

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

1828.

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

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P R E F A C E.

IT has pleased a gracious Providence to enable the Editors of this Miscellany to complete another Volume. Though sensible of the imperfections of their efforts, they are thankful for that degree of success that has crowned their past endeavours. The sale of the Work has not decreased during the past year ; and they trust that the continued and augmented exertions of its friends, will, under the divine blessing, secure a pleasing increase for succeeding volumes.

They have good evidence that the papers on Astronomy, which have appeared during the past year, have been approved by most of their friends. The limits and nature of the work necessarily rendered those essays very general and imperfect ; and they are not insensible of their defects. But, if the youthful reader has been interested ; his conceptions of the Wisdom, Power, and Goodness of the Creator enlarged ; and his love and veneration for him excited, their end is accomplished : and they shall be encouraged to prosecute the same important ends, by introducing, into the ensuing Numbers, occasional articles on Natural Geography, and the subjects connected with it.

They have been frequently reminded that, at the commencement of the present undertaking, it was proposed to explain and defend the doctrines which distinguish that denomination from which this Miscellany takes its name. This, they always esteemed an essential part of their duty ; and the pages of this volume, as well as of preceding ones, shew that they have not been unmindful of its importance. But it is intended, that, in future Numbers, it shall be more regularly and systematically kept in view.

Some of their best friends have complained, that they do not enter, with sufficient detail, into the transactions of the churches and the progress of the cause in the various branches of the Connection. They feel and lament the deficiency ; but they cannot remove the cause. If the friends, whose local circumstances bring them acquainted with interesting facts, neglect to communicate them ; or if the accounts of the most important proceedings of the Connection are diverted into another channel, the Editors of this Miscellany ought not to be blamed. Their earnest wish and honest endeavour is, and always has been, to render their

volumes a *Complete Repository of all the proceedings of the New Connection*. And, considering theirs as the only publication of the kind, acknowledged and sanctioned by the Association, the Editors still indulge a cheerful hope, that it will at length be treated as such by the Friends of the common cause; and become the *Record* of transactions and the *Organ* of communication to the whole Union. Arrangements are in contemplation, by which it is hoped, that the trouble and expense of transmitting information, will be materially diminished.

There can be no doubt that, in the present state of the New Connection, could a periodical obtain the cordial support of all the churches, both as to the supply of materials, and the encouragement of the circulation, it would soon become an important auxiliary, both pecuniary and practical, to the efforts which are now so honourably making, in various districts, to extend the knowledge and influence of those doctrines which they believe to be most consistent with the word of God, and to promote the prosperity of the Redeemer's kingdom, both at home and abroad.

The Editors conclude this annual Address, by returning their sincere thanks to their kind *Correspondents*, who have enriched the work by their valuable communications; and entreating them to continue their friendly aid. They desire also to embrace this opportunity of expressing their sense of the obligations, which they and all the friends of the publication owe to their active and useful *Agents* in the various churches, who so disinterestedly exert themselves in the circulation of the work. They cordially acknowledge their very necessary services; and hope that, as there is good reason to believe that many churches are still scarcely acquainted with the existence of this Miscellany, they will continue and extend their efforts.

May this publication, through the increased patronage of their brethren, and the condescending blessing of Him who alone can establish the work of their hands, become more extensively useful to the promotion of his blessed cause on the earth, and of the best interests of his people, is the hearty and earnest prayer of

THE EDITORS.

Nov. 26th, 1828.

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ERRATA.

Page 248, Col. 2, Line 5, from the bottom, for "*Astronomy defended*" read "*Astronomy of the Moon*"

Page 379, Col. 1, Line 21. for "*Formation of a new Chapel,*" read "*Formation of a New Church.*"

Page 445, 446, running Titles, for "*Life of a Tale,*" read "*Life a Tale.*"

THE
GENERAL BAPTIST REPOSITORY

AND

Missionary Observer.

No. 73.

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VOL. VII.

A
GLANCE
AT
THE HEAVENS.

*"Hearken unto this, O Job; stand still,
and consider the wondrous works of God."*

ELIHU.

MANY sincere but uninformed christians have been deterred from cultivating an acquaintance with the works of nature, through a fear that such studies would damp their religious feelings, and render them less zealous and diligent in the pursuit of spiritual graces. This prejudice has sometimes been strengthened by a misapplication of the caution, given by the apostle to the believers at Colosse, to "beware lest any man spoiled them through philosophy and vain deceit." But the sacred writer evidently referred to that "science falsely so called" which pretended to determine moral duties and solve theological questions, by the assistance of mere human reason and the subtilties of the schools. He could not intend to discourage that rational and pious

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observation of the interesting objects that surround us, which, by elevating and enlarging our ideas of the power, wisdom and goodness displayed in the works of creation, has a most happy tendency to increase our veneration and love to the great Creator. It was for not pursuing this study, and for neglecting to make a proper application of it, that he so severely reprov'd the gentiles, whom he declared to be without excuse in their impious and irrational idolatry; because "the invisible things of God from the creation of the world were clearly seen, being understood by the things that are made, even his eternal power and Godhead."

David also esteemed it an honour to have a taste for examining the wonders of creation. "The works of the Lord are great," he observes; "sought out of all them that have pleasure therein." The holy uses to which that pious monarch applied his knowledge of natural science, is worthy of observation and imitation. When fainting under the persecution of his enemies, he derived support from the recollection of past favours, connected with a contemplation of the goodness and power of God, as manifested in his works.

A

"My spirit," he complains, "is overwhelmed within me; my heart within me is desolate." And whether does the mourner flee for comfort? "I remember," he tells us, "the days of old; I meditate on all thy works; I muse on the work of thine hand." The one hundred and fourth Psalm, probably the composition of the same poet, is a beautiful and just description of some of the most striking and interesting operations of nature for the support and happiness of man and beast. In the midst of this survey, the pious author exclaims, with sacred admiration. "O Lord! how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches." And, when he has completed the rapid sketch, his breast swelling with sacred ardour and holy confidence, he resolves; "I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being. My meditation of him shall besweet; I will be glad in the Lord." And who has not felt the justice and propriety with which this ancient astronomer draws lessons of grateful humility from a contemplation of the celestial orbs? "When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him?"

Indeed nothing in the wide range of the universe can be more admirably adapted to enlarge and exalt our views of the magnificence, power and wisdom of the Creator, and to repress our own pride and self-importance, than the material heavens, when surveyed with serious intelligence. When we turn our attention to this grand object, and continue our observation for a competent length of time, we contemplate

with feelings of admiring reverence the grandeur and regularity of the scene. The sun, during his presence with us, by his overpowering lustre, eclipses all the inferior luminaries, and engrosses our sole attention. He rises every morning in the eastern part of the heavens; marches in state up through the firmament till noon; when, having attained his greatest height, he gradually declines till he sinks in the west and leaves us to the gloom of night. This journey he performs daily; but does not appear to pursue uniformly the same track. At midsummer, he rises in the morning at the north-east; ascends high in the heavens at noon; and sets in the evening, nearly north-west: his presence in our climate exceeding sixteen hours. In the middle of winter, on the contrary, he rises nearly south-east; scarcely reaches one half of his former elevation at noon; and after a short day of eight hours duration, sets in the south-west. In spring and autumn, when at an equal distance from either extreme, the sun makes his appearance due east; and disappears due west. All these varieties of appearance are repeated annually with the most unvarying punctuality.

When the beams of the sun are withdrawn, and night unfolds the riches of the firmament, the admiration of the observer is excited by new wonders. He beholds the sky enriched with apparently numberless twinkling luminaries; scattered in irregular profusion over every part of the immense concavity. These stars, though they always retain the same position and distance as it respects each other; yet, as long as the observer notices only the southern parts of the firmament, they appear to be carried across the heavens in the same manner as the sun

was in the day. They rise from the east, attain their highest elevation in the south, and set in the west. But, when he turns his eyes northward, he perceives a number of other stars which neither rise nor set; but move, in the course of twenty-four hours round a certain point in the sky, situated near the middle of the northern heavens. Another circumstance would soon arrest the attention of the careful spectator. If he had occasion to notice the stars that were due south, at a certain hour of any night, and to repeat his observation, at the same hour, on the following night, he would discover that the stars which were due south on the preceding evening had removed a little to the west, and others now occupied their place. On the third night at the same hour, the latter would have fallen back in a similar manner, and a new set have taken their station in the south. By continuing these observations, he would discover that all the stars pass the southern point of the heavens, at the hour of the first observation, in the course of three hundred and sixty five days, six hours; and that, at the close of that period, the same stars which he had first noticed, would, at the same hour of the night, resume their original position.

Again. An observer could not view the nocturnal heavens long without noticing the moon, the queen of the night. At first he would see her on the western side of the firmament, soon after sunset, like a narrow curved slip of light, which would soon follow the sun below the horizon. On the following night, she would be removed considerably farther from the sun, towards the east; appear with a greater breadth of light; and continue to shine longer after sunset.

By noting the stars to which she was near, he might ascertain her place in the heavens at any specified instant. On the third night, at the same time, he would find that she had left her former place to the west, and advanced to a distance eastward; and that both the surface of her orb and the duration of her stay had increased. In this manner, she would continue her progress to the east and increase in bulk; till, in about a fortnight from the time when she was first observed, she would rise when the sun sets; and shine with a full circular orb. From this period, though her progress towards the east would continue regular, yet her orb would constantly decrease in the same manner as it had increased; till, in another fortnight, it had dwindled into a slight curve. Two or three nights would now elapse, during which she would remain invisible; she would then re-appear in the manner first described; and pass through similar changes, in the same space of time.

The heavens would probably be long surveyed, before it was ascertained that any of the stars had motions peculiar to themselves and independent of each other. Repeated observations, however, would at length discover that there are several of these luminaries which are constantly changing their places amongst the fixed stars; and which have hence obtained the appellation of wandering stars or *planets*. The motions of these celestial bodies would appear, to the untaught eye, very irregular: sometimes advancing forwards through the constellations, like the moon; sometimes in a retrograde course, and sometimes appearing stationary without any motion. These irregularities would, for a time, be totally unac-

countable ; but would all be satisfactorily explained when a knowledge of the true order, laws and revolutions of the system of the universe had been acquired.

