordah Rajah stood in front of the car at the distance of perhaps three or four score yards; the people were cleared away so as to allow him a full view of the car, and he had a man to hold his hand, whether as matter of state or as some said to keep up his courage, I cannot decide. Soon after Jugunna'ha got into his place he was followed by his hands and feet, on what parts of him they were all put I cannot say, but there were four of each, and they were carried up into the car by eight men. They were monstrously large, and each seemed a moderate load for the bearer of it. To hear what the people would say, I asked if they were brass, but the reply was, *Soona*, that is gold. The men carried them upon their shoulders. Two or three chests were at different times taken into the car containing, I was told, the idol's ornaments. To notice things in the confused way they caught my attention on the spot, I saw in the crowd a man with his arm standing perpendicularly from his shoulder, as it probably had done for many preceding years—And as I think I omitted it in its proper place, I would note here, that entering Pooree, I saw a

man who had in that posture nearly finished his pilgrimage, measuring the ground by his own length. There were in the crowd ten elephants, several of them bearing English ladies and gentlemen, and some of the officers were like myself, on horseback. After Jugunnat'ha was put into his place the ladies and gentlemen approached the car to see him: but though curiosity drew them to the spot, it is only right to say that neither a wish to be popular, nor any thing else, induced any European to manifest any thing like respect to these objects of Hindoo worship. I was very attentive to this point, because the people here told me of some gentlemen taking off their hats to Jugunnat'ha. I was indeed a little apprehensive that they interrupted the ceremonies, as they placed themselves between the car and the Rajah. It is the Rajah's business to perform certain ceremonies on each of the cars before they move—and now when it was nearly dark he approached Jugunnat'ha's brother's car on an elephant. He prostrates himself before each idol, walks round and sweeps the car, after which service he receives from off the idol a garland of flowers as a mark of it's approbation. The cars were so crowded that I could see little that was done: I however saw the garland hung round his neck from the first idol, and soon after he left it, it moved on. Previous to this I felt a degree of consternation, (particularly as my horse was not very quiet,) at a sudden determined rush toward the cars made by three thousand men, each having a stick in his hand. The people moved rapidly to the right and left, and I was given to understand that these were the men appointed to draw the idols, and that they were kept at a distance till nearly the time they were wanted. They immediately ranged themselves by the sides of the thick ropes to be ready for their work. When the first car moved, it was dark and it soon began to rain. I think another of the cars moved before I left the place, but I soon after went to my lodgings, after having sat on horseback, perhaps five hours.

"I had seen some persons prostrate themselves before the idols; and one old man devoutly rolled himself in the dust. The cars were always crowded about the idols: and I was apprehensive of mischief to numbers who placed themselves amongst the timbers between the idol's stage and the wheels of the vehicles. I have two or three other notes respecting the cars which being omitted in the previous account of them, shall be inserted here. The cloth on Jugunnat'ha's car was all

scarlet and yellow; on his sister's, scarlet and blue; and on his brother's, scarlet and chocolate; as to Jugunnat'ha, if I recollect rightly, the scarlet webs were striped with yellow and the yellow ones with scarlet; the same rule being applied to other cars—one indeed had some green stripes on it. Each car had two bells hung aloft on the front of it, and if I were to say more about tassels and fringes, I should probably say more than would be understood; indeed I have probably done that already, for exhibiting objects of sight well to a reader is not an easy task.

"During the most of the time the poor deluded people were pressing upon the car, that they might, as they say, get rid of their sins by a sight of Jugunnat'ha; and the men with the sticks laid about them vehemently, to keep off such as they did not choose to admit. Some in the crowd sung devoutly, some clapped their hands, some bowed down, and some looked quite careless. Such was the first and great day of the *rut'hjattra*; it was the largest worshipping assembly I ever saw, but not one of the worshippers worshipped God. Surely this is an awful thought. How great is the Divine forbearance towards these people, and indeed towards us all.

"JULY 11.—I rode out early in the morning, and in the first place went to the cars. In front of one of them at the distance of a few yards lay the mangled body of a dead man, one arm and one leg were eaten, and two dogs were then at him; many people were near, both moving and stationary, but they did not seem to take any notice of the circumstance. I then went to see the state of the pilgrims, who, either because they could not or would not pay the tax, were kept without one of the gates. I found them numerous, and, either merely because they thought me a respectable Englishman, or because they hoped that I might have power to get the gate opened for them, they made almost as much noise as if they had seen Jugunnat'ha. In the course of the morning I saw within a mile of the gate about six more dead: the dogs and birds were eating three of them. One in particular was either thrown or dragged into a puddle, and what with their tearing it, and pulling it up and down in the mud, it was loathsome spectacle. But my attention was turned to the living as well as to the dead, and a number of these seemed in dying circumstances. Knowing that there was an hospital, I directed them thither; but they said they should not be suffered to pass through the gate. I

however at length persuaded the friends of two poor creatures to carry them to the gate, promising that I would do what I could to get them through, and when we arrived I found there was no difficulty. Mr.—— who keeps the gate said, any of the sick might pass. I then went back with the pleasing hope of either saving the lives or lessening the dying pains of numbers: but I soon found new difficulties, for when I tried to persuade those around to remove the sick, one said he was not of the same cast, another that he did not come from the same town, and nobody would touch them. My syce is a humane fellow, and he seconded my efforts in the best way he could, but in vain. I reproached them severely with their inhumanity, but to no effect: at last a brahman joined me who knew better how to manage them, and he said, "If you go with the sick, you will get in yourselves free of expense, and obtain a sight of *Jugunnat'ha*." This succeeded, and I got eight or ten carried to the gate, or properly gates, for there are two, and they waited at the first till my arrival—it was then opened and the sick carried between them, when I had the mortification to see at least some of those who had been induced to come by the hope of gratuitous admission, beaten back by the men with sticks, who are stationed at these gates as well as the temple doors, and I was told by the gate keepers that there was a dooley, i. e. a kind of litter, and the people would be carried to the hospital at the expense of government. One litter, however, is exceedingly inadequate. I am certain that five or six lay dead within a mile of the gates; and it is generally admitted that there was not a tenth, perhaps, scarcely a twentieth, of the pilgrims this year which attend sometimes, and if there be the same proportion of dead and sick at all times, fifty or sixty dead might some years be seen within a mile of this gate, and eighty or a hundred sick. But it must be remembered, that there were many pilgrims beyond the utmost extent of my ride, and even within those limits perhaps many that I did not see—there is also another entrance to the town, and it must be granted that many die within the gates. A specimen of what is sometimes seen was given me by a military officer, who pointed out a piece of ground, perhaps scarcely an acre, on which he last year counted at one time twenty-five dead bodies. As to the care of the sick, a gentleman present told me that some years fifty doolies would not be enough; and indeed if there were a greater number than fifty, it would be of little use, and as they were superintended by some

active, humane Englishman, who would go amongst the poor creatures and see that the bearers did their duty. It is shocking to see them lie, and I confess sometimes almost shocking to remove them, for in some of the cases to which I attended, I was ready to doubt whether it would not have been more humane to let them die where they were, than to trouble them by taking them away. It was nearly ten o'clock before I got out of the open air, and as the sun sometimes shone. I felt myself somewhat in danger; but it would have been difficult to resist my feelings, and my escaping without injury, proves that it was by no means necessary.

"After a little rest I went out again in my palanquin, and gave away a few pamphlets, principally gospels, and several tracts. I afterwards dined with a military officer who took me on his elephant to see the cars move in the evening. Some indecencies were practised to induce the men to draw; but not to the extent which occurred when Dr. Buchanan was here.

"JULY 12.—Early in the morning I rode to the entrance of the town, near which I saw two men dead and several very ill. My promises made the day before had been so very ill kept, that I was afraid of renewing them now,—and there being no body at the ghaut but an underling native without authority, I could do little or nothing. I thought that if I had insisted on the sick being carried past, he would have yielded, for these people treat an English gentleman with deference; but I did not think it right, even in the cause of humanity, to assume authority which I did not possess. I felt unwell on this day, and did nothing amongst the natives as a missionary. I however got two sick men taken quite to the hospital, but it was with difficulty that I obtained any body to go with one of them. My syce, however, availing himself of the respect which he knew the people would pay to me as an Englishman, actually laid hold of people and obliged them to assist.

"JULY 13.—Lord's-day. I preached twice in English, besides going out amongst the natives in the afternoon. I saw a dead man on my right hand as I went. The place I chose was near the cars and near the temple to which the idols were going; I gave away some books and had a better sight of *Jugunnat'ha* than perhaps at any other time; his face is black, and what passes for his nose is a protuberance which would certainly never be taken for a nose, if eyes and a mouth were not painted near it;—

his eyes and mouth are such as I believe might easily be painted by any man who could paint a wheelbarrow; the ground of the former are huge, white, circular patches, painted on each side of what is called the face. Within side the white circle, is a black one which represents the pupil; the whole is as much like a target to shoot at as any thing else I have seen; it must be added, however, that the white circle is surrounded by a red one, and that the red one is much the broadest on the outside; the figure of the moon, four or five days old, painted red, will furnish an idea of the mouth, only supposing it placed under the nose with the corners upwards. I understand that *Jugunnat'ha* is fresh painted every year, and that whilst this is performing, his attendants report him ill. I gave away the books I took with me in *Jugunnat'ha's* immediate presence, and afterwards talked to the people about the way of salvation, standing on one of the huge ropes by which his car was drawn. Whilst I was thus employed, numbers were bowing down with their faces to the ground before the idol, and as several of them were in a state of perspiration, and the ground sandy, their foreheads and other parts of their faces bore manifest marks of what they had been doing. Some with the sand sticking on their faces, came to me for books, and one at least received one. Whilst I was giving books away, I heard a man, apparently in answer to some inquiry, utter the words "*Dhurma Uvutar*," i. e. holy incarnation: we have also heard of the same words being used at Cuttack, and are pleased with the designation of what we preach; the phrase is not of our coining, and for what we know it originated with the natives. Whilst I stood near the car, the people were preparing for *Jugunnat'ha's* descent. I asked what they were doing, and was surprised at the following attempt to reply in English by a very unlikely man, "Come down the Lord from thence." The man understood Bengalee better than English, and I gave him a book. As I went home, my palanquin broke down, and I was obliged to walk. On the whole, my feelings the next day tended to convince me that I had done too much.

"JULY 14.—I went in the morning to the cars, and observed that the number of ropes to each was six, and the length of each about seventy-nine yards; it is said that there are a thousand men to draw each car, which is 166 or 167 to each rope; the ropes are thick enough to admit of the men standing on both sides of them, and as this calculation allows

little more than two to each yard of cable, it appears that there is quite room enough for the whole three thousand to work. After giving away some books, I went home, breakfasted, and called on several of my countrymen, but owing to indisposition did no more amongst the natives that day. I was told that *Jugunnat'ha* usually takes nine days to get from his own temple to that of his relations and back again, but that his wife often refuses to let him in for two or three days, when he gets home, because she is offended at his going out and leaving her; so the lord of the world does penance at his own gate till his wooden wife relents. My servant broke me a few thrums off one of *Jugunnat'ha's* cables whilst I was there, which may perhaps find their way to England.

"JULY 16.—Was a rainy day, but I got out amongst the people in the afternoon; they were so excessively clamorous for books, and pushed and threw one another about in such a way to get near me, that the work of distributing was very painful. It would have been easy to put a book into every hand that was raised till the stock was exhausted, but I have always thought that this would be a great waste, and I very seldom give a book to any one till I have heard him read a line or two, and then I give him a smaller or a larger as he reads well or ill. During my stay at Pooree I distributed about one hundred and ten pamphlets, each containing some book of the New Testament, twenty or thirty poems, each of which is considerably larger than a gospel, and upwards of a hundred tracts; these were in the Orissa language, and beside them I gave away some in the Nagree and Bengalee. On this day a brahmin who I suppose was pretty intimately connected with the temple, came to me quite in a passion; he seemed to be offended at a tract we have which notices the sticking fast of *Jugunnat'ha's* car a few years ago: he denied the truth of it; and on my saying that I loved the Hindoos, he also denied the truth of that, and said I was paid by gentlemen at Serampore for doing what I was doing.

JULY 18.—I spent a little time amongst the people; paced round the walls which inclosed the temple as nearly as I could approach them, and thought the space might be about 200 yards by 190; bought a few of their rough pictures of *Jugunnat'ha* for a very little money, and towards night set off home, which I had the happiness to reach in safety about six the next morning."

In September, 1823, Mr. and

Mrs. Bampton removed from Cuttack to Pooree, or Juggernaut, as it is also named.* Of their removal he states:—

“Mrs. B. and myself left Cuttack in a boat, on Wednesday the 17th inst. and arrived here in about twenty-three hours. We should have waited till the rains were over, but the river from Cuttack to Pooree unexpectedly becoming navigable, we thought it best to take the opportunity; I should however be more careful about removing in the rains again, for many of our things got very wet, and it has cost us much care and labour to prevent books and other articles being much injured. Our bungalow stands on the barren sand, about a furlong from the sea, and twenty minutes ride from Juggernaut's temple; it contains six rooms, and we can see the temple from five of them, a hill of sand twenty or thirty yards from the house, partially hides the pagoda, but ascending that, we have a fine view of it. I shall not now attempt a description of the temple, fine as it looks, unless it could be put to a better use, we should triumph in it's downfall. The people, however, are by no means willing that it should be dilapidated. A wealthy native has just given fifty thousand rupees towards repairing and perhaps beautifying it: and no wonder, for it is the residence of his god.”

He adds:—

“The distance from Cuttack to Pooree is about forty or fifty miles, so that we can at any time get together in one night, for eight or ten rupees. Pooree has been a considerable military station, but there is a talk of reducing the forces to two com-

* On the name of this place, so noted for its abominable idolatries, Mr. Bampton observes:—“I have been examining and inquiring what I should call the place; Buchanan calls it Juggernaut; and so does Hamilton in his *East Indian Gazetteer*; but he quotes a native author who calls it Pooroosutuma; and as far as I can learn the place is thus designated by the natives generally. The word is a compound, of *poorook* a man, and *ootum* good. Amongst the English in India, the town is known by the name I have given it above, Pooree.” To these observations of Mr. Bampton's, it may be added, that the post-mark of letters coming from Pooree, is not Pooree, but *Juggernaut*.

panies, and that will probably leave but two British officers, to which we may add a naval or marine Officer, as master attendant. A Magistrate, perhaps six months out of twelve. Possibly, a salt Agent, and several gentlemen from Cuttack in the hot season; so that however well they might be disposed, there could not be a considerable English congregation; those, however, who have commonly attended our English worship at Cuttack, are of another class, of which Cuttack contains ten or twelve families, and Pooree, perhaps, only one. We are indeed doubtful whether any body will unite with us in English worship.”

Respecting the climate of this new and important station, it is stated, that it's vicinity to the sea renders it apparently cooler than many other places. Mr. Bampton writes:—“I am told that the thermometer commonly stands two degrees higher here than at Cuttack, but the heat is less felt in consequence of the sea breeze.”

Being thus fixed in the central seat of Hindoo idolatry, Mr. Bampton appears to feel the importance of uniting prudence with zeal, lest he should defeat the object he labours to accomplish. Of his proceedings he writes, under date of Sept. 26, 1823:—

“I mean to step cautiously. A spider will not provoke a strong fly recently entangled immediately to use all it's strength, but it's prudent forbearance secures the prey, which a direct attack might have been the means of liberating. May piety and courage, combined with wisdom and perseverance, ever distinguish us, and all your Missionaries.”

In a later communication he represents his mode of proceeding, after having resided a little while at this important station:—

“For some weeks after my arrival I went amongst the natives commonly every evening, and gave them books, but seldom said any thing to them. I thought this the most prudent, as I am afraid that any considerable imitation amongst the most respectable of the Hindoos, might

excite that alarm elsewhere, which would be unfavourable to the great object. I now, however, begin to come a little nearer the people, and am pretty much in the habit of addressing a group of them in the streets every evening. I, however, constantly aim at exhibiting "Christ crucified," without provoking discussions immediately connected with their beloved blocks and stones. I hope to address them now with more and more feeling. You will easily account for there having hitherto been a great defect in this respect, when you consider what it is not merely to read but to speak a new language, much less like English than Latin or Greek are, indeed I do not know that it resembles English in scarcely any thing besides this, English conveys ideas by articulate sounds, and so does Oriya. I have been into some of the neighbouring villages and given away a few books."

In a still later communication, referring to the subject of the extract from the former letter, he writes:—

"During the first few weeks I went about the town to make myself acquainted with it, and daily, or nearly so, gave away some books, numbers took the books very readily, though I had reason to conclude that some were shrewd enough to regard them as so many stones thrown at the great idol. Thus, comparatively inactive, I was not very comfortable, and began to open my mouth quite as soon as my judgment would admit of it; and I now talk a little to them every evening.

"Besides the resident population, every body knows that the place is important as a place of great resort. We had many pilgrims here a few weeks ago, at the Kartiku festival. Besides going out in the evenings as usual, I was amongst them several hours in the day time for three successive days; I went in a palanquin, and kept as much in the shade as I could, but was obliged to stay at home the next three or four days. In the present state of things European Missionaries are indispensable; but we are poor creatures in the torrid zone. There are in Pooree, several tanks or pools, in which the pilgrims bathe, and they are thought very sacred; one of them, called Sagtee Gurga, is said to have a subterranean communication with the Ganges. They also bathe in the sea, at a place, (perhaps a mile from my house,) called Swurgo Dwaro, literally translated heaven gate. When I was going out this morning, I was told there was an assembly at that place, so taking

thirty or forty pamphlets and tracts, I repaired thither, and soon disposed of them; the assembly was so numerous that I wished I had had many more. I generally hear every one read a few words before I give a book, and where there is a crowd this is not only necessary for it's most obvious reason, but also to preserve order, which, on two or three occasions, has been so far interrupted as to render it difficult for me to prevent the people's taking the books away from me by force."

In further pursuit of these plans of benevolence, Mr. Bampton designed commencing the establishment of schools in the vicinity of Juggernaut. The Cuttack School Society having liberated a part of the Society's funds from the expense of supporting various schools in that vicinity, an opportunity was given for the immediate establishment of schools in the vicinity of Juggernaut. Mr. Charles, who had kindly supported the system of native instruction with liberality while at Cuttack, having removed to Pooree, proposed there also to maintain a school at his own expense. The conduct of Mr. Charles affords an instructive example to the churches of the connexion. If a single individual thus bears the whole expense of one of these important institutions what might not many churches effect. On this subject Mr. Peggs justly observes:—

"Our first friend, Mr. C., who now lives at Pooree, intends to support a school at his own expense. If one man, and this not a solitary instance, as our subscription paper shows, supports a school, how many of our churches might individually bless a neighbourhood, or a village with a Christian school."

Let the friends of the Society in Britain think of these observations.

Another gratifying circumstance in the progress of the Mission, has been the arrival at

Cuttack of our valued friends, Mr. and Mrs. Lacey. In September last they arrived at Calcutta, and were hospitably entertained at the house of Mr. Yates, one of the Baptist Missionaries in that city. They spent about three months in Bengal, chiefly at Serampore and Calcutta, waiting for a passage to Orissa. On the 2d of December they left Serampore. Previous to their departure, their dear Christian friends in that town united with them in prayer. Of the meeting held for this purpose, Mr. Lacey furnishes an interesting account:—

“DEC. 2.—Set out from Serampore to join the ship about ten o'clock; felt much at leaving these dear friends: we had a prayer meeting in good Dr. Carey's house; brother Mack and Dr. Marshman offered up affecting and earnest prayers for our welfare, and the prosperity of our Mission. Dr. Carey was not able to engage in prayer on account of illness; but he afterwards gave me his advice, he called me to him, took hold of my hand, and said, ‘My dear brother Lacey, though I cannot pray publicly for you, yet I have the same warm desires for you, and I give you my advice, remember three things:—1. That it is your duty to preach the gospel to every creature.—2. Remember that God has declared that his word shall accomplish that for which it is sent.—3. That, when he pleases, he can as easily remove the present seemingly formidable obstacles, as we can move the smallest particle of dust. Be not discouraged, but look constantly to the great recompense of reward. Farewell, may the Lord bless you, and give you many souls in Orissa for your hire.’”

On the 11th they were joined by Mr. Peggs, who went to Patamoondy to meet them, and the same day left the vessel, and on the 19th, late at night, arrived at Cuttack, where on the 21st Mr. Lacey began his labours in English preaching, to a small but attentive congregation.

The progress of the Society at home is gratifying. The Committee have been enabled to add

two more to the number of their Missionaries. Mr. Sutton, a young minister, most esteemed by those who know him best, and his young and amiable partner, who is eminently qualified to become in India the instructress and benefactress of her injured and degraded sex. The solemn services connected with the ordination of Mr. Sutton took place at Derby, on Wednesday the 23d of the present month. At an early hour the chapel was crowded to excess. The ordination service was deeply impressive. Many were powerfully affected while the young Missionary detailed the progress of his own conversion, and narrated the important change that took place in his state and feelings when he was brought from scenes of impiety, vice, and misery, to embrace the gospel, and to consecrate himself and his all to the service of God among the heathen. Nor were the feelings of the audience much less affected, while Mr. Orton offered, with fervour and affection, the ordination prayer. Tears flowing from the eyes of hundreds testified the feelings of their hearts: the uplifted hands of perhaps a thousand persons offered the pledge given on former similar occasions to pray for and support the Missionaries and the mission. A suitable and powerful charge was delivered by Mr. Stevenson, and the service was concluded with prayer for blessings on the Missionaries; for blessings on the father, then present, who was resigning his son; on the parents, there affected spectators, who were yielding up their beloved daughter, to pursue the arduous engagements of a missionary life. The afternoon and evening of this happy day were spent in suitable religious services. On the following even-

ing, Mr. Sutton preached for the last time to his friends at Derby, and seven brethren afterwards engaged in prayer for blessings on the Missionaries and the mission. This service, like those of Wednesday, was one of sacred pleasure, though mingled with feelings of pain at the prospect of a speedy separation. Three hours spent in it glided rapidly and imperceptibly away. On these days the power of religion was felt; the sublimity of its pleasures was enjoyed; and the language of an eminent christian on another occasion, probably expressed the feelings of many, "If I were so unhappy as not to be a christian, I should now become one."

Besides strengthening the eastern mission, the Committee have determined as speedily as practicable to commence a mission in the West Indies. Applications from persons duly qualified to engage in this arduous work, may be sent to the Secretary of the society, and would be gladly received.

The Committee have accepted on probation for six months, Mr. Thos. Hudson, an esteemed member of the church at Derby, and requested the minister of that church to assist him in his preparatory studies. Some other applications from young men of piety, desirous of being employed among the heathen, have been received, but no decisive resolution has been adopted respecting their applications.

The funds of the Society are in an improving state. Your Treasurer's receipts amount to £1637, 16s 8d. The arrears included in this sum are much less in amount than those were which were included last year in your Treasurer's receipts; so that the real increase of the Society's in-

come is much more than the actual difference between the sum received last year, and that received in the present year.

The contributions that form the income of the Society are as follow. The sums specified are what have been paid to the Treasurer, three or four cases only excepted, where sundry expenses have occasioned a small deduction.

	£.	s.	d.
Ashby and Measham,.....	22	5	11½
Barrowden,	13	15	2
Barton and Barleston,.....	33	10	8
Beeston,	29	10	5½
Belper,	6	14	6
Berkhamstead,.....	23	1	7½
Bellesdon,	8	0	0
Birchcliffe,.....	6	10	11
Birmingham,	21	13	7½
Boston,.....	50	0	0
Bourn,.....	6	0	0
Broughton and Hosc,.....	19	5	0
Broadstairs,.....	15	0	0
Burnley,.....	8	13	10
Castle-Donington,.....	23	14	1½
Cauldwell,	8	3	8
Chatteris,	5	14	2
Chesham,	48	6	1½
Coningsby,.....	21	0	0
Derby,.....	127	9	5
Duffield,.....	9	13	1½
Edmonton,.....	14	12	7
Fleckuey,	4	15	2
Fleet,.....	25	1	0
Gedney Hill,.....	1	10	8
Gosberton,.....	18	0	0
Halifax	2	0	0
Heptonstall	7	7	4½
Hinkley	17	3	0
Hugglespote,.....	33	9	2½
Ilkiston	41	10	0
Kegworth and Diseworth.....	7	9	4
Killingholme, Ulceby, &c.....	3	5	0
Kirkby Woodhouse.....	8	13	8½
Kirton	1	0	0
Knipton	6	5	4
Leake and Wimeswold.....	26	4	0
Leicester, Friar Lane	35	0	0
Archdeacon Lane.	7	0	6
Dover Street,.....	1	6	0
Lincoln	15	1	4½
London, Commercial Road... ..	18	7	6
Longford	40	10	1
Long-Whatton	5	0	0
Loughbro'	100	10	6
Louth	13	4	0
Lyndhurst	12	0	0
Macclesfield	26	4	4
Mansfield	15	0	0

	£.	s.	d.
March	27	12	0
Melbourne	17	8	9½
Netherton	3	0	0
Norwich	8	0	0
Nottingham, Broad Street ...	80	3	3
Stoney Street ...	80	0	0
Peterboro'	4	7	6
Portsea	15	0	0
Queenshead	9	10	3
Quorn don.....	31	19	8
Retford.....	20	0	0
Rothley	7	6	9
Sawley	11	6	10
Seven Oaks	55	17	6
Shelton	7	10	0
Shone	1	3	2
Smalley	13	6	0
Spalding	34	0	0
Ditto, Arrears	35	13	0
Stahern	1	6	8
Sutterton	9	5	5
Sutton Bonington	12	9	6
Syston	7	6	0
Ticknall	19	12	10
Tring	4	6	4½
Thurlaston	5	2	2
Tydd, St. Giles	3	1	5½
Warson	4	10	0
Whitesea	1	1	0
Wirksworth and Shuttle.....	28	0	0
Wisbeach	24	9	0
Wolverhampton	1	0	0
Woodhouse	8	5	10
From the profits of Repository	5	0	0
Interest.....	40	14	5
Sundries	1	19	6

*Contributed for the Support of Schools
in India.*

Loughboro'	10	0	0
Hugglescote, Ibstock, and Whitwick.....	7	0	0
Commercial Road, London, by Mrs. Langford	7	0	0

The Members of the Society may be gratified by hearing that besides the sums raised in this country, Mr. Peggs states that the sum of £48 18s. 11d was contributed in India during the year 1823, to forward the sacred objects of the institution. Credit is given the Treasurer for the above sum in the last statement of accounts received from India.

While the friends of the society must view with pleasure and thankfulness the exertions that have been made in it's behalf, let them still be stimulated

to continued and increasing activity. Doubtless the words of the divine Redeemer on another occasion may be employed in reference to the society and it's objects,—“Ye shall see greater things than these.” When it is considered what some churches have raised, there can be no doubt that if the connexion generally were animated to similar exertion, a much larger income would soon be poured into the Society's treasury; and that more missionaries might go forth under its patronage to preach the everlasting Gospel. Many more are needed. The Brethren in India call for more help; Mr. Peggs, after referring to the establishment of a missionary station at Juggernaut, writes,

“We hope, that as life is so uncertain and the labourers so few, YOU WILL IMMEDIATELY SEND SOME TO OUR HELP. Let not the standard of the cross be planted on the citadel of the kingdom, and then for want of timely help, be lost to the enemy. O WHO WILL COME TO THE HELP OF THE LORD, TO THE HELP OF THE LORD AGAINST THE MIGHTY!”

Amidst those exertions which are directed and designed to support and increase the funds of the Institution, let not another mode of exertion ever be forgotten. Let fervent prayer call down those blessings and that prosperity which the utmost human energy and liberality cannot possibly command. On this subject let one of your Missionaries speak. Mr. Bampton after removing to Juggernaut observes,

“The doctrine of divine influence has much more weight on my mind than it ever had before, and I think I know more of some other doctrines than I did. I expect you will feel some peculiar satisfaction in our new station. On some accounts I prefer it to any other in India, but I CERTAINLY NEED YOUR PRAYERS, and wish you were now able to adapt them to my peculiar state and feelings.”