These and many other interesting observations, which any intelligent and persevering person might make on the starry heavens, could not fail to excite, in a well-disposed mind, exalted ideas of the power, the wisdom and the goodness of that Being who first called them into existence, and gave them their laws; and who has preserved them through all their revolutions ever since their creation. But it would be only when he had attained a competent acquaintance with the immense magnitudes, the inconceivable distances, the astonishing velocities, the regular and harmonious motions, and the various other equally instructive properties of these celestial bodies, that he could feel the full force and propriety of the assertion of that inspired astronomer, David : “ The heavens declare the glory of God, and the firmament sheweth his handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge.”

To assist our young readers in acquiring a general knowledge of these useful and edifying subjects will be the object of a few subsequent essays : to which a succinct account of the principal systems by which it has been attempted to explain these appearances, may form a proper introduction.

The system that would first suggest itself to a reflecting spectator would probably be drawn from the apparent daily motion of the heavens. From constantly observing that the sun, moon and stars rise in the east, trace an arch across the sky to the west, sink there from his sight, and after a proper interval,

appear again in the east, he would conclude that they had, while invisible to him, described an arch in the opposite part of the firmament, from west to east, and thus gone completely round the earth. He therefore would consider the earth as the centre of the system ; round which the heavens and all the celestial bodies revolved once in twenty-four hours. This scheme would easily account for the diurnal motions of the sun and other luminaries ; and, while their immense magnitudes and distances were unknown, would not present any palpable absurdity. And, when continued observation had also discovered the periodical revolutions of the sun and moon, as those revolutions appear to be made round the earth, it would also be considered as the centre of them. When the motions of the planets had been ascertained, they would, in like manner, be supposed to move round the earth : though it would require many contrivances to reconcile, in this case, observation with theory. This system was called the *Ptolemaic system*, from Ptolemy, a famous astronomer of antiquity, who defended it. It supposed the earth to be immovable, and placed in the centre of the universe : surrounded first by the air, and then by an expanse of fire. Beyond this expanse, the planets were conceived to move in their orbits : the moon, being nearest the earth, then Mercury, Venus, the Sun, Mars, Jupiter and Saturn. Beyond these lay the firmament of fixed stars, encompassed by the chrystalline orb ; and the whole system inclosed in a fancied sphere, called the primum mobile or chief mover, by which it was daily impelled round the earth from east to west. Above this sphere, they placed the

empyrean heavens, or the abode of the blessed, which was supposed to be of a cubical form.

The difficulties which arose at every step, when it was attempted to explain the appearances of nature on the Ptolemaic system, induced some ancient philosophers to reject it, and introduce a different one. Amongst these, Pythagoras who flourished about five hundred years before Christ, was the most celebrated. It was not however till the beginning of the fifteenth century of the christian era, that any effectual opposition was made to the now exploded system. Copernicus, a Prussian astronomer, who died in 1543, revived the opinions of Pythagoras; which were successfully adopted and defended by many able men in that and the following age, till Sir Isaac Newton, at the commencement of the seventeenth century, established them on the principles of science and observation, which have commanded almost universal assent. This system, which has been successively denominated the *Pythagorean*, the *Copernican*, the *Newtonian* and the *Solar System*, supposes that the sun is situated in the centre of the system, and that the primary planets revolve round it at various distances and in different periods. The earth is placed among the planets between Venus and Mars, and is accompanied by the moon, who revolves round the earth in about a month, and is carried with it round the sun. Several other planets are likewise attended with moons which revolve round them in a similar manner. The earth turns on its own axis from west to east, once in twenty-four hours; and thus produces the apparent diurnal revolution of the heavenly bodies from east to west. At an

immense distance beyond the farthest planet, the firmament of the fixed stars was long supposed to encircle the whole system; but more accurate observations and more perfect instruments have led the learned to conclude, that the fixed stars are suns, and surrounded, like our sun, by their respective systems of planets, which are situated at immense distances from us and from each other, in the unbounded regions of space. Thus the limits of the universe are enlarged to an extent that is almost inconceivable; and the wisdom, power and goodness of the adorable Creator are exercised and acknowledged in worlds, and systems of worlds, placed far beyond the reach of the most powerful telescope and the most excursive imagination.—How naturally and accurately this system explains all the appearances in the material heavens; and how much it transcends the former in grandeur and simplicity, will be abundantly manifest as we proceed to a more distinct survey of its various parts.

Several other systems have been advanced, at different periods; but as they were either the vagaries of uninstructed and wild theorists, or contrivances to remove the difficulties of the Ptolemaic system, it is not thought necessary to notice them. They are now fallen into deserved oblivion, except that devised by Tycho Brahe, a noble Dane, born in 1546; and called, after its inventor, the *Tychonic system*. This astronomer, feeling the absurdities of the popular hypothesis; and yet unwilling to acknowledge the motion of the earth, supposed that all the planets except the earth and the moon, revolved round the sun as their centre; and that the sun himself moved round the earth and carried all his attendants with

him both in his diurnal and annual revolutions. This system was afterwards improved by admitting the motion of the earth on its own axis, and was called the *Semi-Tychonic* system. But being an incongruous mixture of truth and error, it soon gave way to the Copernican scheme.

THE
DISCIPLINE
OF THE
PRIMITIVE CHURCHES.

Gentlemen,

THE insertion, in an early number, of the following extract from a sermon, preached at the Ordination of the Rev. George Birley, Oct. 18, 1780. by the late Rev. Robt. Robinson, of Cambridge, from Prov. xxvii. 10. might interest and instruct many of your readers; and would be particularly gratifying to

A FRIEND.

Lincolnshire.

“MUCH has been written on the discipline of the primitive church: but it is highly credible, it originated in some very plain fact, some very simple cause, suited to the character of Jesus, and the condition of his disciples. If a cause adequate to all the effects be assigned, more would be redundant and ostentatious. Consider what I shall say on the subject, not as an investigation of it, nor as a reflection on others, nor as an oracle to you; but merely as a sketch of the first principles of a subject, which would fill many volumes: principles not now to be disputed, but merely stated: principles, however, of real action, and tending to nothing but peace and virtue.

The discipline of the primitive churches was not taken from the

economy of Moses, nor from the synagogue. It was not formally instituted by Jesus Christ. In vain we search for it in any of his public discourses, or private conversations. The Jews differed in speculations, but their rites were uniform; because their legislator had with precision adjusted every thing: but what chapter of the life of Jesus can any church produce, and say, here is our ritual; this is our order; these are the institutes of our discipline; this verse tell us how to admit a member, that how to elect an elder, a deacon, or a teacher; here we are told how to form a society; there how to preserve it; and, in case of dissolution, this instructs us how to separate, or how to re-assemble? On these subjects the wise Master of our assemblies says nothing.

Finally. The discipline of the christian church was not expressly appointed by the apostles. In the present view, the apostolical writings may be conveniently classed under four heads. Some are prophetical; as the revelation of John, some paragraphs in the writings of Paul, and some detached verses of others. A second class are historical, as the Acts of the Apostles, and in the epistles, many incidental names, dates, places, persons and events. Prophecy affords no rules of discipline: history furnishes precedents; but precedents however, which are law only to such as are in circumstances similar to those of the persons mentioned by the historians. The third class may be called expository of the christian doctrine: as the epistle to the Hebrews, written for the Jews, and the epistles to the Romans, Ephesians, Galatians, and others, written for the Gentiles, or, to speak more properly, for societies composed of both Jews and Gentiles. Discipline here is an oc-

casual subject, and it is chiefly applicable to the then state of the societies. In a similar state, christians may adopt these prudential maxims, the end of all which is *peace, peace*. The last class consists of moral precepts, adapted to the conditions of individuals. Is Timothy an overseer? He must be blameless. Is Paul aged? His advice ought to be respected. Are you an husband? Be kind. Are you a master? Be just and humane. Are you a servant? Be content with providence, diligent in business, and reverence your master. Are you a member of the christian body of believers? Imitate Jesus your pattern, and love your brethren.—Nothing of all this can be called a christian ritual: and advice to a church, like advice to a wife, presupposes a state regulated by rules not mentioned by the adviser. Indeed the apostles no more drew up a discipline than they did a ritual for the hiring of servants, or the celebration of marriage.

What then? Did Jesus leave this important article unsettled? No. On the contrary, he finished it by an effort of wisdom truly divine. Here, christians, forgive me if I wish this were a long summer-day: not that we might have time to adduce proof, for a word tells all; but that we might enjoy the felicity of admiring the sublimity and simplicity of the mind of the Son of God. How pleasing to stand by and see him create the new world of men and things; to see him dissolve the old ties of nature, and form the rock on which the sacred edifice is to be built!

The christian discipline rose of itself out of that *condition of equality*, into which Jesus put his disciples. He took twelve men of even rank, and perhaps with little dissimilitude of age and ability; and

constituted them a family of love; or, if you will, a circle of friends. They were his whole church. Here was no master, no servant; no priest, no people; no prince, no subject; no father, no son. It was not the union of a literal family, like that of the temple; or of a district, like that of the synagogue; or of a vague multitude, like that which attended the preaching of Christ; or of an universal body under the direction of universal itinerants immediately inspired, as the churches were after his decease in the times of the apostles: but it was a state of the perfect equality of minds united by mutual benevolence.

What is discipline? Order. What was primitive discipline? Order without government, and above the want of it. In this exuberant soil of peace and freedom, the human understanding unfolds itself in free inquiry; free from the frost of nipping penalties, the heart mellowes into ripeness; fear of God and love of his creatures, reverence for the First Great Cause and attachment to his image, meekness, gentleness, goodness and devotion, form a fragrant compound of delicious taste; or, to use the language of Solomon, it is the sweetness of friendship, which like ointment and perfume rejoice the heart. It is not the fabric, however ornamented, it is this moral excellence that excites the exclamations of christians; and this in many a mean place hath impelled them to look upward and sing: "Lord, I love the habitation of thine house, the place where thine honour dwelleth!"

Jesus left civil society untouched, and there rank and government are necessary: but it is a true fact, that primitive christian societies were small independent bodies of equals.