Let the friends of the Society remember the admonition addressed to them in the name of their missionaries when one of their first labourers was at Loughborough solemnly designated to his work. "Brethren, pray for us, that the word of the Lord may have free course and be glorified."

That distinguished friend of hapless India, whose addresses on that solemn day impressed so many hearts, is gone from the field of labour, but he is not forgotten. Ward still lives in the esteem and affection of numerous members of this Society, and his sainted spirit lives in heaven. Long will he be remembered. He ranked among the best, the kindest friends of this Society, indeed of those not immediately connected with it, he was the kindest and the best. "He cared for us," Mr. Peggs observes, "with the solicitude of a Father," and as "one whom his mother comforteth," so did his words comfort us, but he is gone—O, my father! my father! O may we and all our brethren hear as from his tomb, "Be ye not slothful but followers of them who through faith and patience are inheriting the promises."

The Society's Missionaries in India have there received many marks of kindness from various friends. Many have been kind, but none kinder than the venerated Carey and Marshman, and their coadjutors at Serampore.

That great benefactor, whose love is our solace, whose death is our life, has taught us that it is more blessed to give than to receive, and represented those actions which flow from Christian love, as being the most pleasing in his view. To feed the hungry, to clothe the naked, to visit the sick, to cheer the mourner, are

acts of benevolence that he will honour with his approbation when he comes in the clouds of heaven. But the supporters of Missions pursue benevolence of a more important and sublime kind. The hungry must soon cease to need the food which melting charity imparts—the naked soon cease to want the clothing Christian bounty gives—the sick, ere long, will no longer need Christian sympathy—the mourners have no tears that a human hand can wipe away, but all numbered with the dead and forgotten in the grave, be far from human sympathy and Christian help. But the deathless soul will need through eternity's immense duration, the blessings Missionaries unfold; and he who is the means of awakening it's desires and directing it's view to the bread of life, gives a blessing of eternal worth. Pursue then this noblest benevolence, cherish this godlike compassion, and ever pray that the adored interests of the blessed Redeemer's kingdom may in life lie near your hearts—in death call forth your parting prayer—and in eternity swell your anthems of everlasting praise.

GENERAL BAPTIST
MISSIONARY SOCIETY.

LETTER FROM MR. SUTTON.

Euphrates, off Madeira, Sept. 4, 1824.

DEAR BROTHER,

In compliance with your desire I will endeavour to communicate all the information possible respecting ourselves and voyage: this however I fear will be much more limited than I could wish,

owing to the narrow sphere in which we are constrained to move in this our floating habitation; and yet, even here, if the blessing of God attend our endeavours, we may be the instruments of extensive and eternal usefulness, and without that blessing, we know that under the most favourable circumstances, our most zealous labours would be in vain. We left London on Tuesday morning, by the steam packet, accompanied by my brother James, and arrived at Gravesend about 12 o'clock. We went on board immediately, where we found the whole of our party assembled, except the captain: they gave us a very friendly reception; our crew consists of about 36 sailors, and 60 lascars, who were engaged in working a ship from India to London, and are now sent back carriage free. I hope to be better acquainted with them before we part; added to this, we have 8 passengers in the cabin. The captain came on board about 8 o'clock, accompanied by his lady and son, and altogether we have a very comfortable, friendly party, as far as we can expect from those who are not under the influence of vital religion. We have much, very much, to call forth our fervent gratitude to our Heavenly Father. We spent greatest part of Tuesday and Wednesday in arranging our cabin furniture, &c. and found it much more comfortable than we anticipated, particularly our cot. My brother still continued on board with us, and we found it very profitable to assemble ourselves together around the altar of our God. On Wednesday evening we received the information that we might expect to sail on the following morning. My brother prayed in the evening in a very affectionate manner; we were all

much melted, and parting seemed very hard work to flesh and blood; before we concluded I think we all felt a sweet confidence in God as an all-sufficient portion, and if we but enjoy his favour we must be blessed indeed. On Thursday morning we arose and found every preparation made for sailing. About half past seven o'clock the last boat came along side, and now the time was come when we were to part with our dear brother, the last friend we are to see in England, and that too perhaps for ever. We felt much more than we had done on any previous occasion; my dear Charlotte and myself followed the boat with tearful eyes, while a vestige of it could be discerned, and then retired to our cabin to comfort ourselves with the sweet consideration that we have still a dear Saviour, a friend that sticketh closer than a brother, who has promised, (and we feel his promise true,) that he will never leave us nor forsake us, but will be with us always, even unto the end of the world. Oh, blessed promise! without this, parting would be indeed intolerable, but with this we can do all things. Thou blessed Jesus, thou art well acquainted with our feeble nature, and hast provided for all our wants with the same tender love which marked thy progress from the bright realms of glory to the poor manger and the bitter cross. Oh that we may never cease to proclaim the honours of thy name! and when we feel our souls bowed down with sorrow and affliction, may we look to thee and lose it all in thy dear dying love. The vessel now moved rapidly along, until we came in view of Margate, when the wind shifted, and we were obliged to cast anchor. Next

morning your letter was brought on board informing me of the parcel at Gravesend. I immediately sent a letter to a gentleman at Gravesend to forward the parcel to Deal, to the ship agent, but suppose it was too late. I therefore left word at the agent's, a Mr. Spencer, to send it back to Mrs. Langford's.

8. Lord's-day. We had a most gloomy Sabbath indeed; I had with much difficulty prepared to preach on deck, when a heavy gale sprung up, and the sea became very rough, so that all the men were busily employed in managing the ship. Captain Mead expressed himself very much disappointed at being obliged to decline service. He always reads the Church Service himself, when the weather will permit, and he has no Minister on board. I continued very poorly through the day from a return of my previous illness. My dear wife was very sick from the motion of the vessel; the whole of the following week we lay buffeting about without making any progress till the 15th, Lord's-day, when a little breeze arose, and drove us over to the French coast, where we lay for another week, but the sea was so rough that we were unable to attend to any thing. On Saturday, 21st, a fine breeze sprang up and carried us on at about eight miles an hour; we were now called up to take our last look of Old England: but oh! what a multitude of thoughts took possession of our breasts, as we saw its white cliffs gradually disappear; the importance of our undertaking now rushed upon our minds with double force; we felt that it was more than probable we should never more behold those dear friends we had left in England till we appear at the

judgment seat of Christ, and our anxious desire was that we might so acquit ourselves as the Missionaries of Jesus Christ, that we might hear it said to us at that solemn interview, "well done, good and faithful servants, enter ye into the joy of your Lord." This is our earnest hope, and we pray daily that it may be more deeply impressed upon our minds. We need your fervent prayers.

22. Lord's-day. We had service in the morning on deck, about forty persons present. My dear Charlotte was too ill to attend. I felt some liberty in speaking from the love of God in sending his Son to die for sinful man. The sailors seemed to listen with very great attention. Oh, that good may be done by my feeble endeavours: the blacks came and looked on us with considerable curiosity, but they could not understand what was said.—The wind still continues favourable; we are now sailing across the Bay of Biscay.

23. Have just arranged a plan with the Doctor, a very agreeable young man, to commence the study of Hindoostanee, and hope we shall be able to do something at it with the assistance of some of the natives on board: it does not appear to be very difficult. I have also engaged to instruct a little native-born lad, of Portuguese extraction. Poor fellow, he is in a most deplorable condition, his shirt does not appear to have been washed since he left Calcutta; and he is almost starved for want of common support, there being no allowance for him with the rest of the natives. I have been exhibiting my skill in tailoring, and cut him out a jacket, and am now busily employed in making it; my dear Charlotte observed, that she thought I

should almost answer Rowland Hill's opinion of the qualifications necessary for a Missionary, viz. that he ought to be able to preach a sermon and make a wheelbarrow. This was not the case exactly, but while I was making a jacket I was preparing a sermon for the following Sabbath; and I assure you I felt proud enough of my employment; my wife was not able to assist me, which she felt considerably; she however managed to get a shirt made with the help of a black man. The next morning my little black boy, (Jonah,) made his appearance in my cabin by six o'clock, anxious to be equipped in his new clothes, which I furnished him with, and was surprised to find I had fitted him exactly; his dirty shirt, as black as his skin, was soon exchanged for a new one, and his filthy jacket for the striped jean; I then furnished him with a white cotton night cap, in the place of the very dirty one he had on, and was indeed surprised at the great improvement made in his appearance; as for himself he did not know which leg to set first for joy, his fine black eyes seemed to sparkle with delight, while he gratefully made his acknowledgments. O, it would indeed have pleased you, my dear Sir, to see him skip down the cabin to display his new attire; I had neither power nor inclination to check the tear of gratitude that I had any probability of being useful to him; while the hope stole into my mind that he might some day, (like the Prophet of his name,) become a preacher of repentance to his dark deluded countrymen.—The Captain has kindly charged the Steward to give him some victuals every day.

30. We are now almost be-

calmed, consequently can make but little progress; but however this may delay our voyage, it is not without its advantages, the motion is considerably less, which has contributed in a great measure to restore my dear Charlotte; so that I hope in a few days she will be quite recovered. Oh, that we may not be unmindful of the abundant mercy of our God.

About the 30th we came in sight of Porto Santo, the first of the Madeira Islands, but in consequence of being becalmed did not arrive at Madeira till the 3d instant, when we anchored opposite to the town of Finchall. In the course of the day we went on shore of this justly celebrated Island; and if the Sun of Righteousness shone forth with the same splendour as the material sun, it would be a happy land indeed; but alas, darkness, thick darkness covers the land; here are thousands of immortal beings living under the blasting influence of a wretched system of Popery, Superstition, and Idolatry, with only one nominal Christian teacher of the Protestant faith, we entered several of the Catholic churches, and I felt my spirit sink within me at the wretched perversion of the simple Gospel of Jesus. I imagined myself in some such situation as St. Paul, when he felt his spirit stirred within him at seeing the whole city given up to Idolatry. I very much regret not having the Portuguese Tracts furnished by Mrs. Langford. On Wednesday, we went to dine at a very respectable gentleman's of the name of Gordon; his country house is about four miles from Finchall. He gave us a very handsome entertainment.

We have not called at Mr. Blackburn's, as we understand he is still in England. The

principal produce of the country appears to be fruit of every description, which is sold remarkably cheap; as a specimen, we can purchase thirty or forty fine peaches for 6d. As it respects the inhabitants, they are almost universally very poor, and very ignorant Portuguese. The principal people are English Merchants. We expect to leave this place if the weather will permit on Monday next, without a single opportunity of doing any thing for our dear Master's cause.

I will not comment upon the various circumstances of our voyage; you will perceive, Sir, we have much, very much, to be thankful for. O that we may never suffer the mercies of our God to be forgotten in unthankfulness and without praises die. We have felt some sweet seasons by the way, and sometimes when our ship has been borne high o'er the broken waves, we have sung with holy confidence, 'we know thou art not slow to hear, nor impotent to save.' If I were to mention my wants, the first is, some retired situation to which I might repair to pour forth my soul before God. My spirit sometimes mourns for this, and I look forward with hope to the time when I shall enjoy it; added to this, there is a great dearth of the means of grace. Here there is no Darley, or Langley, or Normananton, or Littleover, &c. to which I can go, and while endeavouring to benefit others, have my own soul warmed with a Saviour's love. Already I feel this loss; indeed, my dear Sir, we need especial grace to live near to God and avoid the temptations to which we are exposed. For as Mr. Pearce felt and sang,

More the treacherous calm I dread,
Than tempests bursting o'er my head.

May I be permitted to request our

dear friends who remember us at a throne of grace, to pray especially that we may feel increasingly the unutterable importance of our work, that we may be raised above all earthly considerations, and that we may live and die as faithful Missionaries of Jesus Christ. My dear Charlotte joins with me in Christian love to yourself, Mrs. P. Mr. Wilkins and family; hope to hear from Wm. soon, to our friend Robert Pegg, Glover, &c. &c. not forgetting Miss Perry, Mrs. Crane, &c. wishing they may all increase daily in the love of God, and the knowledge of our Lord Jesus Christ, is the prayer of your affectionate fellow labourer,

AMOS SUTTON.

I must cross my letter to inform you of our good fortune: yesterday, (Sunday,) finding there was too much confusion on board to have service, we thought we would go to church, or rather house, for any thing like a church is forbidden to the protestant heretics. After service a gentleman came up to us, and said he thought he had some knowledge of us, this however was not the case, but we find him to be connected with Mr. Blackburne's house. We were agreeably surprised to find in him a christian friend, the only one I believe at present in the island. After we had returned to the ship, we went on shore, and spent the evening. I may tell you how we spent it, but how we enjoyed it is impossible to express, we sang, and prayed, and wept, and sang, till we forgot we were in a land of darkness; it was just at the time too when multitudes, I doubt not, in England were petitioning for our spiritual welfare and usefulness. Any Missionary who should follow us will find a hearty welcome,

without ceremony at brother Blackburne's, or Mr. Payne's, the gentleman I have been speaking of, he is a Methodist; from him I was informed there is a school building for the instruction of Portuguese children, boys and girls, the bible is to be read as a school book; we saw the school afterwards, may the Lord prosper it and render it useful in dispersing that darkness and ignorance which hangs over the land. They have already upwards of 100 boys and 60 girls now going forward in this benevolent work.

I hope brother Hudson is nearly ready to embark for the West Indies, at least that he is preparing for the important object.

P. S. I should not have troubled you with so long a letter had we not felt that it was likely to be the only opportunity we should have of sending before we reach India.

Mrs. S. is now tolerably well, and I hope before we leave, the sickness will have quite left her. You can scarcely conceive of its distressing nature.

MISSIONARY ANNIVERSARIES.

Various circumstances have combined to render us in arrears in our accounts of these Meetings. We now furnish such as we have received.

KILLINGHOLME, HALTON AND ULCEBY.—Friday, June 11th, a Missionary Meeting was held in Ulceby, this being the first meeting of the kind held in this neighbourhood. It was numerously attended in a large barn, which had been kindly offered, and prepared for the occasion by one of the Farmers.

The Meeting was addressed by Messrs. Marston, (P. B. Minister,) Spouncer, and Smith, from Gainsboro'; and Messrs. Greenwood, Rowe, Cameron, Stocks, and Winks. The preceding afternoon and

evening, R. Stocks, of Kirton, preached at Halton and Killingholme, when Collections were made for the same object.