Many ecclesiastical historians have observed this, and have remarked that the first christians never elected officers because they had not all a right to teach or to baptize, but because they had not all either ability or opportunity to officiate. Even women taught and baptized: but order required them to officiate only to their own sex, and therefore the first churches appointed them deaconesses. In large churches they were numerous; they sat in public in a seat by themselves; and they were distinguished, in the middle age, by a small grave ornament on the neck. In the primitive church, order required a society of friends to visit and relieve each other; and, expedition being necessary in many cases, it was found advisable to elect a few to receive and distribute relief, to comfort the sick, to inspect the condition of prisoners, to try to procure their enlargement, and in brief to manage their secular affairs, as well as to wait on the rest at the administration of the Lord's supper and baptism. In our small societies, deacons execute these friendly offices without neglect of their worldly employments: but in large primitive churches, as the office took up the whole time of a deacon, justice required an indemnity; not to say a reward; and the church wholly supported their deacons.—Hence, in time, in declining churches, when the teachers had risen into a priesthood, they associated deacons into their order. In the middle of the third century, there were in Rome at that time forty-four christian congregations in the catholic connection; and in these churches there were, on the list, no less than fifteen hundred widows, sick, poor, and other objects of charity, wholly dependent on the liberality of the church. To

the honour of the church, they were all supported; and deacons who had so much employment were honourably maintained, as justice required. Such equity ought to prevail in all our modern offices; and a church that requires the whole time of an officer, deacon, or teacher, ought to support him; and an election to such an office not including an election to a maintenance is not just. How essential is friendship to the execution of these offices! An hireling may walk his round, and pace the circle in godly guise; but the unpurchasable feelings of friendship never warmed the breast of an hireling.

Let this suffice at present for a rude sketch of the primitive discipline; and let us close by accommodating it to your present circumstances. In years past your society entered into the condition mentioned a little while ago. A few equals associated themselves together by mutual esteem. Money did nothing, power did nothing, attachment of esteem was all in all: Christian love is not blind, it hath an object; that object is moral excellence. The man who exhibits this creates the emotion of love in the heart of another. This emotion clings to its object, and becomes a sociable bond. Reciprocal esteem is a two-fold, four-fold, ten-fold cord that cannot be easily broken. New emanations of good actions produce new affections and as moral excellence forms the bond, nothing but the loss of it can dissolve the tie."

•• In compliance with the wish of our esteemed correspondent, we have inserted this very interesting Extract. We are not certain, however, whether the ingenious author, who was enthusiastic in his love of liberty, both civil and religious, has not, in one or two sentences, suffered the warmth of his feelings to betray him into expressions too strong and unguarded.

EDIT.

LIFE THE SEASON, FOR EXERTION.

REFLECTIONS ON THE NEW YEAR.

DAY, the season of activity, enterprise and hope, is often used by the sacred writers, to express life; while night, the period of repose, listlessness and oblivion, is frequently employed to denote death, when all action is suspended, and all the pursuits of this world are, as far as respects the individual concerned, terminated. In this sense, our adorable Saviour used the terms, when he said to his disciples, "I must work the works of him that sent me, while it is day: the night cometh when no man can work." John ix. 4. That is, I must pursue the great objects of my mission into this world; and perform the will of my heavenly Father, while I am permitted to live: for I am well aware that my death approaches which will put an end to all my earthly labours.' This weighty declaration demands the serious consideration of all the sincere followers of him who made it. It is equally applicable to their circumstances. They have momentous objects to pursue and attain, and important duties to fulfil; and it is only during the continuance of their short and uncertain lives, that these objects can be attained, and these duties performed. Death will put a final, an everlasting end to their exertions; and, if their labours are unfinished, and the great ends of their existence are not obtained, when that solemn event takes place, they never will enjoy another opportunity of completing the one, or of gaining the other. "The night cometh when no man can work." This reflection ought, always, to excite us to sacred

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jealousy, lest we should trifle in our endeavours to improve the time with which we are favoured to the important purposes for which it is given us by the Sovereign Disposer of all events. But, when so large a portion of our active life as a year concludes, in which thousands of our fellow-creatures have sunk into the cold arms of death; are gone to give an account of their stewardship: and, when a new year has commenced, during the course of which, thousands who are now engaged in the busy scenes of life, must bid adieu to this world and enter into a state of unalterable bliss or woe; and when no one of the sons of Adam can say that he will not be of the number to whom it may be truly said "This year *thou* shalt die,"—surely we are loudly admonished to consider our ways; and with honesty and simplicity to examine ourselves whether, if it should please our Maker to call us to his bar this year, the great ends are obtained which he designed by sparing us in existence. To assist us in this inquiry, let us reflect a little on the importance of life, as a season of active exertion; and the influence which the proper improvement of its opportunities has upon our eternal happiness.

The grand object of our present transient and uncertain life, is to prepare for a future state of existence, in which we shall be happy or miserable through an unchanging eternity. We are all fallen creatures; and exposed to the wrath of God for our actual transgressions. But it has pleased our merciful Creator to devise a plan by which we may be delivered from this awful condemnation. He has sent his Son into this world to make an atonement for sin; and he offers a full and free salvation to every one that repents, believes and obeys the gospel. These

gracious terms are proposed to all to whom the word of God is sent. But it is only in the present life that these offers can be embraced. "Behold *now* is the accepted time, *this* is the day of salvation." As long as the day of our visitation continues, and we remain in this probationary state, "God commandeth all men every where to repent," and "whosoever will may take the water of life freely." But, when once the axe of death hath cut down an individual, his fate is fixed. "If the tree fall toward the south or toward the north; in the place where the tree falleth there it shall be." When once the eyes of the sinner have been lifted up in torments, all exertions and entreaties to escape will be fruitless. Between those regions of horror and the abodes of the blessed, an impassable gulf is fixed, which for ever cuts off all intercourse. Then the awful and unalterable sentence of the omnipotent Jehovah will be, "He that is unjust, let him be unjust still; and he that is filthy let him, be filthy still; and he that is righteous, let him be righteous still: and he that is holy let him be holy still."

If these things be certainly true, how unspeakably important it is that the fleeting and uncertain season in which alone mercy can be obtained should be improved for that purpose! And, when a large part of it is for ever gone, how imperiously necessary to institute an immediate and strict inquiry into our real state!—Have we experienced that repentance to salvation not to be repented of? Have we exercised that faith without which no man can please God? Are we prepared to meet our God? If, on an honest review, we have clear and scriptural grounds to conclude that we have fled for refuge to the hope set before us in

the gospel, let us rejoice with humility, and earnestly pray for grace to persevere to the end. If not, may these seasonable reflections alarm our fears and rouse us to instant exertion, that this one thing needful may be secured while it is day; lest while we are trifling the night should come, "when no man can work."

But, we should recollect also that if, through divine grace, we have reason to hope that this most momentous object is obtained, yet we have still many great duties to perform: duties which involve not our own concerns only, but the best interests of our fellow creatures and the glory of our God. It is an apostolical injunction, "Look not every man on his own things, but every man also on the things of others." Life is the only season in which these important duties can be discharged. In the realms of bliss, amongst the spirits of just men made perfect, all the relations and dependencies from which the obligations to these duties arise, will cease to exist. There "they neither marry nor are given in marriage, but are as the angels of God in heaven:" and though it is highly probable, that the social feelings, which are so honourable to humanity in this imperfect state, will then be purified and exalted; yet, such will be the perfection of our natures and the independency of our stations, that we shall not require that reciprocal kindness and aid, which we mortals find so requisite to our support and comfort. In heaven there are no heathens to convert, no backsliders to restore, no needy saints to relieve, no sick to visit, no prisoners to liberate. In that happy state, all the frailties and sufferings which sin has introduced into this world; and which claim so largely the mutual sympathy and assistance of its wretched

inhabitants, will be unknown. The pangs of sorrow, of remorse and of death will be left in the grave; and all the duties they impose on us will be no more required. Sin being banished from that holy place, misery, its inseparable consequence, never enters. There "God shall wipe away all tears from the eyes of his saints; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." "There shall be no more curse; but the throne of God and the Lamb shall be in it, and his servants shall serve him."

It is therefore only during our abode in this vale of tears that we can exert ourselves for the relief of the wretched, the instruction of the ignorant, or the salvation of sinners; yet, by these exertions, we may benefit others, promote the glory of God, and greatly increase our own bliss. By the exercise of mercy and charity towards the indigent and miserable, we "provide ourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth neither moth corrupteth." The true christian knows that his best actions can never merit a reward: he never supposes that he can purchase salvation by them. That astonishing blessing, he is well aware, must be obtained by the merits of an infinitely more excellent and dignified Being than himself. He recollects however that the adorable and divine Redeemer, who has wrought out this great salvation, has assured his disciples, that those who relieve the wants and sooth the sorrows of the least of his brethren, or even give a cup of cold water to them, in the name of a disciple, shall not lose their reward: and that, while "they that are wise shall shine as

the brightness of the firmament, they that turn many to righteousness shall shine as the stars for ever and ever." Love to his Saviour, love to his fellow creatures and a holy ambition to occupy an exalted station in the kingdom of glory will, therefore, animate a truly generous and active believer to labour for this pre-eminence. But, whatever advances are made towards the attainment of this desirable object must be made in this life: and this life is hastening its rapid course towards its final close. Another year has fled; and to many of us this may be the last. Let us then arouse ourselves to activity and diligence in the discharge of the various duties of piety and humanity, and improve every opportunity which life affords." "Whatever our hands find to do, let us do with our might; for there is no device, nor knowledge, nor wisdom in the grave whither we go."

REFLECTOR.

SELF-CONSECRATION.

No man ever achieved much good or rose to real eminence of character, even in the ordinary spheres of human operations, who did not devote himself, in a superior degree, to the pursuit of the objects which he had in view, and consecrated all his exertions with peculiar ardour to the attainment of them. An aversion to private views, an abhorrence of selfishness and vanity, a noble disregard of personal ease or interest have always distinguished the career of those who have deserved the gratitude of their country, or been eminently useful in their generations. In the momentous affairs of religion, the same observations apply with equal propriety. It is not enough that a man have a general desire of doing right, or even a knowledge of scriptural principles combined with a sense of moral obligation, to form a consistent christian character: without a sincere, ardent and

complete consecration of himself and all his powers to the service and glory of his God, he is imperfect.