LEAHE.—On June the 15th the Anniversary Meeting of the Wimeswold and Leahe Association was held at Leahe. In the afternoon a powerful and very impressive discourse was delivered by Mr. Stevenson, who with Messrs. Hoe, Pike, &c. pleaded in the evening the cause of the heathen. The day was very unfavourable, but the Meeting was well attended. Collections £4. 11s. 0d.

BROUGHTON, KNIPTON, AND NOZE. On June 16th, 17th, and 18th, Messrs. Hoe and Pike visited these places, and attended their Missionary Meetings. At Broughton, Mr. Sutton preached in the afternoon of June 16th, and the Missionary Meeting was held in the evening. Collection £4. 2s. 0d. At Knipton and Nozè Mr. Pike preached in the afternoon of the two subsequent days, and afterwards, with Mr. Hoe, pleaded the sacred cause of Missions. The weather during part of the journey was unfavourable, but the congregations were respectable. Collections at Knipton £2. 19s.—at Noze £3. 0s. 0d.

BEESTON.—The friends of Missions at Beeston have displayed a very considerable degree of zeal in behalf of that sacred cause. In the early part of the year Mr. Pickering preached among them, and collected for the Mission; but it being thought desirable to have another public service, a Meeting was appointed for Monday, June 21st. On the preceding Sabbath evening, Mr. Hoe, who was in the neighbourhood, preached at Chilwell. On Monday the weather was very unfavourable, and so few speakers attended, that the mode of conducting the evening Meeting was changed. Mr. T. Hudson prayed and Mr. Pike preached, and afterwards addressed the Meeting and brought forward the Idols shown at several other Meetings. Notwithstanding the state of the weather the Chapel was crowded.

CONNINGSBY.—The Annual Missionary Meeting was held at Conningsby, July 29th, in the afternoon Messrs. Maraden, Taylor, Martin, Cameron, Everard, Yorke, Yates, and Goadsley addressed the assembly. In the evening Mr. Cameron preached from Revelations xxi. 16. The Collections amounted to £12. 1s.

THE
GENERAL BAPTIST REPOSITORY
AND
Missionary Observer.

No. 36.

DECEMBER 1, 1824.

VOL. III.

MEMOIRS
OF
JOHN CALVIN,
THE REFORMER.

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(Continued from page 407.)
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DURING the unhappy affair of Servetus, the enemies of Calvin were busily plotting against his peace. All ecclesiastical censures, and amongst others the suspension of improper characters from the Lord's table, had been placed, by this reformer, in the hands of the consistory. This was resented by the profligate as an encroachment on the rights of individuals; and some licentious persons having obtained high offices in the city, a law was procured, notwithstanding the decided opposition of the ministers of the gospel, by which the council of state was authorized to set aside this suspension and admit the party to participate in the ordinance. No sooner was this measure carried, than a citizen of very immoral habits, who on that account had been suspended by the consistory, induced the council to remove the prohibition. It was hoped by those who wished

to destroy the ecclesiastical discipline, that Calvin would either refuse to administer the ordinance to this person, and thus embroil himself with the civil authorities; or, by complying with their order, sanction such a breach of his own regulations as would operate to the ruin of his whole system. With a view to take him by surprise, the affair was carefully concealed; and it was only two days previous to the celebration of the Lord's supper, that he was apprized of it. This minister's firmness, however, was not to be moved. On the morning of the day when the ordinance was to be administered, he declaimed with great energy against those who despised the sacred mysteries of religion; and declared, "I will imitate the example of Chrysostom: and, like him, rather expose myself to death than give holy things to the profane, who have been declared unworthy to partake of the body of Jesus Christ." In the afternoon of the same day, he took for his text, the farewell of Paul to the Ephesian elders; and, after expatiating on his labours in the cause of religion, he concluded thus: "In the present state of affairs, it is probable that this is my last sermon in Geneva. Adhere

closely to the truth I have taught, rather than to my person. And now, brethren, I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance amongst all them which are sanctified." The courage and piety of the preacher had such an effect on his adversaries, that they relinquished the contest; and privately desired the person suspended not to approach the Lord's table. The consistory was soon restored to its full authority; and the faction which had caused these contentions being, not long afterwards, implicated in a conspiracy against the state, and entirely crushed, Calvin was left to pursue his ministry in peace.

But his faith and charity were still called into exercise. The persecution which then raged in England, drove many of its inhabitants into exile. Not a few retired to Geneva; and Calvin was humanely active in procuring for them necessary supplies. He wrote, also, letters of consolation and encouragement to those worthy confessors who suffered imprisonment and death at home. Indeed his care extended to almost every place where the reformation had commenced; and, in a certain sense, the care of all the churches came upon him. Yet his chief attention was bestowed on Geneva: and for the preserving of the purity and duration of the church in that state, he exerted all his influence to found a college for the instruction of its youth. After surmounting various difficulties, he succeeded, in 1559, when Beza was appointed the principal rector, and Calvin theological professor.

Calvin had occasion, at this period, to vindicate his system of doctrines against frequent attacks.

His diligence, zeal and success in defending what he doubtless believed to be important truth, merit our warmest approbation; but it is painful to record the treatment which his unfortunate opponents too often received. Two ministers at Berne charged Calvin with making God the author of sin. Calvin went, accompanied by envoys from Geneva, to vindicate his character from this aspersion; which he did with such complete success, that his adversaries were banished with infamy from the territory of Berne. Not long afterwards, another learned divine advanced some speculations concerning the nature of God, contrary to the received opinions. Calvin refuted these notions, and the heretic renounced them. Soon afterwards, however, on relapsing into his former errors, he was committed to prison, where Calvin held another dispute with him. Being convicted of perjury and heresy, he was condemned to death; but again abjuring, his sentence was changed to an ignominious punishment. The poor man, however, once more relapsed; and the year after Calvin's decease, was beheaded for heresy.

Avocations so various and application so incessant, undermined the constitution of this active minister, and brought on premature old age. In 1556, a tertian ague seized him while preaching, and obliged him to leave the pulpit. A report soon prevailed that he was dead: and so grateful was the news to the papists, that, in some places, solemn processions were made to return thanks to God, for the important event. He, however, regained his health; and we soon find him very busy in managing disputes and combatting

what he esteemed errors. In his fiftieth year, he was again attacked by a violent ague, from which he never perfectly recovered. During eight months, he was confined to his chamber; and when he resumed his public labours, it was too plain that his bodily strength was sinking. Though the vigour of his mind enabled him, for some time, to discharge the various duties to which he was called; yet the exertion was every day more painful. He was naturally of a consumptive habit, and slept unsoundly. Probably, too, the severe regimen which he adopted to check some of his diseases, increased others. He was subject to a violent head ache, which would only be relieved by severe fasting. For ten years previous to his decease, he took no food between breakfast and supper; and sometimes tasted nothing for thirty-six hours. In the last five years of his life, he was afflicted with spitting of blood; the gout and cholic attacked him in succession; and at last he was tormented with the stone. The physicians exerted their best skill to assist him, and he took their prescriptions with great regularity; but nothing could induce him to relax his mental and official pursuits. When labouring under the most painful effects of his complaints, he always took his part in the public ministrations; and when importuned to spare himself, he would reply, "Would you that when my Lord comes, he should surprize me in idleness?" He evinced great christian fortitude under his protracted and severe sufferings; and, in the sharpest agonies, only lifted up his eyes to heaven, and ejaculated, "How long? O Lord!"

In the beginning of 1564, his

asthma had increased so as nearly to deprive him of the use of speech, which obliged him to relinquish all his public labours. On Feb. 2, he preached his last sermon; and, on the same day, delivered his last theological lecture. He was afterwards carried occasionally to the public worship; and on April 2, heard the whole sermon, and received the Lord's supper from the hands of Beza. Feeble as he was, he joined in singing the psalm, on this interesting occasion, with a countenance so serenely cheerful, that his friends were delighted in the midst of their sorrow. He had already, Mar. 24, hid an affectionate farewell to the consistory; and three days afterwards, being carried to the council of state, supported by two friends, he thanked the magistrates for all their kindness towards him, and took his final leave of the assembly; all parties being melted into mutual tears.

April 25, he made his will; bequeathing his whole property, which "in books, furniture and other things," he estimated at three hundred crowns, to his brother's children; except ten crowns to the college and the like sum to the poor. The smallness of this sum, which was found after his death to exceed the value of his effects, is a convincing and honourable proof of the integrity and disinterestedness of this eminent servant of God; who had enjoyed, for so many years, ample opportunities of amassing wealth; and had spent a handsome estate in the cause of his Saviour.

Having a wish to address the four syndics, or chief magistrates of the city, he proposed being carried to their court; but they, unwilling to fatigue him, waited

upon him at his own house. When they were all seated in his chamber, he addressed them with great affection, gratitude and plainness, on their kindness to him, and the various duties to the church and state, which devolved on them in their exalted stations; especially urging the necessity of personal holiness, and a constant looking to God for guidance, protection and success. Having concluded this address, by an earnest prayer for the divine blessing on them and the state, he bade them a solemn adieu: and the magistrates retired deeply affected. On the following day, at his request, the ministers of the city visited him; to whom he spoke in a similar manner: thanking them for the affection and harmony that had always subsisted among them, and exhorted them to be diligent, faithful and persevering in preaching the gospel, maintaining holy discipline, and repressing vice and immorality.

From this period, he was constantly engaged in prayer; and though his extreme debility and shortness of breath prevented him from speaking much, yet his serene countenance and animated looks evinced the ardour of his petitions and his confidence in his Redeemer. When the violence of his pains tempted him to murmur, he checked himself in the words of pious David: "I was dumb, Lord, because thou didst it."—It had been usual for his brethren in the ministry to take a friendly meal with him, annually, on May 19. When that day arrived, he expressed a desire once more to enjoy their company. Supper being accordingly provided, he was carried down from his chamber. On entering the room, he said, "I am come, my friends, to seat myself

at table with you for the last time." He took his place; offered up the usual prayer; ate a little, and discoursed in a pious and cheerful strain, till his weakness obliged him to withdraw. As he was borne out, he said with a smile, "This wall will not prevent my being united with you in spirit." He never afterwards rose from his bed, but sunk rapidly. May 24, he conversed with less difficulty and appeared perfectly tranquil. About eight in the evening, symptoms of approaching dissolution suddenly appeared in his countenance; but he continued speaking with much propriety till his last breath, when he closed his eyes and seemed to fall into a gentle slumber, rather than to die. According to his express directions, his remains were interred on the following day, without any pomp, in the common hurrying ground; but they were followed by all the magistrates, ministers, professors, and a large concourse of the inhabitants, with every expression of the highest respect and sincerest grief. His modesty strictly forbade any epitaph to be engraved on his tomb; but his memory was embalmed in the grateful bosoms of his mourning friends and countrymen; and many eminent divines proved their regard, by appropriate publications.

It would be easy, did our limits permit it, to enlarge on the character of this celebrated reformer. He was undoubtedly a man of very extraordinary natural abilities; of unwearied application, of disinterested zeal and undaunted courage in the prosecution of what he esteemed his duty. His piety was unquestionable; and his conduct in private life, irreproachable. His influence was extensive while

living, and he directed, in a great measure, the concerns of many of the protestant churches; and since his death, a very respectable part of the professors of christianity have ranged themselves under his banner. That he cordially believed the doctrines which he maintained, is very evident from the whole of his conduct; and his honest boldness in avowing and defending them, was highly to his credit. But his zeal sometimes incited him to exhibit too much of the spirit of those who, when they persecuted the real disciples of Christ, thought that "they did God service." Deeply impressed with a sense of the high importance of divine truth, and too confident of the certainty of his own opinions, he treated those who disputed his infallibility with too much rigour. Indeed his chief failing, his most easily besetting sin, appears to have been a temper constitutionally warm and haughty, which rendered him impatient of contradiction. Of this imperfection he was conscious, and laboured much to remove it. He told a friend who had blamed him very freely for his vehemence of temper: "My struggles are not greater against my vices, which are very great and numerous, than against my impatience; and my efforts are not wholly useless. I have not, however, yet been able to conquer that ferocious animal." And, at his last interview with the magistrates, when death was evidently fast approaching, he uttered these memorable words. "I thank you for the indulgence which you have shewn me, in bearing with mildness and charity all my transports of anger, which I hope God will pardon, as well as my other sins." And though

his natural heat of temper too often hurried him into actions, of which he afterwards sincerely repented; yet, on other occasions, he exhibited a placable and humane spirit. In 1545, a woman, whom he had reproved publicly, called him a wicked man; and was for that crime imprisoned by the senate. Calvin generously interfered and obtained her release. One Perrin, who had violently opposed his plan of discipline and long laboured to injure him, was sentenced to two months' close confinement; but, at the earnest request of Calvin, was pardoned. Many similar acts of christian charity might easily be collected.

The diligence, punctuality and zeal of this eminent divine, in the prosecution of his great work, afford abundant evidence of his love to God and ardent desire to save perishing sinners from everlasting ruin; and ought to excite the emulation of every minister of the gospel. The numerous, elaborate and useful publications which were constantly issuing from his pen, would alone have fully occupied the time of most men. Soon after his decease, they were collected in twelve folio volumes; and have always been highly esteemed.

But we desist at present; as we shall probably have another opportunity of noticing his works and his opinions.

EVIL SURMISING.

"He is proud, knowing nothing; but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings." PAUL.

When a person, without sufficient reason, suspects another

of acting from motives which he dares not avow, or of having ends in view which he disclaims, he is guilty of *evil surmising*; and ranks himself among those proud, ignorant and troublesome characters from whom Paul commanded Timothy to withdraw himself. Yet such have existed in all ages, and will continue to injure society as long as human nature retains its present depravity. Thus when the enemies of the patriotic Nehemiah observed how vigorously he repaired the dilapidated walls of Jerusalem, instead of ascribing his diligence to a laudable and disinterested desire to promote the welfare of his afflicted country, they told him, "Thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king." To these unjust suspicions, the good man, armed in conscious innocence, boldly replied: "There are no such things as thou sayest; but thou feignest them out of thine own heart." Happy is the man who can, with truth, thus repel all evil surmises!

That persons of this odious description should be found among the enemies of religion, might perhaps be expected; but it is painful indeed to discover them among the professed followers of the meek, holy and benevolent Jesus: and yet, strange as it is, they exist in almost every church of Christ. Does any member propose a measure which obviously tends to the promotion of the prosperity of the Redeemer's cause, though his arguments are unanswerable and his conduct undisguised; yet it generally happens that one or another suspects that there is something lurking behind, some purpose of interest or ambition in the contemplation of the proposer. If

any act of discipline is necessary, and a member, out of a sincere regard to the honour of religion, brings it forwards, some will not fail to charge him with motives of revenge or favour; and thus obstruct the order of the gospel, by rendering its advocate suspected. When an officer, whether of higher or lower rank, is to be chosen, it is impossible for one, whose sole object is to serve the church by supporting the most eligible candidate, to escape the charge of acting from some inferior and personal motive. These evil surmisers indeed have not always the honest courage to vent their suspicions openly, where they might be fairly met and examined; but whisper them privately from ear to ear, and thus secretly sow the seeds of jealousy, distrust and dissension in a society, the welfare of which requires, that all its members should "keep the unity of the Spirit in the bond of peace," and "strive together for the faith of the gospel."

This baneful practice may arise from various sources. Sometimes there is reason to fear, that these surmisers judge of others by themselves; and being conscious that their own motives are too often mean and selfish, they conclude that others must act on the same principles. Men are very prone to think their fellow creatures, as well as their Creator, are "altogether such as themselves;" and in this, as in most other cases, it is "out of the abundance of the heart that the mouth speaketh."—Others may contract this odious habit merely by indulging in that propensity, which weak and unoccupied minds usually feel, to pry into things with which they have no concern. Having no employment for their thoughts on proper and edifying

subjects, they become "busybodies in other men's matters;" and merely to fill up their idle time, set themselves to judge the conduct and arraign the motives of others. If such meddlers could be induced to turn their thoughts on themselves; and to understand and practice one short, but very important apostolic precept, "Study to be quiet and to do your own business," they would soon find sufficient occupation; without assuming the prerogative of Omniscience: and undertaking to search the hearts of their fellow creatures.

From whatever source evil surmising may spring, it is pregnant with mischief. It diverts the attention of the offender from those subjects which might be useful to himself and enable him to benefit others. It checks his own advance in the graces of christianity and destroys his own happiness. Instead of being an helper in the work of the Lord, he becomes an hindrance; and raises obstacles which greatly retard its progress. For by this baneful vice, it often happens that persons, whom God has qualified to be very useful to their brethren, and whom divine grace has disposed to spend and be spent in his service, are checked in their attempts by a wicked misrepresentation of their designs, and rendered the objects of aversion or distrust to those with whom they are called to act. Thus the church is deprived of much of the benefit it might otherwise have received from their labours; their lives are rendered unhappy, and their preparation for future glory interrupted. They are left to labour alone, when the cause requires the cordial co-operation of all their associates; or are assisted in so cold and suspicious a man-

ner, as to paralyze all their energies. The cause of the Redeemer sustains a serious injury, and the extension and prosperity of his kingdom are prevented: the hearts of sincere christians are grieved; and the hands even of the strong men in Zion hang down.

Again. The folly and guilt of this hateful vice, fully equal its injurious tendency. It is arrogant and impious. The heart of man lies far beyond the ken of mortals, and is subject to the scrutiny of its Creator alone. When, therefore, one finite creature presumes to search the heart of another, and discover its hidden movements, he launches out of his sphere, and usurps one of the incommunicable attributes of the Deity.—Besides: by this rash attempt, he exposes himself to continual mistakes; and is in constant danger of ascribing motives and principles to others, very different from those by which they are influenced. This is unjust and cruel: totally contrary to the golden rule which the blessed Saviour has given to guide all his disciples: "Whatsoever ye would that men should do to you, do ye even so to them." Nor is it less inconsistent with that charity, without which, the highest gifts are vain and by which even faith and hope are excelled. That heavenly disposition, instead of imputing good actions to bad motives, even in doubtful cases, "beareth all things, believeth all things, and hopeth all things."—Finally. It is directly prohibited by the Lord Jesus himself. He has commanded his disciples, "Judge not, lest ye be judged;" and has assured them that those who disobey this precept, may expect a severe retribution. "For with what judgment ye judge,

ye shall be judged; and with what measure ye mete, it shall be measured to you again." On the contrary, the same infallible authority has declared, "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned." And surely when we recollect that these are the words of Him who will at last judge the world in righteousness, they demand the most reverential attention from every one who believes that he will, at that awful hour, receive from his adorable hands for the things done in the body, according to what he hath done, whether it be good or evil.

These hints, desultory and concise as they are, if duly applied, may excite to serious reflection. The practice, condemned so pointedly both by reason and scripture, is so common and so congenial to our fallen nature, that it cannot be too cautiously guarded against. It often insinuates itself insensibly; and a person becomes guilty of it, before he is aware of its existence. Let every one, then, search his own heart, and examine his own conduct: let him pray for divine illumination to detect its first symptoms; and for divine strength to suppress its first emotions, and cultivate that christian temper which "thinketh no evil."

SYLVANUS.

GENERAL BAPTIST HOME MISSION.

Home Missionary Societies occupy an important place among the methods adopted for promoting the spread of the gospel and the salvation of sinners. This is true in general; but it applies with peculiar force to the churches of the New Connection of General Baptists. Few and weak in comparison of

many other parties, they have undertaken plans which require numbers and strength. If therefore these praise-worthy undertakings are to be prosecuted with effect, means must be adopted to "lengthen our cords and strengthen our stakes." Now this is the express object of our Home Mission. Nor is it an object which we need to conceal. For, as the Committee justly observe, "we either do or do not sincerely believe the sentiments which as a body we publicly avow. If we do, it follows of course, that we regard them as approximating somewhat nearer to the standard of divine truth, than those of any other denomination. A desire, therefore, for the spread of the gospel, by our means, cannot justly expose us to the charge of bigotry or party spirit; but ought to be regarded as arising from a love of truth, and a desire to promote the best interests of our fellow men." With these views, we have waited with some impatience for the printing of the last Report of the G. B. Home Mission; and hasten now to lay an abstract of its contents before our readers.

Lincoln has for several years been an object of attention, and various methods have been used to revive the ancient G. B. church in that important city. Though some events rather of a discouraging nature occurred during the past year, yet it is pleasing to learn, that, at the reading of the Report to the last Association, "the cause had considerably improved." And we are happy to add that, since that period, the prospect has continued to brighten.

At *Macclesfield*, the progress of the cause has been very satisfactory. Mr. J. Preston, who removed thither, from *Melbourn*, in the beginning of Oct. 1823, baptized, in nine months, forty-four persons. The congregations also increased; and the Sunday-school was re-organized and improved. A handsome sum has been found necessary for the assistance of this promising interest, during the past year; but it is probable that a much smaller expence will be required for the next. And there is reason to hope, that the time is not far distant, when the church at *Macclesfield*, instead of being a burden to this society, will

become one of its liberal supporters.

It will give heart-felt satisfaction to every friend of humanity, to learn, that this institution has extended its benevolent exertions to that long neglected part of the British empire, Ireland. A small G. B. church at *Cork*, which had been long declining, and seemed "ready to die," has been favoured with ministerial and pecuniary supplies. It has pleased God to smile on these exertions. The attention of neighbours has been excited; the congregations augmented; and a few have been added to the church by baptism. The young man, whose labours have been blessed to the producing of these happy effects, has accepted an unanimous and affectionate call to the pastoral office; and the prospect is very encouraging. May no cloud overshadow it.

At *Manchester*, where our attempts to establish an interest have been long greatly retarded through the want of a suitable place of worship, a commodious meeting-house, in a good situation, capable of accommodating five hundred bearers, has been purchased, under the direction of the committee of this society. If an acceptable minister can be obtained, sanguine hopes may be indulged, that our cause may soon flourish at that very important station.

Another place of worship, the same size as the former, has been purchased at *Preston*, a large manufacturing town in Lancashire, where our cause has never yet been planted. At *Burton-upon-Trent*, too, eligible premises have been purchased, and fitted up for school rooms and a commodious meeting-house. The latter was opened, May 16, by Messrs. Pike and Goadby; when the congregations were good; and appearances still continue to be encouraging. At *Ashbourn*, a respectable market town, thirteen miles north of Derby, a large room has been engaged for public worship; where the congregations have exceeded expectation, and very pleasing instances of real good have occurred.

In the Warwickshire district, the objects of the Home Mission have been diligently and successfully pursued, at *Coventry*, *Atherstone*, *Tipton*, *Woolverhampton*, and *Dudley*; but, as a letter from the District Secre-

tary appeared in our last number, detailing the proceedings of the society in these parts, it is unnecessary to repeat the particulars.

It would be contrary to the usual course of divine Providence, did all the operations of this society succeed. All human plans are, like those who form them, subject to imperfection; and the best matured schemes often fail through causes which could neither be foreseen nor controuled. No thinking man will therefore be either surprized or discouraged to find that, in some instances, the hopes of the committee have been disappointed. After considerable exertion and expense, *Bradwell*, on the Peak in Derbyshire, has been relinquished as a missionary station, on account of the difficulty of obtaining a minister. *Aylesbury*, in Buckinghamshire, has also, for the same reason, been for some time unoccupied. And at *Norwich*, the minister who had supplied the new meeting-house at *Crook's-place*, left the Connection, during the course of the last year, under very unpleasant circumstances. The committee, unwilling hastily to relinquish a station on which much labour and money had been expended, engaged Mr. J. Green, late of Barton, to remove to Norwich, and endeavour to preserve the interest at *Crook's-place*. He went; and for a short time things wore a promising aspect. Soon, however, in consequence of a place of worship being opened in the neighbourhood, by the former minister, Mr. Green's congregation was reduced very low. As the expense pressed heavily on the funds of the society, and the prospects of success were distant and doubtful, the Committee, after much anxious deliberation, thought it their duty to yield to circumstances, and reluctantly gave up the attempt. Mr. G. however, accepted the call of the other G. B. church in Norwich, where he continues to labour.

The Expenditure of this Institution, during the past year, has been heavy, amounting to £313. 5s. 3½d. while its Receipts have been only £217. 3s. 5d.: so that the Balance, in hand at the beginning of the year, of £118. 4s. 7¾d. has been all absorbed, except £22. 2s. 9¼d.: and there are outstanding demands which greatly exceed that Balance.

We are sorry to observe that a

society, which has already been so useful for the important purposes designed, should be embarrassed in its operations by the want of funds. This however is easily accounted for, when we examine the cash account, and remark how very few, comparatively, of our churches contribute to its support. These things ought not so to be. We recommend our readers to peruse carefully two pieces on the subject of the Home Mission, inserted in former numbers of this volume, pages 335 and 413; and trust that future Reports will supply many names wanting in this; and that this valuable institution will receive increased support proportioned to its increased exertions.

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**THE GENERAL BAPTIST
RELIGIOUS TRACT**

AND

**LORD'S-DAY SCHOOL BOOK
SOCIETY.**

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At a Meeting of several friends to the promotion of Religion in the General Baptist New Connection, Mr. J. G. Pike, of Derby, in the chair,—the following Resolutions were unanimously adopted.

1. That we conceive it highly desirable that our Lord's-day schools should with more facility be furnished with suitable books, &c. for the instruction of the young; and that such Religious Tracts as are congenial with our views of divine truth, should be provided for more extensive circulation.—2. That in order to promote these desirable objects, we do agree to form ourselves into a society, to be denominated "*The General Baptist Religious Tract and Lord's-day School Book Society.*"—3. That the members of this society are desirous that this institution should prepare the way to the establishment of a Book-room, to furnish the General Baptists with works of real piety and merit; the profits of which establishment should be devoted to the spread of the gospel.

RULES AND REGULATIONS. — 1.

Every person subscribing not less than five shillings per annum, shall be a member of this society; and shall be at liberty to receive half the amount of his subscription in tracts or other publications, and to purchase at the reduced prices. And any Lord's-day school shall be entitled to the same privileges as members, upon subscribing, **PER ANN.** If it contain 100 scholars

or under £0 5s. 0d.
From 100 to 150 0 7 6
From 150 to 200 0 10 0

And so on in proportion.—2. The management of the Society's affairs shall be invested in the hands of a Treasurer, a Secretary and a Committee of twelve persons; four of whom shall be competent to act. Three of the Committee, who may have least frequently attended committee meetings, shall pass off annually, and three others shall be chosen in their stead.—3. The Committee for the present year, shall consist of the following ministers,—Robert Smith, William Pickering, Thomas Orton, John Barnes, Thomas Stevenson, and J. G. Pike; and the following private brethren,—Frederic Deacon, John Dean, Thomas Soar, John Chapman, Robert Pegg, and Joseph Trueman; and in case any of these decline to act, the remainder shall have power to fill up the number.—4. John Earp is requested to act as Treasurer, and J. F. Winks as Secretary and Manager of the Depository to this society, for the present year.—5. The officers of this society shall act gratuitously, and all profits arising from the sale of its publications, shall be given to the General Baptist Home Missionary Society.—6. This society shall hold an annual meeting of its members and friends at such time and place as the committee may appoint.

ADDRESS.—It is confidently presumed, that it would be quite unnecessary to enlarge upon the necessity and importance of the above institution. We feel persuaded that every reflecting General Baptist will hail this announcement of its formation with approbation and delight. Several of our most aged, active and experienced ministers have already expressed their strong sense of the excellence and practicability of the object; an object which many of

them had often contemplated and desired. It will therefore be our comparatively easy task to do little more than give a few general explanations. And first with respect to the

Tracts.—One important mode of promoting religious knowledge, appears to be the distribution of religious Tracts. But it is well known that of the immense number published, many contain sentiments decidedly opposed to those of our Connection; some are very calvinistic, and others full of high church doctrines. A judicious selection from those tracts already published, with the occasional publication of others, appears, therefore, highly desirable. Copies of the tracts, issued by the "Religious Tract Society," and other tract societies, or individuals, will be procured and sent to various ministers for examination, and those which are approved will be adopted. Besides these, it is intended to request several of our ministers to write tracts on certain subjects, explanatory of our views of divine truth, in order to be printed. A catalogue of all those will then be published, with lists of prices to subscribers and non-subscribers.