Self-consecration is the result of deep conviction, of holy dispositions and habits, propelled and animated by natural ardour, by the cheering light of experience, and by an assured hope of future glory. This sublimity of character was most conspicuous in Jesus. His devotion to God had the force of an appetite: to do his Father's will was with Christ to keep a feast; and on his heavenly mind, moral motives had something like the power of necessity. "*My meat and my drink*, said he, is to do the will of him that sent me, and to finish his work. *I must work the works of him that sent me while it is day; the night cometh when no man can work.*" The ultimate end of his actions always arose out of a supreme regard to the divine glory; from his purpose of promoting that end he did not deviate a single moment; his courage he never suffered to be shaken; and, his holy ardour increasing as he drew near the period of his sufferings, "*he set his face steadfastly to go to Jerusalem.*" But the most affecting instance of this sublime strength of purpose was given on the cross, when, amid the agony and shame of crucifixion, he exclaimed "*It is finished.*" Though these melting accents may point to prophecies accomplished, types substantiated, an atonement made, and to various other most important matters, yet who can doubt that they allude also to the great work of his obedience unto death? or can help being moved while he reflects on the amazing self-consecration implied in the Saviour's offering himself to burn on the altar of eternal justice in submission to his Father's will?

The self-consecration of Paul can scarcely be contemplated without enthusiasm. From the instant he became savingly acquainted with Jesus Christ, and had received a commission from him, he appears always to have kept his example in view. Full of the idea of his excellence, he pressed onward, with glowing zeal, in the path of imitation; "not counting his life dear unto him so that he might finish his course with joy, and the ministry which he had received to testify the gospel of the grace of God." The opportunity of dying to seal the truth with his blood was anticipated by him as a bright moment of his existence, a period much to be desired; and though, as he drew near to it, he had to encounter a multitude of evils and perils, the bare recital of which almost chills our blood, his spirit

rose in defiance of earth and hell, and he boldly affirmed "None of these things move me. If I be offered on the sacrifice and service of your faith, I joy and rejoice with you all."

To exhibit the faintest resemblance of such worth, it is necessary to feel much of the life and power of religion. A profound reverence for the Majesty of heaven and earth; an ardent love to Jesus Christ; a deep conviction of the reality and inevitable operation of Providence in chastising vice and encouraging virtue; a habit of watching divine retributions in our own life, and in the lives of others; and a confident expectation of eternal blessedness as the gift of God through Jesus, are among the motives by which divine grace stirs up the mind to offer itself as "a living sacrifice acceptable to God." The effect of action and experience is often necessary; for, though some minds naturally ardent and intrepid rush to the holy war, like Paul, with the full assurance of final victory; there are others who, through weakness of faith, or self-distrust, pause and hesitate, before they give themselves up entirely to pursue the great objects of the christian life.

From the instant this surrender is made, heaven and earth become interested in our progress. A divine hand is stretched out to guide our doubtful steps, to ward off a thousand foes, to order the various circumstances of life for our advantage, and to support us under our troubles and sorrows; nor will it be withdrawn from those who continue their devotedness, until it has safely introduced them into a world of eternal joy. Angels watch over the devoted servant of God with affectionate solicitude, and beholding the gradual improvement of his character, joyfully anticipate the time when they shall admit him to their society with the plaudits and gratulations due to a conqueror.

A word of advice may be useful for him who wishes to consecrate himself to God. Endeavour, my dear friend, to combine dependence with diligence; a penitential acknowledgement of present deficiencies with earnest supplication for that grace which is promised through Christ, in answer to fervent prayer. To aim at this high state of devotion without a deep feeling of your own insufficiency is like building a house on the sand, which the first blast of temptation will be sufficient to demolish. Be concerned, however, to use the grace already imparted; since it is only in this way, you have any scriptural reason to expect those additional communi-

cations which are needful to keep that flame of zeal and love burning, from which self-consecration proceeds. And may our diligence, like that of Jesus, be distinguished by a regard to opportunity. Let us never allow an occasion of usefulness to pass away unimproved; and be always aware of those awful feelings of shame, self-reproach, and wretchedness which follow the non-improvement of opportunities never to return. Then, when the time of our departure approaches we may be enabled to say, with holy confidence, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

W. C. R. L.

THE DUTY AND ADVANTAGE OF ATTENDING CHURCH-MEETINGS.

*Written at the request of the London
Conference.*

Duty and advantage are joined together in the very nature of religion, in all its parts; in the statement of them in the word of God, and in the experience of every consistent christian.

Church-Meetings exclusively belong to christian churches, as a holy and spiritual constitution, for the promotion of the eternal interests of men. And, though the temporal concerns of the church are considered at them, they are never held merely for worldly purposes. When rightly called, the church meets together in one place; and Christ in his glorious power presides. 1 Cor. v. 4. It is the duty and advantage of every member to attend them, who is not by necessity prevented. And why should any allow themselves to be absent? Have you, dear friends, who so act, any authority from Christ, any command, or rule, or precedent, in his word for so doing? There your Saviour is, who so amazingly loved you as to lay down his life for you. There the righteous laws for the good order, peace and purity of his house are executed. Does your absence prove your affection to his name?

Does it tend to his honour, and to the strengthening of his cause? Have you not given yourselves unto him, in all his ways? Is not your absenting yourselves a breach of your covenant engagement to him? Do you not hereby shew a lamentable indifference to his will, and to the good order and well-being of his church? Did you not join yourselves to his people, to walk with them in all the ordinances of the gospel, and in all the parts of holy profession? to partake with them in all their comforts and sorrows, in all their labour and rest, in all their hopes and fears? to receive encouragement and good from them, and to impart encouragement and good to them? Is not your neglecting to be present at these important meetings a breach of your engagements to them? Is not your absence suited to discourage and grieve them? Does it not weaken their hands in the work, and lessen their love to you and good opinion of you? Does it not shew a great want of love to their company, and to your Lord and Master who is present? Will it not give advantage to his and your enemies to say, "Aha! Aha! it is as we would have it?"

Is this conduct, dear friends, a benefit to your souls? Is your love to Jesus and hope in him improved? Is your joy, or your comfort increased by reflecting that you did not attend the church-meeting, where your brethren and Jesus met upon the great affairs of his cause? Are you in a better frame of mind for prayer respecting the concerns of his church, when you did not hear any of them stated or discussed? Do you meet your friends with more freedom and affection and they you, than you would have met them had you been found in the path of your duty?—No, my dear friends, no! By this disregard of the laws of his house, your Lord is offended, his people are grieved, your own souls suffer and his cause is injured. And shall it continue thus?

What are the reasons why you are not to be found in this important part of your duty, which would be so much to the advantage of yourselves and others? The reason with some is the same that keeps them from private and family prayer. It is sloth, spiritual sloth; that destructive sin; which sickens the very soul of Jesus, who says "I will spew such out of my mouth."—Others will not attend, because they have been offended at some former church-meetings, or by some member in the church. These will rather neglect all the great and necessary business of church meetings, than suppress their prejudice

or seek for reconciliation. Surely such should never pray, "Forgive us our sins, as we forgive others." O! my brethren, consider the spirit of him whose you are, and whom you are called upon to imitate; how he forgave his enemies, how he did good against evil, how he lives for, and forgives you! Attend in your places in the spirit of a christian: and offences will be far more likely then to cease and love return.—Some members of the church are so full of worldly business, that they have not time, as they say, to attend: they cannot spare an hour for the concerns of religion in a month. But it is a far less evil to neglect worldly business, than to neglect these important affairs relating to the kingdom of Christ.—Others think themselves so unimportant, they know so little of the church and its concerns: they can say so little upon any subject, that it would be useless for them to be there; and therefore they keep away. But do you not hope that you are a believer in Christ, purchased by his blood, a member of his church, a partaker of its privileges, desirous of its good order and prosperity? O let it be known then that you have an interest in the church of God, with which you stand connected. Be present at all meetings for business and discipline in it, however little you are; that you may learn the state of things and know its circumstances.

Let excuses then be no longer made, let reasons for absence now be disregarded. Let all the members of a church, as all have a right, and as it is the duty of all to attend these meetings, attend them, in the spirit of love; to apply with meekness and firmness the means provided for the removal of every evil, in faith and practice; and to rejoice together in every instance of the prosperity of Zion.—When all are present in their places, the minister sensible of his deep interest in the sacred concerns, the deacons feeling the importance of the trust committed into their hands, and every private member seriously prepared by his presence, prayers and advice, to join with his brethren in advancing the general good, impressed with a persuasion of the glorious power and presence of their Lord and Master with them, it is then certainly proved that these meetings are great blessings to churches. They promote their increase in every christian virtue. They advance the purity, vigour and prosperity of Zion; and it shines forth, with greater splendour in the beauty of holiness. The evils which prey upon its vitals and undermine its

truth and power, are removed. The comfort of its members is very much advanced, not only at these solemn, happy seasons, but by their general growth in grace. These sacred meetings, sanctioned and blessed by the all-glorious Saviour, increase the knowledge of the church. Here all things are laid open; and every member obtains a much better understanding of whatever tends to its injury or benefit. This knowledge is of great use in their praying for it, in their thanksgiving, in their sorrows and joys, in their hopes and fears, and in their labours for its welfare. It enables all, with understanding and effect, to act in union for the promotion of the common cause of their beloved Lord. And union is strength.

Do not therefore, ye children of Zion, be absent from such golden seasons, such times of refreshing, such meetings full of blessings for all. Do not leave such very important business to be transacted by a few. They are not equal to it: it calls for all to assist; it is the duty of all to be present; and it is the great privilege of all. Let me intreat you, by your love to Jesus, to his cause, to his people; by the greatness, glory and blessedness of his church, by your duty, by your advantage, conscientiously to be found in your places on these important and interesting occasions.

EDWARD SEXTON.

Chesham, Nov. 20, 1827.

AN INQUIRY.

Gentlemen,

I HAVE long thought that a New Edition of the valuable work of our late respected brother, the Rev. Dan Taylor, intitled "The Principal Parts of the Christian Religion in Faith and Practice," which has been some time out of print, is highly desirable. The importance of its subject, the clearness of its method, the perspicuity of its style, the strength of its reasoning, and its truly evangelical sentiments, peculiarly fit it to be greatly beneficial to christians in general: and I am not acquainted with any other book that contains, in so small a compass, such a full and plain statement and defence of the doctrines held by the churches composing the New Connection of General Baptists. Thousands of our members are destitute of this inestimable treasure, and can never

possess it, unless it be reprinted; and numbers of other denominations would I doubt not, be eager to peruse it, were it made sufficiently public.

Cannot some means be adopted, by which the christian world may be supplied with this rich compendium of true religion?

Yours, E. SEXTON.

Chesham, Dec. 10, 1827.

VARIETIES :

INCLUDING

HINTS, ANECDOTES, &c.

THE DISTRESSED BRAHMIN.—Sir W. Jones, when in India, formed an acquaintance with an intelligent and respectable Brahmin. The religion of these men permits them not to destroy life, nor to swallow any creature which has possessed it; and so strict are some, that, in the season when insects abound, they cover their mouths and nostrils, and sweep the ground on which they walk with a soft broom, that they may not tread on them. Sir W. had a solar microscope sent from England, and shewing it to his Hindoo friend, demonstrated the impossibility of his eating even fruit and vegetables without swallowing the animalcules which adhere to them. The Brahmin was astonished, and seemed gratified; but begged for the microscope, so importunately, that, at length, Sir William reluctantly resigned it to him. A momentary gleam of joy flashed across the Brahmin's countenance; and, grasping the instrument, he immediately descended from the veranda, where they were conversing, into the garden, when, seizing a stone, he instantly smashed it to pieces. On assigning his reason for this act, which he did a few days afterwards, when his friend's anger had subsided, he said, "O that I had remained in that happy state of ignorance wherein you first found me! Yet will I confess, that, as my knowledge increased, so did my pleasure, until I beheld the last wonders of the microscope. From that moment I have been tormented by doubt, perplexed by mystery:—my mind, overwhelmed by chaotic confusion, knows not where to rest, nor how to extricate itself from such a maze. I am miserable, and must continue so to be, until I enter on another stage of existence. I am a solitary individual, among

fifty millions of people, all educated in the same belief with myself—all happy in their ignorance! So may they remain! I shall keep the secret within my own bosom, where it will corrode my peace and break my rest; but I shall have some satisfaction in knowing that I alone feel those pangs which, had I not destroyed the instrument, might have been extensively communicated, and rendered thousands miserable! Forgive me, my valuable friend, and, O, convey no more implements of knowledge and destruction?"—May the time soon arrive when these religious prejudices, the results of lamentable ignorance and degrading superstition, shall be removed by the cultivation of science, and especially by the dissemination of the scriptures.

THE GENEROUS CLERGYMAN.—Mr. Bernard Gilpin who died in 1583, was exemplary for his diligence, zeal and liberality; and on account of his incessant labours in spreading the gospel, was called the Apostle of the North. In distant parishes where he preached, as well as in his own neighbourhood, his generosity and benevolence were continually shewing themselves; particularly in the desolate parts of Northumberland. "When he began his journey," says an old manuscript life of him, "he would have ten pounds in his purse, and at his coming home he would be seven pounds in debt; which he would always pay within a fortnight after. In the jails he visited, he was not only careful to give the prisoners proper instructions, but used to purchase for them likewise what necessities they wanted."

Even upon the public road he never let slip an opportunity of doing good. Often has he been known to take off his cloak, and give it to a half-naked traveller; and when he has had scarcely money enough in his pocket to provide himself a dinner, yet would he give away part of that little, or the whole, if he found any who seemed to stand in need of it. Of this benevolent temper the following instance is preserved. One day, returning home, he saw in a field several people crowded together; and judging something more than ordinary had happened, he rode up; and found that one of the horses in a team had suddenly dropped down, which they were endeavouring to raise; but in vain, for the horse was dead. The owner of it seeming much dejected with his misfortune, and declaring how grievous a loss it would be to him, Mr. Gilpin told him not

to be disheartened ; " I'll let you have," said he, " honest man, that horse of mine," and pointed to his servant's. " Ah, master," said the countryman, " my pocket will not reach such a beast as that." " Come, come," said Mr. Gilpin, " take him ; and when I demand my money, thou shalt pay me."

OBITUARY.

DIED, May 17, 1826, ANN KNIGHT of *Thurlaston*, aged seventy-seven, who had been a member of the G. B. church in that place for forty years. Her views of the truth were clear; her faith in Jesus, strong; and her peace in believing and hope of glory, steady. Having received the Saviour as a sinner, and believed on him, the life she lived was in the faith of the Son of God; and she displayed its sacred influence by the love she bore to Jesus and his cause. With her, the purity of the church, both in its doctrines and discipline, was very important. She always attended church-meetings when it was in her power, and paid great attention to the business transacted on those much neglected occasions. In her death, the church has sustained the loss of an affectionate and judicious counsellor.

The affliction, which terminated her life was short, but severe; yet she bore it with exemplary patience and anticipated its close with pleasure. In the near views of dissolution, she said that she had no doubt of her interest in Jesus, nor any fear of salvation; for she knew whom she had believed. She felt some pain at the thought of leaving her aged and infirm husband; as she knew he would sustain a heavy loss by her death. But she was enabled to recommend him to the care of a faithful God, during the short time he might survive her: hoping soon to welcome him to that state in which old age, infirmity, sin and death are unknown. She was interred in the G. B. burying ground, May 21, when a sermon was preached, from 2 Tim. iv. 7, 8—May her aged partner and their children be followers of them who through faith and patience inherit the promises!

T. Y.

AUGUST 24, 1827, JOHN TYSON of *Uleely* departed this life, in the seventy-fourth

year of his age: having been a very active and honourable member of the G. B. church at *Killingholm* for fifty years. His friends have to mourn the loss of an experienced and useful member, whose conversation was always pleasing and edifying. His last affliction was long and severe; but he was enabled to bear it with christian patience. He was earnestly engaged in prayer for support and deliverance; and trusted for final acceptance, alone to a crucified Redeemer. He was interred on Lord's day, the 26th, and a discourse was delivered on the occasion, by Mr. W. Smedley, from Heb. ix. 27. to his mourning widow and children, and a large congregation. E. H.

MARY TOMLINSON of *Thurlaston*, died Nov. 24, 1826; aged twenty-seven years. She joined the G. B. church in 1817; and, while single, was an active teacher in the sunday school, and zealous in promoting the cause of the Redeemer. After her marriage, she was engaged in such a manner as, in a great measure, separated her from her religious friends; but they had reason to hope that she did not lose her faith in Christ, or regard for religion. Her departure out of the world was sudden and affecting. Two days before her death, she went to a shop, and bought some cloth to keep her warm, as she herself observed, during the winter. But she was shortly seized with an inflammation of the bowels, which she soon foresaw would end in her dissolution. She however remained composed; and said, " Well, if it be the will of my heavenly Father, I am willing to go." She then commended her husband and children into the hands of God; and her disorder rapidly increasing, soon yielded up her spirit: and the cloth which she had so recently purchased for her comfort in winter, was used to form a shroud for her corpse in the coffin. Affecting thought! May it have its proper effect on every reader; but especially on those, who like her, are looking forwards, in the prime of life, to long years of future enjoyment. — Her funeral sermon was preached from Matt. xxiv. 44.

T. Y.

DIED at *Smockington*, Aug. 22, 1827, Mrs. ELIZABETH COLLINGS, in the eighty first year of her age: who had been an honourable member of the G. B. church at *Wolvey*, for nearly forty years. In her youth, she was gay and thoughtless: seeking happiness in worldly pursuits; and it was not till after her marriage that she began se-

iously to seek for salvation. For a time she attended regularly at the parish church; but not finding that instruction and edification there, of which she felt her need, she went to hear an independent minister; who frequently preached at the village on Lord's Day evenings. Under his ministry, she greatly profited; and, her hearing being mixed with faith, she found the gospel to be the power of God to her salvation. She now read the scriptures with pleasure and diligence, that she might learn and practise the will of her Saviour; and soon discovered that believers' baptism was clearly appointed by him. She was very desirous of obeying his injunction; but had much opposition to encounter, and many difficulties to overcome. She determined, however, with divine assistance, to discharge her duty, and leave consequences with him who had commanded it. There being no baptist minister in the neighbourhood, she rose early one Lord's day morning, travelled ten miles to Guilsborough, was there baptized, by the late Mr. Edmunds of that place, when she was about forty years of age.

Not long after her baptism, her husband entered on a farm at Smockington; and she attended the G. B. ministers at Hinckley and Wolvey. She soon perceived that their views of divine truth agreed with her own. For, though she had been accustomed to worship with the Calvinists, and had greatly benefitted by their labours; yet she could never receive some of their opinions; because, to use her own terms, God had informed her in his word, that "Jesus by his grace had tasted death for every man;" and "was made a propitiation for the sins of the whole world."—She therefore sought church fellowship with her new acquaintance: which was cordially granted to her; and continued, with uninterrupted harmony, till death removed her from the church below.

She possessed many amiable qualities, which procured her general respect. She shewed great sympathy for the distressed; and often liberally administered to their wants. As a neighbour, she was obliging, discreet and sincere; as a mother, tender and affectionate; as the mistress of a large household, diligent and managing. As a christian, she was no bigot; yet very firmly established in her own sentiments and zealous for what she esteemed the truth of God. Diligent in reading, in meditation and prayer; in the summer mornings, previous to her last indisposition, she regularly rose at five in the morning and employed two hours in those sa-

cred and edifying exercises.

Her removal was painfully impressive. On Lord's day, Aug. 12, she went to Wolvey, in the afternoon, with an intention of attending divine worship with her friends; but, having a daughter very ill in the village, she called to see her, and found her near death. At her request, she spent the afternoon with her expiring child, conversed largely with her on the great subject of salvation by faith, and engaged in fervent prayer. Towards evening, she returned home, with her mind much cheered, by observing her daughter, who expired about an hour afterwards, so graciously supported in the near approach of death. On the next day, Mrs. Collings sat down to dinner with a respectable lodger, when she was suddenly seized with a fit, and life seemed for a time to be extinct. Reviving a little, she was carried up to her bed; on which she lingered till the morning of the 22nd, when she expired.

She was incapable of conversation during the whole time after the stroke; but appeared to be sensible and collected to the last, and her mind much engaged in meditation and prayer. At one time, she faintly articulated "He is all my hope, and all my trust;" referring to her Redeemer. Observing, on another occasion, some of her children sympathising and moaning over her sufferings, she whispered, with a placid smile on her face, "I shall be better bye and bye." Her minister reminding her, that all she needed was treasured up for her in Christ; she said, "Yes, all's there;" and desired him to tell her christian friends to stand fast and they should all soon meet in heaven. Throughout the trying scene, she appeared to enjoy a well grounded confidence in the mercy of God through her Saviour, Jesus Christ, even in the closest contact with death itself. Her death was improved by Mr. Knight, on the following Lord's day, to a large and deeply affected audience, from Zech. ix. 12: a text which the deceased had selected for that purpose, and which had frequently cheered her own mind, during her pilgrimage on earth.—Our aged friend has left seven sons and one daughter to mourn her death. May they all be the subjects of renewing grace; imitate their affectionate mother as far as she imitated Christ; and finally be numbered with the ransomed before the throne of God. Amen!