Although subscribers are expected to give five shillings per annum, this will not prevent those who cannot afford that subscription, from availing themselves of the benefits of the institution. Any number of persons may unite, and one of these may become a subscriber in behalf of the rest, and then each take his share, and purchase afterwards to what amount he pleases.

We only add, with respect to distributing religious tracts, that if any one will read the Reports of the Religious Tract Society, he will be informed of the various, and in some instances, singular plans, which many active and pious persons have adopted for preaching the gospel to every creature, by means of these little messengers of mercy; and of numerous striking and encouraging instances of the success of their endeavours in the conversion of many, who would not, or could not, be taught the value of their souls and the love of the Saviour, in any other way. Much information on the same subject may also be found in the General Baptist Repository.

Lord's-Day School Book Depository.

—It is intended to select from the publications of the London Sunday School Union and other sources, a large variety of reward books, spelling books, catechisms, tickets, class papers, and other articles suitable for Lord's-day schools; and for the convenience of such schools as have not an opportunity of obtaining them through a Bible society, it is intended to provide bibles and testaments, either complete or in parts. A catalogue of all these will also be published, with a list of prices.

Many of our Lord's-day schools have often been perplexed to know what books (particularly for rewards and libraries) to buy, and where to buy them; indeed, it is owing to two or three such instances occurring not long ago, that the idea of forming this society was first suggested.

N. B. The Tract and Lord's-day School Book Depository are incorporated on the same terms, that if a member of the Tract Society wishes to obtain childrens' reward books (as some who are fond of giving books to children might), he may have an opportunity; and on the other hand, if teachers wish to obtain a number of Tracts to give to the parents, or to distribute when visiting absent scholars, they too may obtain them.

Lord's-Day Scholar's Magazine.—Jan. 1, 1825, it is intended to publish a work under this title, to be continued monthly, price, one penny; designed for the children of our members, and Lord's-day scholars, many of whom often have a few half-pence at their command, which they should be advised to spend in this way, rather in trash and sweetmeats; and if their parents or teachers would tell them that it is their Magazine they would feel much interested and pleased. Many of these little one-penny per month Magazines have been published by other christians, and have been much admired for their neatness and cheapness. This will be rendered attractive by an ornamented wrapper, and various pictures, and by the variety and simplicity of the contents; for this end, ministers, teachers, school-masters and others, are requested to furnish original or other matter, viz. short essays, anecdotes, obituaries, poetry, &c. &c.

In conclusion, we beg leave to

direct the attention of our brethren to two considerations.—1. In engaging to promote the above objects, we shall be spreading the sentiments, which we have, from conscientious motives and in the fear of God, adopted; and not those, which, with the Bible for our guide, we cannot,—we dare not approve.—2. Our Connexion will reap all the benefits resulting from these exertions, since the pecuniary profits (and it is well known how much the Home Mission needs even the most trifling help) will be devoted to the spread of the gospel, in our native land.

We affectionately request the exertions and prayers of our friends, to help forward these humble yet very important desigus.

In behalf of the Committee,
J. F. WINKS, Secretary.

* * * All communications for Tracts, School Books, or the Magazine, to be addressed (post-paid) to J. F. Winks, Melbourn, near Derby.

OLD GENERAL BAPTISTS.

Gentlemen,

I am sorry that I cannot give your Ipswich correspondent any information respecting the two publications of the late Thomas Grantliam, to which he refers. Perhaps, however, the following anecdote, relating to this renowned champion of the G. B. cause, may not be unacceptable. It was related to me by one of our aged ministers, who resided within a few miles of the village where the circumstance occurred.—Thomas Grantham had lately maintained a dispute with some of the established clergy at Caistor, in Lincolnshire; and, as usual, had borne away the victory. The parish priest at Wrawby, a village within a mile of Brigg, in the same county, was excited by this circumstance to send a challenge to Mr. G. inviting him to his house to dispute with him. Mr. G. who was always ready to accept such an overture, immediately agreed; and, at the time appointed, went to the priest's, and commenced the debate; in the presence of a number of gentlemen from Brigg and the neighbourhood, who attended to witness the contest between the dissenter and the episco-

palian. The controversy however had not proceeded far, before the spectators were satisfied that the match was unequal; and advised the clergyman to decline arguing with a man so evidently his superior; assuring him that he need not blush at being overcome, for "Mr. G. could beat the bishop." The priest took the advice of his friends, and broke off the dispute; declaring that his antagonist was "one of the greatest divines in England."

Whether these public disputations contributed to increase the number of the G. Baptists, is not perhaps easy to say; but, at that time, they were to be found in most of the towns and villages in the north-east of Lincolnshire and on the opposite side of the Humber. Yours,
J. F. W.

Gentlemen,

In an old Church Book belonging to the General Baptists at Yarmouth, there is the following entry.—"In the year 1624, an order was made out by a great prelate, who called himself the B—— of Norwich, to the bailiff of Yarmouth, to hunt out and take by force all that ungodly people, and to bring those Anabaptists before him. Accordingly, on the next sabbath-day, they entered the minister's house, in the time of divine service, and took them by force; and these defenceless, honest people were conveyed to prison. The names of some of the sufferers were—Thomas Crymos, minister, John Wise, Thomas Jefferson, Robert Jackson, the wife of Thomas Ladd, &c. Some of them continued in Yarmouth prison till 1626, and were then removed to London." What became of them afterwards, we are not told. Can you or any of your correspondents communicate any information respecting these sufferers for the cause of their Saviour? Y. T.

VARIETIES:

COMPRISING

HINTS, ANECDOTES, &c.

THE CONTRAST.—The Rev. D. Wilson, a pious clergyman, who, in the course of the summer of 1823,

took a tour on the continent, gives the following account of two preachers whom he heard at Geneva.—“I went this morning, at ten, to hear a celebrated preacher of this town. I was grieved. Talent misemployed, zeal wasted, arguments false or insufficient—all fundamentally wrong. A sermon on affliction, leaving out all the main topics, and grossly mistaking others. The church was full—congregation attentive—delivery good—matter ably arranged—all right, except the entire doctrine of the discourse. At twelve o'clock, I went to the English church; and heard an excellent sermon from the resident chaplain. It did me good. The matter of it was as much superior to that which I had heard earlier in the morning, as the manner, composition and delivery were inferior. The contrast was striking. The French sermon, able, well-arranged, forcible—delivered with the whole soul of the preacher; the English, feeble, careless, unimpressive—delivered with the indifference of a school-boy.” This anecdote recalls to our recollection the answer of the celebrated actor, Garrick, to a bishop, who inquired, “How is it that when I preach, though I treat upon the most important realities, I command so little attention; while you, whose subjects are acknowledgedly fictitious, are followed by crowds and listened to with the greatest avidity?” “The reason is plain,” replied the player; “you deliver truth as if it were fiction; and I deliver fiction as if it were truth.”

SLAVERY IN AMERICA.—“A very short time since,” says a late intelligent traveller in the United States, “a wealthy planter tried to work his slaves half the night as well as the whole of the day. They remonstrated with the overseer, and became refractory; on which, the planter undertook to controul them. He took his seat on the trunk of a tree, to inspect them, with his gun in his hand to shoot the first who should shrink. About twelve o'clock at night, he fell asleep: The slaves seized his gun, shot him and burnt him to ashes, on the fires which he compelled them to make at midnight, of the wood they were employed in clearing. The case was so glaring, and the planter's cruelty

so notorious, that the matter was hushed up, and the slaves were not punished; though the week before, a negro woman had been burnt to death, in South Carolina, for murdering her master.”

“The following fact,” he observes, “rests on the evidence of my own senses. At a dining party of five or six gentlemen, I heard one of the guests who is reputed a respectable planter, say, in the course of conversation, that he shot at one of his slaves last year, with intent to kill him, for running away; that, on another occasion, finding that two runaway slaves had taken refuge on his plantation, he invited some of his friends out of town to dinner and a frolic; that, after dinner, they went out to hunt the slaves; and hearing a rustling in the canes in which they believed them to be concealed, they all fired at their game, but unfortunately missed. Does not your blood curdle? Yet he did not appear to be sensible that he was telling any thing extraordinary, nor to understand the silence of astonishment and horror.”

AFFECTING IGNORANCE.—“I was at Pewsey,” observes a Home Missionary, “attending an old man of but indifferant character, approaching his end; and endeavoured to impress him with a sense of his sinfulness, and the necessity of looking to Christ for pardon and peace; but he persisted he had always done his duty as well as he could, and had never done any harm to man, woman, or child, in his life. An old woman, who well knew him, and observed my pity and surprise at his ignorance and insensibility, came up to the bed, and seizing his elbow, shook it, and said, “John, thee must tell the gentleman thee art a great sinner.”

CONFERENCE.

The **LONDON CONFERENCE** was held, Oct. 20, 1824, at *Seven Oaks, Kent*. The state of the churches in this district, as reported to the meeting, was, upon the whole, very encouraging. Several additions have been made since last Conference; and active exertions are making to promote the cause of the Saviour. At this meeting, the **G. B. Home**

Mission was strongly recommended to the support of the churches; and the ministers present were requested to endeavour to interest the congregations in its favour. The friends at Seven-oaks reported that they had extended their efforts to Sundrish and Brasted, two populous neighbouring villages; at both of which the prospect was very promising. They were encouraged to persevere, and promised some assistance from the funds of the Home Mission.—On the Tuesday evening, Mr. Wallis, of London, preached from Psa. cxiv. 20; and on the Wednesday evening, Mr. Sexton, of Chesham, from Rom. xv. 29.—The next Conference to be at Berkhamstead, on the Wednesday in Easter week: when Messrs. Wallis and Henham are appointed to preach; or, in case of failure, Messrs. Sexton and Mann.

REVIEW.

A GUIDE for YOUNG DISCIPLES
of the HOLY SAVIOUR, in their way to IMMORTALITY; forming a Sequel to Persuasives to Early Piety, with an Introductory Essay on the Divine Origin of Christianity.

By J. G. PIKE.

Frontispiece and engraved Title, pp. 596, pr. 18mo. 4s. 6d.; 12mo. fine paper, 6s. 6d. R. Baynes, London.

This work is evidently the production of a serious mind. With a deep sense of eternal things in his heart, the writer's conceptions are generally of a solemn cast, and his constant aim is to bring his reader to weigh, over the sepulchre, with eternity in prospect, the inconceivable value of real religion. While reading this book, one feels like a traveller passing through scenes with which he thinks himself well acquainted; but who happens, on one occasion, to be more than ordinarily struck with the grandeur of the towering mountains, or the fearful depth of the extensive valleys which meet his observation. Thus the attention is strongly arrested by the

descriptions here given of some of the great matters of revelation.

It was not the intention of the author to meddle with abstruse points of theology, or to attempt the removal of those difficulties which occur when we push more obvious principles to their remote consequences; but simply to place plain practical truths in a striking point of view, so as to interest, animate and direct the young pilgrim on his way to glory. In our opinion he has succeeded in his design, and deserves the thanks of the religious public. His thoughts are well adapted to elevate the tone of pious feeling in youthful professors, and to shew them the purity, importance and energy of the religion they have espoused.

The subjects are of great moment. After a short prefatory address, we have an Introductory Essay on the Evidences of Christianity, of which, (as some copies were printed in a separate form,) a favourable account was given, page 22, of this volume. The young convert is then instructed in the knowledge of God, and the nature of that devotion with which a real christian surrenders himself to his service. Having been thus taught that the highest happiness of his nature, consists in the enjoyment of Jehovah, he is then more particularly informed as to the means of attaining it. The union of believers with the Lord Jesus, the agency of the Holy Spirit, the nature of a life of faith, prayer, heavenly-mindedness, &c. together with the duties, difficulties, temptations and encouragements of pious men, are among the various weighty topics discussed and enforced in this useful volume.—The following quotation from chapter the eleventh, intitled "The christian not a Lover of the present World," will afford a fair specimen of the energy of the author's addresses to the conscience.

"As you would escape eternal death, as you desire eternal life, watch against love to the world. It has been the ruin of millions. Beware of this rock. On it crowds, that once seemed setting out for heaven, have made shipwreck of faith and eternal hopes. The world is Satan's grand temptation. If that bait fail, he has none more alluring to present. The world was the last temptation by which he

tried the virtue of the Son of God: "All these things," said he, "will I give thee, if thou wilt fall down and worship me." When that was rejected, he fled; he had no higher bribe to offer. Love to the world is the most fatal of sins. The scriptures tell of some eminently pious men, that fell deeply; but, as bitterly repented, and manifested that they were the children of God: but, not one child of God is described who was a lover of the world. For this is not merely a single sin, a casual fall; but, a state of mind, a disposition of heart, connected with all that is opposed to God and goodness. Balaam and Judas were lovers of the world. This sin is also peculiarly dangerous, because it is peculiarly insidious. It steals into the heart, and governs there, and yet deceives the slave it governs. It kills immortal hopes, it damns the immortal soul, and yet its wretched slave, perhaps, connects himself with a Christian church; professes the religion of Jesus; brings no flagrant disgrace on his profession; yet lives and dies deceived. Were he to become a swearer or a drunkard, his friends would disown him as dead to God. His crimes would stare him in the face; and conscience at last might take the alarm, and bid him flee from the wrath to come. But the lover of the world feels no such alarm. His disease is more inveterate, more hopeless, than that of the drunkard or swearer, but not so openly flagrant and alarming; it lies deep within. He stands as a member of the church of Christ, or, perhaps, sustains some office in it, or ascends the pulpit and bids others flee from ruin; yet he is himself a child of hell, for he is a lover of the world. O, my fellow pilgrim, there is no religion in the heart while the world is loved. If any man, let his knowledge of divine truth be ever so extensive, let his profession be ever so strict, his zeal for orthodoxy ever so flaming, his character ever so amiable, and his standing in the Christian church ever so long, yet, if any man love the world, the love of the Father is not in him. All the forms of religion may be assumed; all open sins be renounced by him, who yet remains a lover of the world. The drunkard may become sober, the lewd grow chaste, the liar

true, the pilferer honest, the profane begin to reverence his Maker's name, the sabbath-breaker frequent God's house, and the prayerless learn to pray, and yet this master sin, this treacherous vice, may lie hidden within. And the man, who has undergone the change now described, may be as far from God, and perhaps even further, than when he drank in iniquity like water. Then he had some fears that his state was bad; now he thinks that all is right, and yet, because he loves the world, all is wrong; he is still the enemy of God."