J. K. W.

JUNE 1827, died at Chennel in Shropshire,

C

Mr. THOMAS TOMLINSON, farmer, aged thirty-seven years. His parents were baptized at the formation of the G. B. Church at Torporley; but, afterwards removing to a farm near Whitechurch, they joined the Particular Baptists; but their son, being convinced of the universal extent of the love of God, declined imitating their example. Indeed, though of a good moral character, and frequent in his attendance on the ministration of the word, he does not appear to have been fully sensible of the importance of eternal things till 1825. A sermon from Acts xi. 23, roused his attention and induced him in earnest to cleave to the Lord. He soon after offered himself to the G. B. Church at Torporley, was baptized and admitted to fellowship. From that time to his death, he adorned his profession by a consistent conduct, and attended in his place as regularly as a distance of twenty miles permitted.

In March last, as he was passing a horse newly bought, in the stable, he received a violent kick on the left arm, which fractured the bone terribly, and confined him to his bed in great agony and distress till his death. During this painful interval, he displayed a noble example of the power of christianity to support the mind in the most trying circumstances. From the time of the accident, he entertained a strong persuasion that he should not recover, yet his mind was preserved in a most happy frame; and never, except during one short interval, was his heart discouraged. He frequently observed, "What a mercy it is, that I was not cut down before I was brought to know Jesus, whom to know is life eternal." On one occasion, he said, "Though I am bound down with severe affliction, it is not like satan's galling chain: and whatever takes place, I will say with the holy Job, 'though he slay me, yet will I trust in him.' Because in the Lord Jehovah is everlasting strength. He giveth power to the faint; and he that hath no might, he increaseth in strength." Animated by these encouraging truths, and an unwavering anticipation of eternal bliss through the merits of his Saviour, he was enabled to support the most excruciating pains, not only with patience but with joy. As his dissolution approached, he seemed much concerned for the salvation of the rest of the family; and frequently exhorted them to take care that, after his death they should walk circumspect not as fools but as wise: deeming the time because the days are evil. "My anxious desire," he added,

"is that the whole family may live in the fear of God; O that ye were wise: for the blessed Saviour is not willing that any should perish." His minister visited him a few days previous to his death, and the interview was affecting and edifying. After he had taken his last leave, as he thought it, of his dying friend, the latter desired him to be called back. On the minister's returning to his room, he said: "The anticipation of heavenly joys have entirely put earthly friends out of my mind; but I wish you to be faithful unto death, and you shall obtain a crown of life. Be sure to give my love to all my friends; and tell them, it is my earnest desire that they should cleave unto the Lord." He now sunk rapidly, and at length calmly breathed his last. Mr. Gathorp preached his funeral sermon at the Particular Baptist meeting-house, Whitechurch, to a crowded audience, from Luke ii. 29—31: a text chosen by the deceased a short time previous to his departure. May this affecting and instructive event, be sanctified to the real and lasting good of all who knew him. D. G. T.

AMERICAN GENERAL BAPTISTS.

A Letter has just come to hand from *Elder John Buzzell*, dated, "Oct. 26, 1827;" in which, after gratefully acknowledging the receipt of the Letters, Books, &c. sent by Mr. J. Perkins, who arrived in safety amongst his friends on Sept. 1, he states:

"The Minutes of our two last Yearly Meetings, and of our Annual Conference, gave us much consolation. The accounts from the churches were truly refreshing. The work of the Lord is still reviving, and reformatations are spreading in many places. Many have been hopefully converted and baptized, since I wrote to you last. There are yet, however, thousands in the gall of bitterness and bonds of iniquity, in this land of gospel light and religious liberty; and there never was a time, which, in my opinion, called louder for the true watchmen of Zion, to exert themselves than the present. Outward persecution is hardly known here. We have scarce enough to keep us bright. New doors, too, are daily opening for our preachers, in different parts of the United States, in the Canadas, &c. But we have to lament

that while we are labouring to promulgate the doctrine of free salvation, and to inculcate the necessity of repentance toward God, and of genuine faith in a crucified Redeemer, together with the necessity of holiness of heart, life, and conversation; hundreds of preachers, of different persuasions, appear to be labouring with apparently equal zeal, to invalidate our doctrine, and counteract us: either by undervaluing the person and merits of Christ, and denying the necessity or possibility of a radical change, or change of heart; or by declaring that all men will be ultimately saved, whether they repent or not; and so strengthening the hands of the wicked, and emboldening them in sin. And what renders this the more to be deplored, is, that those preachers profess to be the ministers of Christ, and many of them, indeed, are men of erudition. Yet, we believe, the Lord is on our side—that “more are they that are for us, than they that are against us”—That the scale will finally turn in Zion’s favour; especially while we see some people of the above sentiments, renouncing those soul-destroying doctrines—submitting themselves to God—and commencing a self-denying and cross-bearing life.

I have availed myself of every opportunity, in my power, of acquainting my brethren with the state of your missionary affairs, both by distributing, as extensively as I could, those pamphlets and papers, sent me by Messrs. Pike and Peggs; and by conversing with as many as I could, in private interviews; but, I am not yet able to determine what will be the result.

The extent of territory, which we have here to evangelize, is so great—the calls so many—and the number of our preachers, so incompetent to the number required, to answer them; that at present, I know not whom we could spare to go to the Indies; and, besides, I know not of any one who is qualified for the mission. However, if any one or more of our preachers, should manifest a desire to go, I presume every other impediment would be removed, as soon as possible. Souls, I know are precious every where: and I am heartily willing to do what little I can to spread the knowledge of salvation in every clime.—It was proposed, in our late annual conference, to adopt measures to assist itinerant preachers. How far this liberality will extend I am not able to say; but it is presumed, that if the streams are regularly opened, they will be likely to flow.

I conclude, sending my best respects to

you, my dear brother, and the dear people of your Connection; desiring your prayers for me, and praying that our correspondence may be for the mutual interest of our respective communities, and terminate in the promotion of the Redeemer’s kingdom. From your very unworthy brother, in gospel bonds,

JOHN BUZZELL.”

“P.S. By a late communication from the Rev. Jesse Heath, of North-Carolina, I am informed, that the Redeemer’s interest in that state, is on the rise, and that the prospects are flattering.”

MISCELLANEOUS INFORMATION.

THE *Female Members* in the G. B. church at *Wisbeach* are preparing a Bazaar, to be exhibited at the Association, in behalf of the Foreign Mission; and they will be thankful to their friends in other churches to assist them in the undertaking, by forwarding to them, previously to that meeting, any articles which it may be convenient for them to supply.

REVIEW.

DISCOURSES EXPLANATORY AND PRACTICAL on the Ninth Chapter of Paul’s *Epistle to the Romans*; by J. JARROM.

12mo. pp. 288, boards, price 4s. 6d

Leach, Wisbech; R. Baynes, London.

WE have read this volume with much pleasure, and we hope with some profit. The portion of sacred writ which it undertakes to explain is confessedly difficult and important; and a consistent and just interpretation of it is highly desirable. It has been, as the author observes, thought by many to be one of the chief bulwarks of the predestinarian cause; and certainly it appears to favour that cause more than any other part of scripture. If therefore it can be fairly shewn that this celebrated chapter, so far from teaching that doctrine, is in many parts, when rightly understood, inconsistent with it, one of the strong holds of error is demolished, and the progress of truth advanced. With this view our author has

undertaken to explore the genuine meaning of this long disputed passage; and, if possible, to clear it from those misconstructions that have so long obscured it. This was an arduous attempt; but he has conducted it in a manner honourable to his talents and piety; and, in our opinion, with an encouraging degree of success.

In pursuing this examination, Mr. J. divides the chapter into seven sections, each of which forms the subject of a separate discourse. I. Paul's solicitude for the salvation of the Jews: verses 1—3.—II. The distinguished Privileges of the Jews: ver. 4, 5.—III. The Divine character of Christ: ver. 5.—IV. Not all the natural Descendants of Abraham, Children of God; or God's prerogative to bestow blessings according to his own pleasure: ver. 6—18.—V. The Sovereignty of God vindicated: ver. 19—24.—VI. The Calling of the Gentiles and Rejection of the Jews foretold in Prophecy: ver. 25—29.—VII. The real cause why the Jews attained not unto Righteousness: ver. 30—33.

This appears a lucid order; and the author's general method is—to ascertain the precise meaning of each passage—to illustrate and confirm that meaning—to answer objections—and to draw practical inferences from the subject. The interpretations which he adopts are mostly natural and consistent with the context—the illustrations clear and the reasons convincing—the objections are fairly stated and satisfactorily answered—and the lessons of instruction and admonition, appropriate and useful.

The author modestly states in his preface that, "it must not be expected that he has discussed the subjects generally on which predestinarians and their opponents are divided. This neither his design nor the size of his work properly admitted. He has touched only on those points which appeared naturally to arise out of the chapter it has been his principal aim to expound." We can however assure our readers, that there are few topics of importance which have been introduced into this long protracted controversy, that are not discussed, either professedly or incidentally, in these instructive discourses. The principal object of our author, however, has been to shew that the design of the Apostle, in the chapter under consideration, was to prove that God had a right to cast off the Jews, on account of their rejection of the gospel, from being his people; and to adopt the Gentiles who accepted the Saviour into

their place. This object Mr. J. has, we conceive, triumphantly accomplished; and demonstrated that the doctrine of absolute unconditional predestination, either to eternal happiness or misery, is not taught or implied in any part of the holy writer's reasonings or statements.

These discourses are obviously the result of much close investigation and laborious study. The style is correct and perspicuous; and the spirit displayed throughout courteous and liberal. Some expressions may perhaps sound harsh to those who do not consider the author's feelings on the subject in debate. He esteems it highly interesting to every fallen son of Adam; and conceives that the errors which have so long prevailed respecting it, have been attended with very pernicious effects to individuals, and to the christian world at large. In this opinion, we sincerely coincide with him; and hope that this seasonable publication will, by the blessing of God, contribute much towards the establishment of more scriptural views on these important points. We heartily recommend it to the attentive perusal of every one who wishes to obtain satisfaction to his own mind, or to remove the doubts of others: and sincerely trust that the friends of the doctrines which it advocates will use their influence to obtain for it a circulation equal to its merits.

It would give us pleasure to lay before our readers a full analysis of the contents of these Discourses; but they hardly admit of being much compressed and our very confined limits imperiously forbid the attempt. We can therefore only copy two short passages as specimens of the style and matter of the work.

Under the first head, "Paul's solicitude for the Salvation of the Jews," our author observes:

"Had the Apostle been aware that the Almighty had consigned the greater part of the Jewish nation to inevitable perdition; or left them under an impossibility of salvation; he would, no doubt, have silently resigned himself to the divine will, and not have continually sorrowed and lamented on their account, or so earnestly have prayed that they might be saved. Such conduct in him, on the supposition that their blindness and unbelief were the effect of the divine decree, would have evidenced opposition to God, and rebellion against him. He would have been guilty of the very offence which, in the twentieth verse, he so severely rebukes; 'Nay but, O man, who art thou that replest against God?' But as it would be the

Highest injustice to charge Paul with such a crime; the inference is, he had no apprehension that his countrymen were by any unavoidable necessity doomed to misery. Indeed, on the supposition that the eternal state of every individual is unalterably determined long before he is born, anxiety respecting the salvation of any, and prayer in their behalf, would seem useless and misplaced. According to this, all who have been predestinated to happiness will be happy, and all the rest will perish, whatever solicitude or indifference is experienced concerning them. In such a state of things it is difficult to see how the Apostle could have had great heaviness and continual sorrow in his heart for the Jews; or how his heart's desire and prayer to God for them could have been that they might be saved since, in this case, all must have been useless. He assuredly believed that Christ had obtained salvation for them, that they were invited to accept it, that all assistance necessary for them to do so was ready to be afforded, and that therefore they were not prevented by any insuperable impediment, arising from either natural or moral inability. On this account it was, he felt anxious, and laboured, and prayed for their salvation."

The following thoughts on divine foreknowledge are highly important.

"There are other things which are the result of man's free agency. These, at least so far as they are of an immoral nature, in the proper sense of the word, God does not perform, nor has he decreed them. They are, notwithstanding, foreseen by him, and many of them are the subjects of prophecy. Thus it was foretold that Judas would betray the Saviour, that the Jews would reject him, and that, in conjunction with the heathen, they would put him to death. But though all sinful actions are foreseen, and some of them predicted, they are not therefore determined; their certainty is not the result of the divine prescience concerning them, but in the order of things precedes it. Were the prescience of God nothing else but the foresight of his own decrees and purposes, it would scarcely be entitled to the name of foreknowledge. Properly speaking, it would be nothing more than his knowing his own mind. And in this view a creature, having the capacity to fore-determine its own actions, and power to perform its purposes, has, in its degree, the same faculty of prescience with the Deity. But surely the foreknowledge of God must be something more than the foresight of his own intentions. It is much

more worthy of him to suppose it to consist in the knowledge of those events which are suspended on the voluntary actions of free agents, and which, in every view of it, is an attribute peculiar to himself."

"To suppose that the blessed and holy God has decreed the sinful actions of men, and rendered them inevitable, is impious; contrary to his word; and inconsistent with the free agency of man, the moral government of the world, and the judgment of the last day. The conclusion is, that they are not necessary, but contingent. Let, then, the thought, that because the Deity foresees all the atrocious crimes of cruelty, injustice, violence, lust, rapine, murder, suicide, &c. which are perpetrated in the world, he has decreed them, be abhorred."

THE PARENT'S MONITOR; or *Narratives, Anecdotes, and Observations on Religious Education and Personal Piety: designed for the Instruction and Encouragement of Parents, Guardians, and Teachers. Second Edition.* By DAVID BARKER.

12mo. pp. 380, boards, 5s.

R. Baynes, London.

THE subject of education in general appears to be greatly misunderstood, in this enlightened age; and we much fear, that the next generation will have just cause to lament the mistakes of the present on this important topic. Of all branches of education, that which regards religion is infinitely the most momentous: for what are the blessings or evils of time when compared with those of eternity! We trust we are not disposed to be censorious; but, as far as our limited observation extends, it does appear, that the professors of christianity of every denomination have, with a few honourable exceptions, lamentably degenerated from the simplicity, zeal and diligence of their forefathers, in their care and exertions to bring up their children in the nurture and admonition of the Lord. And yet the respectability and happiness of children in this world, and their future felicity; the peace and comfort of society; the honour and prosperity of christianity; and the success of the gospel, depend, under God, on a proper, conscientious, and persevering attention to the religious education of their offspring. We hail, therefore, with satisfaction, every attempt to recal pa-

rents to a due sense of the importance of this duty ; and to assist them in the judicious and successful prosecution of it ; and, both as patriots and as christians, wish it success.

The work before us is intended to answer these laudable purposes ; and the author, fully sensible of the responsibility of the undertaking, has, with considerable research and labour, made a very useful and entertaining collection of precepts and examples, for the guidance, encouragement and admonition of parents. He has divided his compilation into three parts. The *first* "shewing, by many examples drawn from real life, the happy results of religious education, in leading to early piety, to great usefulness and to final salvation." The *second* proving, by examples also from real life, "the blessing which has finally attended the patient labours and fervent prayers of christian instructors, after great anxiety, fear and disappointment ;" and the *third*, directing how a christian education ought to be conducted ; in which will be found the sentiments and counsels of the best writers on the subject, and the rules which wise and holy parents have adopted for the instruction and government of their families, interspersed with a variety of suitable examples.

The author observes, that "in a work of this nature, little either of originality or of novelty can be expected. Attention is called to the facts and sentiments here exhibited, not because they are new, but because they are important. The compiler's object is not fame, but usefulness." This laudable object we think he has attained ; and his work is, under the divine blessing, well adapted to be really useful. We hope, in future numbers, to enrich our columns with some of the pleasing facts collected in this useful and modest performance. We here only transcribe a few sentences from the Preface, which convey a correct idea of the nature and design of the compilation.

"Examples are here united with precepts, in order that the book may be rendered more pleasing and influential. The promises of God in his holy word to obedient parents, and the hopes expressed by pious writers with regard to the blessed effects of religious education, will be found confirmed and supported by corresponding facts. The instances recorded in the biographical parts of the work are all authentic. Their numbers can scarcely fail to carry conviction and encouragement to the heart of the anxious parent."

"It will be seen, that those families in which God is feared and worshipped, are the most happy and united. Godliness, in its social exercises and duties, brings with it a present reward. Many of the instances shew how much may be done by the meek and patient efforts of pious mothers ; where fathers have been removed by death, or are engaged in much business, or are unhappily neglectful of the spiritual interests of their children."

We esteem it an omen for good that a large impression of the first edition of this unassuming but seasonable work has been disposed of, in the course of a few months. We hope the attention of the religious public will be excited on this important part of domestic duty ; and that this second, improved, and enlarged edition will soon give place to a third.

MEMOIRS OF THE LATE MR. SAMUEL DEACON, who was nearly forty years Pastor and fifty years a member of the General Baptist Church, Barton, Leicesterhire ; with Extracts from his various Writings, Letters, &c.

12mo. pp. 152, boards, with a profile, price 2s.

Winks, Loughborough ; Deacon, Barton.

WE have long expected, not without some impatience, an account of our late friend, Mr. S. Deacon. Though, like all the rest of his brethren, he had his failings, and sometimes indulged in eccentricities that diminished his respectability ; yet we always esteemed him a worthy man, a sincere christian, and a diligent, laborious and disinterested minister of Jesus Christ ; who has doubtless entered into the rest that remains for the people of God. He was a G. B. minister of the old school ; and very instrumental in turning sinners to God. If his successors, while they avoid his imperfections, would labour to imitate his example and act on his principles, the perusal of these memoirs might highly benefit many of them. Take him all in all he was a valuable character ; and his memory is held in deserved veneration by those who had the best opportunities of knowing his worth.

This little volume is introduced by a sketch of the Rise and Formation of the church at Barton, which occupies the first chapter. The second traces Mr. D. from his birth to his entrance on the ministry. The third continues the history, from the commencement of his ministry to his re-

signation of the pastoral office. The fourth contains an account of his resignation, his last illness, death and character. An Appendix is subjoined, including some additional information, and two valuable pastoral letters, by Mr. D. The whole narrative is given in a plain unassuming manner; and is, on that account, more consistent with its subject and more acceptable to the judicious reader. The facts are stated with clearness and simplicity, and with apparent impartiality; and are permitted to speak for themselves.

But the largest and most interesting portion of the work consists in Letters, Poems, &c. by the subject of the memoir. To those who are admirers of the writings of the late Mr. D. and they form no inconsiderable class, these will be read with pleasure. Few writers possessed more originality, both in matter and style, than this author: and, while his compositions often force a smile by their quaintness, they frequently enlighten the understanding and affect the heart. A few of the pieces introduced here have already been before the public; but many of them were never before printed; and, it would have been a just cause for regret, had several of them been buried in oblivion.

We cannot convey a more correct idea of Mr. Deacon's manner of thinking and writing than by copying part of a letter which he wrote, Sept. 21, 1801, to a young woman, who had deserted his ministry, and attached herself to the high Calvinists.—After some introductory remarks, he says,

“You speak of many scriptures in your behalf. But I know of none to defend you in your change of sentiment or in tearing yourself from the church. But if you do, it is sufficient. I am not your judge, and I suppose I must no longer be your pastor. Well: God knows my sincerity as well as my weakness. I wish you may fall into better hands, and be fed with better food. I never wish to have the pastoral care of any person who does not heartily desire it. I am no hireling, nor would I be a tyrant.”