While we express our decided conviction, that the perusal of this work will do much good, we hope we shall be pardoned for suggesting that the effect of some of the chapters would be more powerful, if in the first place, a clear and definite description of the vice, or virtue, or disposition of mind under consideration, were given, before its consistency or incompatibility with the christian life was attempted to be shewn. The chapter, for instance, from which the above extract is taken, should, we conceive, have commenced with an illustration of the difference between a lawful attention to the concerns of the present state, and that degree of attachment to them which is criminal and idolatrous. Thus having the object from which we are dissuaded clearly in our apprehension, would not the fervent expostulations and appeals of the writer have been still more sensibly felt? But it is obvious, our excellent friend was determined to elevate the standard of christian experience, and stigmatize with abhorrence the dwarfish exhibition of it, apparent in the lives of the undecided and formal: and notwithstanding the liberty we have taken in the above suggestion, we confess it is not possible to read much in any part of the work, without feeling the vehemence of its exhortations to zeal and diligence in the pursuit of salvation. We therefore cordially recommend it to all our readers, but especially to "Young Disciples," for whose benefit it is designed and well adapted; and earnestly pray that the influences of the Holy Spirit may render it very useful to them "in their way to immortality." W.

DYING THOUGHTS: by the Rev. W. CRAWFORD. 12mo. pp. 212. boards 3s. Whitmore, London.

The pious Author of this valuable work was a minister of the gospel, at Wilton, in the county of Roxburgh, Scotland: and these Meditations are dated, Mar. 12, 1733. He was a christian of the old school; deeply imbued with a lively sense of divine realities. From his youth he was the subject of severe and continued bodily affliction. In his childhood, the small-pox deprived him of one eye, and left a weakness on his lungs that reduced him, for several months every year during his future life, to the brink of the grave. With what spirit he sustained these trying infirmities, will be best explained by himself. "It has been," he observes, "the good and holy will of God to exercise me often, his poor unworthy servant, with sore sickness and trouble, which also has been of long continuance. And for this I bless his name in all humility. I desire not only to justify but also to thank him, that the afflictions I have met with have been only rods, when they might have been scorpions; and, for one affliction, I have met with a thousand mercies."

Such a state of existence naturally turned his thoughts to the contemplation of human mortality; and it was the chief object of his ministry to teach his people how to die. The volume before us contains the substance of his discourses on this subject; which, though drawn up by himself, was not published till after his death. It contains, 1. A memorandum in order to a serious preparation for dying. 2. The believer's prospect through the valley of death. 3. A contemplation of heaven: and 4. A soul panting for glory. It is a most edifying book. A spirit of genuine humility, resignation, piety and devotion breathes in every page: and we most heartily subscribe to the opinion of the venerable Dr. Waugh, as expressed in the recommendation which he has kindly prefixed to this edition, "that it will make its way to the warmest nook of the devout heart, and maintain its ground there." We trust it will have an extensive circulation, and greatly advance the cause of experimental religion.

It is reprinted by the Particular Baptist church, in Cotton Street, Poplar, under the care of Mr. J. Upton, jun. with a view to appropriate the profits towards liquidating a heavy debt, which still remains on their New Meeting-House. We most sincerely wish them success; and cordially recommend it to our readers of every class; but especially to those, who, like the writer, are suffering under bodily indisposition.

As a specimen of the manner and spirit of the author, we transcribe the first meditation, on account of its brevity and because it exhibits the sum of the whole.

"*Man has a soul as well as a body.*—This, as it is evident from the account of man's make, when it is said, *The Lord God formed the body of man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul*; so it is no less evident, from every man's experience, that he has an active self-moving principle within him, and that this puts life and motion in the flesh he carries about with him; and by a brisk agitation of all the parts thereof, keeps it from mouldering and dissolving in corruption, until there be either such an attrition of its vessels, or such a conflict and jumble of all its humours, as that the organ, having lost its form and structure, becomes altogether unuseable and unapt for the soul to work upon it."

"*Have I a soul as well as a body?* Why should it not have at least one equal share of my care and concern? Why should I neglect any essential part of myself, if I have any aim or design to be happy? How can I attain the same, if any part belonging essentially to my nature be slighted, and altogether unprovided for? And yet more unnatural cruelly would it be against myself, if that which I find to be the only power in me, yea, the very principle of all corporeal sensations and pleasures, should be forgot, as if it were a thing wholly to be despised. Have I then a soul, a soul of such capacity, as that I find by certain experience it cannot be satiated with worldly things? This soul, whatever it is, must be taken care of and provided for; and, according as I find its nature and necessities, so its provisions must be suitable to them."

Missionary Observer.

SOCIETY FOR THE PROMOTION OF FEMALE EDUCATION IN INDIA.

WE have the satisfaction of announcing to our female friends the formation of a Society designed to bring their energies increasingly into action, for promoting the welfare of their injured sex in India. The rules of the Society may furnish a general view of its design. Further information will appear in an early future number.

At a Meeting, composed principally of female friends to the cause of the Redeemer in heathen lands, held at Mr. J. G. Pike's, Derby, Nov. 11th, 1824.

Mr. J. F. Winks, of Melbourne, in the chair.

It was unanimously resolved :—

1st.—That, being deeply affected with the degraded state of the females of India, we do resolve, with the divine blessing, to use some extraordinary exertions in order to promote the amelioration of their wretched condition, and we do therefore agree to form an association to be denominated, 'The General Baptist Female Association for promoting the Religious Education of Females in India.'

2nd.—That the modes by which it is designed to promote this desirable object are as follow :

To make up articles of plain neat needle work for sale.

To prepare knit articles for sale.

To make up fancy work for sale in England or India.

And to furnish suitable rewards, such as pincushions, work bags, &c. for the girls' schools in India.

3rd.—That the management of this Association be invested in the hands of a Treasurer, Depositary, and Secretary, and a Committee of twelve females, five of which managers shall be competent to act.

That three of the Committee who may have least frequently attended Committee meetings, shall pass off every year, and three others shall be chosen in their stead. That the Committee meet once in every quarter, and oftener if necessary ; and that they make a yearly report of their proceedings.

4th.—That Mrs. Pike be requested to act as Treasurer and Depositary ; and Miss Perry as Secretary for the present year ; and that Mrs. Locker, Miss Wildsmith, Miss Parsons, and Miss Glover, of Derby, Miss Mary Earp and Miss Scott, of Melbourne, Mrs. Barton and Miss Catharine Twells, of Ilkiston, Miss Ann Smith and Miss Roberts, of Nottingham, Miss Miller, of Loughbro', and Miss Frances Dunncliff, of Castle Donington, be the Committee for the present year.*

5th.—That in order to promote the designs of this Association more extensively, as soon as practicable, one female friend at least, in every church in the connexion, shall be appointed to act as an agent to this Association, and who shall also be considered a member of the Committee.

6th.—That donations be forthwith solicited by the various officers and agents of this Association to furnish a fund to provide the necessary materials for commencing its operations.

GENERAL BAPTIST MISSIONARY SOCIETY.

Want of room in the last number obliged us to postpone the

* In consequence of one female friend wishing to decline being placed on the Committee, one name which was introduced in the resolution, as adopted on November 11, was omitted, and another substituted in its place at a later meeting.

account respecting various Missionary Anniversaries, to the present number.

NOTTINGHAM.—The Anniversary Meeting of the Associations there was held on Monday June 14. On the preceding Sabbath the principal religious services connected with the Anniversary, were held at the chapel, Broad-Street; when two sermons were delivered by Mr. Goadby. The Missionary Meeting on the Monday evening was esteemed a highly interesting and pleasing service. T. Oldknow, Esq. kindly consented to preside on the occasion. Among the ministers present, were Messrs. Smith, Pickering, Alliott, (Independent,) Stevenson, Hoe, Pike, Sutton, &c. Mr. Alliott in his address, particularly dwelt upon the affecting case of the late Missionary Martyr, Mr. Smith, of Demerara. Much interest and feeling was manifested through the crowded assembly, while the idols and implements of idol worship, not long before received from India, were presented to their observation. The farewell address of Mr. Sutton, whose ordination then drew nigh, also strongly affected the feelings of the audience, and many were in tears. The collections exceeded those of any former occasion, amounting to £27.

SYSTON.—August the 10th, the Missionary Meeting of the Association formed in this vicinity was held. Messrs. Stevenson and Pike attended. Various circumstances of an unfavourable, but merely temporary nature, united to render the meeting less productive than last year. The collection scarcely amounted to £2.

HUGGLESCOTE AND WHITWICK.—On Tuesday and Wednesday evenings the 17th and 18th of August, meetings were held at the above places. Notwithstanding unfavourable weather and the harvest engagements of several of the friends, the meetings were well attended. Messrs. Orton, Winks, Pike, and Derry, addressed the friends upon this occasion. The teachers and scholars in this neighbourhood have been actively engaged in raising subscriptions to support a school in India; and have engaged to support one—to be denominated the Hugglescote, Ibstock, and Whitwick School.

BARTON AND THORNTON.—On Thursday and Friday evenings, the 19th and 20th of August, Missionary Meetings were held at these places. The attendance upon these opportunities was good, and it is hoped that fresh sympathy was excited

for the perishing heathen. Messrs. Orton, Winks, Pike, and Derry, addressed the congregations.

WIRKSWORTH, BONSAL, AND SHUTTLE.—On Lord's-day afternoon, Sept. 12, a sermon was preached at Shuttle, by J. F. Winks, to a very crowded congregation; and on the same evening he preached at Wirksworth.

On Monday the 13th, in the afternoon, an interesting Missionary Prayer Meeting was held at Wirksworth. In the evening the annual meeting was held. The congregation was very large, and much good feeling in behalf of the great cause was excited. Messrs. Constable, (Methodist minister,) Hine, (Independent,) Winks, Richardson, Pike, and Hudson, pleaded the cause of the Redeemer upon this encouraging occasion.

The next evening a meeting was held at Bonsal: this opportunity like the others, was very well attended. Messrs. John Earp, Winks, Hine, Richardson, Pike, and Hudson, addressed the assembly. Upon these occasions Mr. Barrow presided, and affectionately appealed to their best feelings in behalf of a perishing world.

The collections amounted to £13, exceeding those of former years.

SAWLEY.—A highly interesting Missionary Meeting was held in this village on the evening of Tuesday Sept. 21. In the afternoon Mr. Pike preached to a considerable congregation. In the evening Mr. Stenson presided, and Messrs. Winks, Derry, Butler, and Pike, addressed the audience, which was crowded to excess. Messrs. Shepherd and Stenson, jun., seconded two of the resolutions. The friends testified their interest in the cause of Missions, by a collection of £11.

MELBOURNE.—On Monday afternoon Sept. 27, Mr. Stevenson with much animation, preached a discourse calculated to arouse and perpetuate the best feelings and exertions in behalf of the Missionary cause.

In the evening a large congregation was assembled. Mr. J. F. Winks was called to preside, and after reading the report, &c. Messrs. Orton, Wigg, Stevenson, Pike, Derry, and Butler, addressed the audience. The collections materially exceeded those of former years. Several new collectors have been engaged; and the teachers and children of the Lord's-day school have set on foot subscriptions for a school in India; and in doing this they have been encouraged by several of the friends, who in addition to their usual

subscriptions have put down their names to assist in this also. Collections £12. 6s.

AUSTREY, POLESWORTH, AND APPLEBY.—On Wednesday, Thursday, Friday, Oct. 6, 7, 8, Missionary Meetings were held at the above places. Mr. G. Cheate preached at Austrey on Wednesday afternoon. Messrs. Barnes, Winks, Pike, G. Pike, and Cheate, addressed the friends assembled. Several new collectors were obtained at Appleby, and it is confidently expected that the cause of Missions will be carried forward with increasing spirit in this neighbourhood for the time to come.

MANSFIELD AND WARSOP.—The Anniversary Meetings of the Associations in these places were held on Tuesday and Wednesday, the 18th and 19th of October. At Warsop Mr. Winks preached in the afternoon; and Messrs. G. Smedley, Shepstone, sen., Winks, Pike, Anncliffe, and Cooper, addressed the audience. At Mansfield Mr. Pike preached in the afternoon. The speakers at the Missionary Meeting were Messrs. Weaver and Roome, (Independent ministers,) Pike and Winks; Messrs. Booth and Foster, two gentlemen resident in the vicinity, seconded two of the resolutions. Mr. Austin presided on both occasions. Both meetings were interesting, and crowded to excess. Collections at Warsop £3. 9s. 11d. at Mansfield £9. 3s.

QUORNDON.—On Monday evening, Oct. 26, an interesting Missionary Meeting was held in the General Baptist chapel, Quorndon. The meeting was opened with singing and prayer, by Mr. Stevenson. Mr. Allsop, minister of the place, was then called to the chair. After which the various resolutions were moved, and seconded by Messrs. Butler, Westley, Winks, Balm, Stevenson, Pike, Tyers, and Rennocks. The meeting was numerous, and the various speeches delivered interesting and impressive. Mr. Bromwich, of Leicester, preached Missionary sermons at Quorndon and Barrow on the 24th. The collections amounted to £9. 13s.

BARROWDEN.—On Tuesday October the 26th, the Anniversary Meeting of this Association was held. The day was very unfavourable, nevertheless a respectable congregation assembled in the afternoon, when Messrs. Everard, Winks, Payne, Pike, &c. pleaded the cause of the heathen. Mr. Pike preached in the evening. The collections exceeded £7. The last Thursday in May was fixed upon as the

regular day for the meeting of this Association. Could every Association have the day for its annual meeting fixed, it would be a considerable advantage.

ROTHLEY.—The next day a Missionary Meeting was held in this village. A sermon was preached in the afternoon; and in the evening, after Mr. Allsop had been called to the chair, Messrs. Stevenson, Pike, Wigg, Hudson, &c. moved or seconded the various resolutions. The meeting was interesting and crowded. Collections upwards of £5.

BOSTON.—The Anniversary services of this flourishing and active Association took place on Wednesday and Thursday, the 3d and 4th of November. On Wednesday, an introductory religious service was held, when Mr. Hinners preached. The next morning a sermon was delivered by Mr. Lilley. The Missionary Meeting took place in the afternoon; Mr. Taylor presided. The resolutions were moved or seconded by Messrs. Haynes, (Independent,) Welbourn, (Methodist,) Hinners, (Particular Baptist,) Everard, Lilley, T. Small, J. Noble, Yates, Pike, &c. &c. Mr. Pike preached in the evening. Though the season was esteemed on various accounts decidedly unfavourable, the collections amounted to about £18.

ILKISTON.—No Association has displayed more activity than that at this populous village, whose Anniversary services took place on Lord's-day, Nov. 7, and on the following Monday evening. On Lord's-day Mr. Pike preached twice, in behalf of the Mission. The Missionary Meeting, which was held on Monday evening, was esteemed the best and most interesting that had ever been held in Ilkiston. Mr. Barratt was requested to preside. Mr. Shaw, (Independent,) moved the first resolution, and in a speech, replete with friendship, referred to the pleasing statements contained in the report. Messrs. Winks, Pike, Butler, Hudson, &c. afterwards addressed the meeting. Much interest was excited. The collections exceeded £11, being about £4. more than last year. In the collection has regularly been included the product of the Missionary bag of a young female friend, which for the last two years has exceeded £1. a year.

ASHBORNE.—Last January the General Baptist cause was introduced into this town; since which preaching has been carried on with regularity. On Tuesday Nov. 8, a Missionary Meeting was held in the room used for preaching. Mr. Winks preached in the afternoon. In the evening Mr. Wilkins presided; and Messrs.

Winks, Pike, Hudson, and Barton, addressed the audience. The place was crowded to excess, and a number unable to gain admittance. The collections amounted to £7. 8s. 6½d.

Ten collectors have been since engaged, and a number of subscribers obtained.

KEGWORTH.—On Lord's-day Nov. the 14th, two sermons in behalf of the Missionary cause were preached in this village, by Mr. Allsop. On Monday evening a Missionary Meeting was held, and an Association formed. Mr. Butler presided: and Messrs. Wilders, Stevenson, Pike, Shepherd, and J. Felkin, addressed a crowded audience. Collections £5. 5s. Seven collectors were afterwards obtained.

SUTTON BONNINGTON.—The following day, the Missionary Anniversary was held at Sutton Bonnington. A sermon was preached in the afternoon; and an interesting meeting held in the evening. Mr. Wilders presided: and Messrs. Butler, Winks, Pike, and Hudson, addressed the audience. Collection £4. 2s.

Errata.—In the accounts of Missionary Meetings in the last number—for Leake, read Leake. For Noze, read Hose.

ACCEPTANCE OF A MISSIONARY STUDENT.

At the last meeting of the Committee, it was resolved that Mr. Thos. Hudson should be accepted for Missionary service. He has since attended various Missionary Meetings, by which the friends in different places will have an opportunity of gaining a transient acquaintance with one, who, it is probable, will be employed among their future labourers.

WANT OF MORE MISSIONARIES.

The encouraging state of the Society's affairs renders it evident that it may, with propriety, engage more labourers for Missionary service. It is particularly desirable that suitable persons should be speedily engaged, to commence a Mission in the West

Indies. Persons desirous of being employed in the honourable and important office of Missionaries, are therefore invited to transmit their applications to the Secretary, Mr. J. G. Pike, Derby. How far such applicants may be qualified for the work the Committee will determine; but all applications will be treated with proper attention.

EXTRACTS FROM A LETTER BY MRS. PEGGS.

Opening of a Native Chapel at Cuttack.

“March 28th, 1824. Sabbath morning. We have just had worship in Orea and English. Mr. Peggs gave out, (here follows the Orea, which Mrs. P. thus translates:)

Come ye all sinful
Jesus Christ regard
This that thou desirest, your
True person is born
Jesus only
Mercy forgiveness other not.

The translation seems very strange in English, but every language has its peculiar idiom. We sang it in the tune “Come ye sinners, poor and wretched, &c.” Mr. P. and I were the chief, if not the only singers, but this is a day of small things. We are sowers, but we hope to rejoice in glory with those who may reap. After we had sung the hymn and prayed, Mr. P. preached from “Kreest yeesoo parpee loka mah-nunka mooktan kurrebar nemunta auelah, jaom anunkar praudan amba.”—“Jesus Christ came into the world to save sinners, of whom I am chief.” I wish you could have seen our motley congregation of Hindoos, Portuguese, one or two Mussulmans, one English, besides Mr. P. and myself, a German, and some Indo-

British. In the course of the sermon, one man, an Orea, several times said "sutya," that is "true." but this is so like the native character; they will often assent to every thing you say, when in their hearts they don't believe a word. We call this the opening of our native chapel; it is on our own premises, and has often been used for preaching in Orea, but we have had it enlarged. *We want more places of this kind for the natives,* and I hope ere long, we shall have more. The Lord will enlarge the place of our tent."

Amazing superstition of the Hindoos in circumstances of danger.

"On the 10th of March, a dreadful fire broke out near our house. It was occasioned by a native who was cooking his dinner, carelessly putting some ghee, or oil, into the pot. The native huts are covered with dry grass, and are built very closely together. I do not know exactly the number of huts that were burnt, but have been told two hundred. The poor people brought their things to our house, (I mean their bundles, for they have no furniture,) as if they had thought it was proof against the fire. We were much alarmed, for the wind was very high, and but little water could be got. I began to muster some of our things together, for I saw plainly we need not expect any assistance from the natives, even had the house been in a blaze. In any danger, they sometimes play their tom-toms, shriek, and cry aloud, and worship that which threatens their destruction. When the bank opposite our house was expected to break, and inundate the town, they worshipped the river, and

offered sacrifice close to our garden."

Death of a Mussulman.

"March 31st. O! could you hear the shrieks and cries of a poor family close to us, that have just heard of the death of their father. It is a Mussulman that is dead, and therefore no danger of a suttee I am happy to say. These poor people show their grief by a great noise, knocking their heads against the ground and beating their breasts. One's heart bleeds for them. They have no consolation.

EXTRACT OF A LETTER FROM
MR. BAMPTON.

A publication from the Serampore press recently received, contains the subjoined extract of a letter from Mr. Bampton.

"March 18, 1824.—I think that the last time I had the pleasure of hearing from you, you inquired whether you could do any thing for us in anticipation of the Rut'h Jatra, and one object of this is to say that I am getting short of several sorts of books. Till to-day I thought that we had not a single Naguree gospel, except a very few complete Testaments. I have however found about 20 of John, and perhaps I have not half a dozen Naguree tracts, though I could easily dispose of hundreds. When I first came hither, I found little want of Naguree, but I have since discovered that there are generally a number of Hindoost'hanee pilgrims without the gates, and I have been several times amongst them. We have now many pilgrims here, on account of the Dhole Jatra, and I have distributed perhaps a thousand tracts

and gospels amongst them. It is very difficult to give books away in a crowd, the people are fit to tear one in pieces; but I have discovered several lodging houses, and I think I shall generally find Bengalees at one, Ooriyas at another, &c. and perhaps we may give away books there frequently, better than in a multitude. I have no Bengalee Gospels, and we have at this time vast numbers of Bengalees here.

"In the neighbourhood of Ganjam there is as much Telinga spoken as any thing, so that at the great festival it is likely a number of Telinga books might be disposed of. I may make one observation respecting the Naguree, and it is, the Deva-Naguree does not seem so acceptable as another sort, with which I am totally unacquainted. We none of us like Jugunnat'ha's head on the tracts: the people salam to it.

"A man called on me a week or a fortnight ago, who said that he was come to worship Jesus Christ, in consequence of the people in his village having got books, and saying that there were ministers here. I know something of the Hindoos, and am therefore afraid to hope, yet the man seemed more like an honest man than any I have seen. He promised to come again in a month. We of course wish he may. Brother Lacey is kept too much at home by the want of a horse. We opened one school, not in the town, a few days since, but I have been too busy amongst the people to see it this week, and am afraid that it is suffering for want of superintendence.

"The Bundlekund Rajah was here at this Dhole Jatra, and he brought the great idol a necklace, which has been valued at 8000 rupees. I myself called on the

Rajah, to offer him books: and he told me his present was worth 15,000 rupees. He would not have my books: his first objection was, that he and his people could not read them; his second that in this place he could bestow gifts, but could not receive any; he gave me pawn, and Abraham 5 rupees. I saw part of his train go off yesterday morning. He had six elephants, with various camels, carriages, and horses. He told me he had seven hundred attendants with him."

AMERICAN MISSION TO
CEYLON.

HOPEFUL APPEARANCES IN THE
SCHOOLS.

The subjoined account is extracted from the April number of the monthly letters published at Serampore. The Editor says:—

"CEYLON.—The following most pleasing intelligence, from the American Missionaries in Ceylon, we hasten to lay before our readers, assured that they will participate in the delight it furnishes to ourselves. It has come into our possession through the kindness of our brethren in Calcutta.

"You will have heard probably, before the arrival of this, something of the great goodness of God, in granting us a time of refreshing from his presence. Perhaps some particulars may be interesting to you.—There was nothing *very special*, either in the state of things around us, or in our own hearts until the 18th January, when the influences of the Holy Spirit were peculiarly manifest at Tillipally. Brother W. near the close of the morning

service, observing some boys affected, appointed a second meeting for them in the afternoon, and a third at evening, in the course of which he was much encouraged; and the next day sent for help, as he was not very well. I went up at evening, and found there were seven or eight under conviction, and a number more serious. Most of them were boys of the boarding school: they were in meeting when I arrived, about candle light, and the Spirit of God seemed evidently present with them. During two days that I staid, there was increasing evidence that God was indeed in the midst of that school. Some without were also affected; and in the course of the week, all the members of the school, (about 40 in number,) the servants and two or three schoolmasters were more or less shaken.—The work continued, (*and we hope still continues,*) until most of the larger boys, and two girls became hopeful. I returned home from Tillipally somewhat impressed with the importance of looking for a similar blessing upon Oodooville, and blessed be the Lord God, he did not pass us by for our sins. The following Sabbath I had but just begun my sermon, when a very unusual feeling came over me, and I seemed to realize that the Spirit like a gust of wind had filled the place—every countenance before me gathered paleness, and for a time I could not proceed for weeping. Some were much affected, and tears began to flow from those unused to weep. The impression continued through the other meetings of the day, at noon, and afternoon, and at evening. I found that a number of the girls, in the Female central School here, were under conviction. Inquiry meetings followed, and the Lord graciously carried

on the work until no one remained wholly unaffected in the school, and two or three others were hopefully born into the kingdom. One of them is a schoolmaster, and another a servant. After this beginning at Oodooville, nothing very special occurred until February 2d, the day of the monthly prayer-meeting, *a day ever to be remembered.* Most of the Missionaries in the district, J. N. M. Esq. and some others, assembled at Batticotta, the promising appearances around us gave new feeling and new hope to those who were assembled to wait on the Lord; and though the former part of the day was spent much as usual, in relating whatever of particular interest had occurred at our different stations, yet a new spirit prevailed; and we had scarcely assembled in the afternoon, and sung a hymn, when the Holy Spirit came down, and filled all the place where we were assembled. The brother who was leading in prayer, was so much overcome with a sense of the Divine presence, that he could not proceed, nor for a long time rise from his knees, being without strength; the same influence was felt by all, and the whole afternoon was spent in prayer, interrupted only by a few passages read from the scripture, and by singing and weeping. The spirit seemed to make intercession with groans that could not be uttered. The next morning was set apart as a season of special prayer, and was a precious time. The Lord hearkened and heard. The next Sabbath was a new day in *Manepy*. It was a communion season, and an adult man was baptized, and admitted into the church. The serious lads from Tillipally, and the girls from Oodooville were there, also Mr. W. and my-

self. During the sermon and ordinances, the Holy Spirit was present, and when in the afternoon the children and youth in the boarding school there, and those from the other stations came together, it was an affecting scene. Many were in tears; many were ready to rise, and exhort others to flee from the wrath to come, and more than 30 professed their desire to forsake all for Christ. The meetings at evening and the next morning were also solemn, and the Lord has carried on the work in the school, consisting of about 45 boys, (many of whom are young:) nearly half that number profess themselves to be the Lord's. But a more remarkable visitation was still to be experienced, this was at Ponditerpo. There had been some previous attention, and, on the 12th February, when brother and sister Scudder were absent there was a great shaking. The boys had gone to their room and were about to lie down to sleep, when one of them, Whippley, a member of the church, was excited to exhort them most earnestly to flee from the wrath to come: they were roused and could not sleep. By little companies they went out into the garden to pray, and the voice of supplication was soon heard in every quarter. It waxed louder and louder, each one, or each company praying and weeping as though all alone, while more than thirty were thus engaged in a small garden. The cry was '*What shall I do to be saved?*' '*Lord send thy spirit.*' In about an hour from the time it began, Dr. S. came home, and after waiting some time for the excitement to subside, rung the bell for the boys to come in. They came with their tears streaming down their cheeks, and their hearts

almost bursting, inquiring, "What shall we do to be saved?" The next day I saw them, they seemed in earnest for salvation. More than twenty have already obtained a hope, and the Lord is still there. Still there had been no uncommon attention in the Central School at Batticotta, in which our feelings were much interested. Prayer had been made, and had been made almost without ceasing, for that school, and in two or three instances, some little circles for this purpose experienced very sensible tokens of the Divine influence; and continued in supplication a great part of the night. At length on the Sabbath following the peculiar excitement at Ponditerpo, there was marked evidence of the influence of the Holy Spirit at Batticotta. The week preceding, some of the serious lads from Tillipally visited the school, and exhorted the youth in it with very good effect. The Tuesday following, most of the brethren and sisters were there, and at evening we had a very solemn meeting. About ten of the youths expressed a determination to forsake all for Christ, and there was scarcely one in the school altogether unmoved. The good work is still, we trust, going on there. The day but one following, was our quarterly meeting and communion, and such a day as we never had before. The sermon was from this text, "Bring ye all the tithes into my storehouse, &c." Since then an awakening has commenced in Jaffna, where we have all been, and attended meetings more or less. Prospects there are still very encouraging. We had the last week a most reviving season of prayer there, in the house of J. N. M. Esq. who had called together all his Christian friends, to take leave of them previous to his removal."