“My doctrines, or rather the doctrines of God, which I believe and preach, are published both in prose and verse, and they have never yet been proved false by the standard of divine truth: it will be time enough to alter them when they are. Till then, or while God gives me ability, I hope to remember that it is my duty to preach the gospel to every creature, and to explain it so that if possible every crea-

ture may understand its importance, see it within his reach, and through grace believe it to his own salvation. I find God is no respecter of persons, but would have all men come to the knowledge of truth and be saved: and so would I. And if they are not saved, it is not for want of any thing in God, or through any partiality in the death of his dear Son, but because they will not obey the Gospel—will not come to Christ for life—put the word of God far from them, &c. &c. This the scriptures abundantly testify, and never the contrary. Such however as can satisfy and even feast themselves with the doctrines of eternal and unconditional reprobation and others connected therewith, I leave to dine by themselves. I have no relish for their dainty food. My soul tastes greater sweetness in the love, the generous, unbounded love of God to all mankind; and in Jesus Christ, who tasted death for every man; and who is the propitiation for the sins of the whole world! Here I find myself included, and can rest satisfied that he died for me. I have ‘redemption through his blood, even the forgiveness of sins!’ And I can call others also to come and taste; assuring them that his gospel is to every creature. But on the ground of what is called *partial redemption*, I could never know that he loved me, and gave himself for me; and it was always dreadfully uncertain whether Christ died for me or not. And the man, whoever he be, that maintains that Christ did not die for all men, can never scripturally tell for whom Christ died. You, perhaps, will say, that Christ laid down his life for his sheep; and those who are the sheep of Christ may thereby know he died for them. But who, besides the Shepherd, knows infallibly who are Christ's sheep? Many sincere souls dare not answer for themselves: so much ignorance, corruption, rebellion, unbelief, and various carnality lurk within us that a Paul can hardly call himself a saint. Christ's dying for all is the only ground on which a minister can consistently preach the gospel to every creature. For the gospel is that ‘Christ died for our sins.’ There is then no gospel for the man for whom Christ did not die: and to preach the gospel to such a man would be to preach a *downright lie*. But not only so, a minister who believes Christ did not die for all, cannot consistently preach the gospel to any; for he does not know one individual, especially in an unconverted state, for whom Christ died. What pretty servants are they who pre-

tend to take the work of preaching the Gospel upon them when they don't know one man in all the world to whom they have a right to preach it. But, you say, you have heard it explained in a different light from that you heard when you received the truth. What that light is you do not say; nor can I reply. So I conclude, with earnestly commending you to God and the word of his grace; whom I pray to keep you, by his mighty power, through faith unto salvation."

LITERARY NOTICES.

Mr. Bagster has just published a new edition of his **COMPREHENSIVE BIBLE**, on fine large writing paper, having four inches of margin for MS. notes, being intended to supersede expensive and voluminous interleaved Bibles. Price £3 15s. boards; or half-bound strongly in vellum, £4 4s.

THE LOVE OF CHRIST AND PAUL COMPARED: *Lines on reading the first Lecture on the Ninth of Romans, by Mr. Jarrom.*

What love and affection sincere,
Fill'd the breast of apostle the first!
For the sake of his kindred so dear,
To wish that himself were accurs'd.

By the grace of the Saviour constrain'd,
Who met him and changed his mind,
Throughout his whole life he maintain'd
A zeal the most ardent and kind.

But, Oh! how surpassing and strange,
The love that Immanuel felt!
Which the terrors of death could not
change,

When he laid down his life for our guilt!
And not for his nation alone,
He died for the whole of our race;
That he for all sin might atone,
That all might partake of his grace.

This lays a foundation for hope,
The Lord's no respecter of souls:
So wide and so boundless its scope,
Its extent is as far as the poles.

Partitions and barriers remov'd,
Restricting the blessing to few;
The whole of mankind were belov'd
By the God of the Gentile and Jew.

Apostles were order'd to preach
Glad tidings to all—yet begin
At the place where Christ dy'd, and be-
seech

That his own might be saved from sin.
Then grant, my Redeemer, that I
May share in the fruit of thy death;
To me this salvation apply,
Before I resign up my breath!

J. M.

This Bible contains 4,000 Notes, with 500,000 parallel passages, extensive introductions, and copious indexes. Four Editions are now on sale; on Crown paper, £1 10s.; on Demy paper, £2 5s.; on Royal paper, £3 10s.; and, as above, on stout Writing paper, £3 15s.

Mr. JOHN MANN, of Commercial Road, London, having composed a variety of Hymns on various subjects, has been solicited by his friends to publish them, in a small volume. Though conscious of their inferiority to many compositions of a similar nature already before the public; yet, hoping that they may, by the divine blessing, contribute to the pleasure and profit of young persons, he has been induced to commit them to the press; and trusts that they will be ready for delivery early in the new year.

THE PETITION OF A NEGRO BOY,
By Mrs. Hannah More.

THERE is a book, I've heard them say,
Which says, "thou shalt not work nor play
On God Almighty's holy day."
On Sundays, then, O let me look,
In God Almighty's holy book.

This book, to which you oft appeal,
Does thus the will of God reveal:
"Thou shalt not murder, lie, nor steal."
Then let your little Negro look,
In God Almighty's holy book.

Dear Massa, you have been to me
As good and kind as man can be,
And many such with joy I see:
Then let your little slave-boy look,
In God Almighty's holy book.

But, oh! before I'm grown a man,
I pray, in one thing mend your plan,
And give us all you safely can:
I'm sure you will, if you'll but look
In God Almighty's holy book.

If wife and babe should e'er be mine,
'Round each when fond affections twine,
Oh part us not, we'll all be thine!
We will not mind the sultry weather,
If we may love and work together.

The stripes, 'tis said, that Jesus bore,
Could we but read his sufferings sore,
Would make ours lighter than before.
Yes, ev'ry sorrow we could brook,
By studying God Almighty's book.

I'm told, this book, so wise and good,
Has made it fully understood
God made all nations of one blood:
If this be true, I then may meet
My Massa at my Saviour's feet.

AMULET.

Missionary Observer.

JANUARY 1st, 1828.

JAMAICA.

PERSECUTING LAW DISALLOWED.

WE have the high gratification of informing our friends that the Law passed by the Jamaica Legislature, which contained the persecuting clauses that were likely to occasion so much trouble to our Missionaries, and so seriously to impede their exertions, *has been disallowed by our revered Sovereign*. The Secretary of the Society has received an announcement of this important fact from Mr. Secretary Huskisson. It states, "that the Jamaica Slave Act was disallowed by an order of His Majesty in Council, bearing date the 18th ultimo," (Nov. 18th).

For this interposition of Divine Providence in behalf of Missionaries labouring in the West Indies, our friends should feel devout gratitude to that Great God by whom *kings rule and princes decree justice*; nor should they forget their obligations to the Government, family and person of their illustrious Sovereign, who, treading in his venerable Father's steps, thus protects the rights of conscience.

**General Baptist
Missionary Society.**

Further information respecting the voyage and arrival of Mr. and Mrs. Allsop.

WE embrace the earliest opportunity of printing some interesting information received from Mr. Allsop.—

Montego Bay, 18th Sep. 1827.
Dear Brother,

I wrote you a few lines by the last Packet from Kingston, stating our arrival here and a few particulars relative to our voyage; and I fully intended to have written you immediately afterwards, through a medium of which Mr. B—— informed me, but want of time prevented. I am happy to commence a letter to you from this place, which we reached the 11th, instant, and where Mr. and Mrs. Burchell have given us a most cordial welcome. Surely goodness and mercy have followed us! O for grateful hearts and devoted lives!

In my letter above referred to, I engaged to give you a full detail of events since we left Liverpool. From that engagement I shall now proceed to release myself, and shall continue the narrative to the present time. I doubt not you will see from the whole abundant reason to glorify God on our behalf, especially for the signal deliverances he has wrought for us in circumstances of alarm and threatening danger. Powerful motives for gratitude present themselves to my

mind on a review of my whole life, but in no previous period has the loving-kindness of the Lord been more evidently displayed towards me than during the last ten weeks. May I never become insensible of my obligations to Him for what he has recently done for me and mine, but may I love him more and serve him better!

We left Liverpool between one and two o'clock p. m., 13th July, the very hour at which, three months before, I received so impressive a charge from Mr. Smith on my ordination. The wind not being favourable to our making a sufficiently rapid clearance without help, we were taken into tow by the Bridgewater Steam Boat, which conveyed us out of port upwards of twenty miles. I cannot well express my feelings while losing sight of my native land. My mind was depressed; but considering whose I hoped I was, and whom I had set out to this country to serve, I obtained relief. We were cheered too by the company of several Christian friends, among whom was Mr. Newton, formerly a member at Wimeswold and now at Byrom Street, Liverpool; who behaved towards us, during our stay in that town, with the greatest kindness. Between five and six o'clock p. m. the Steam Boat left us, and we proceeded slowly onwards on a very smooth sea, but I trust Mrs. A. and myself, with Mr. and Mrs. Burton also, felt a good degree of confidence in the care of our heavenly Father, and unreservedly committed ourselves to his protection and blessing. Owing to the great calmness of the sea, we passed through Friday night and Saturday very well, much enjoying the new and beautiful scene which was now presented to our

view. On Sabbath morning a stronger breeze sprung up, so that I began to be sick and could take no part in the religious services of the day, but was obliged to leave all to Mr. B. and our Captain, who assisted Mr. B. and myself in conducting both social and public worship during the voyage. I continued sick the whole of the week, owing, in a great degree, I believe, to the prevalence of contrary winds, but was so far recovered on the Lord's day as to preach. Mrs. A. was sick at the same time as myself, but her sickness was far less violent. The children were affected but very slightly. I have mentioned contrary winds as the probable cause of much of my sickness; these winds arose the third day of our voyage, and lasted eight days, when we passed the south coast of Ireland, and made our way into the great Atlantic. While passing down the Irish Sea and St. George's Channel, the opposite coasts of Wales and Ireland were alternately in view; but the sight of land afforded us little pleasure, and we had reason to be glad on several accounts when we cleared it altogether. But I must not omit mentioning here, the narrow escape we experienced on the Tuesday after we sailed. The vessel had made considerable water ever since our leaving port, but the cause remained unknown until the morning of the above mentioned day, when the Steward discovered a very serious leak in our cabin and underneath my bed. This discovery seemed quite accidental, but was doubtless owing to the kind care of God. That care demands our praise; for, had the leak continued it is impossible to say what would have been the consequences. For some time it was

uncertain whether we should not be obliged to go into the nearest port (which at this time was Waterford) for repairs: but our carpenter, being a good workman, managed to do all that was requisite without our doing so. As soon as we had passed Cape Clear, we began to make considerable progress, but the occurrences of every day were marked with an almost exact and tedious sameness.

July 31st we were about 1500 miles from home, 3500 from Jamaica, and 200 from Madeira. August 7th we crossed the tropic of Cancer, in 36. 30. West Long., and went rapidly on until the 16th, when we began to look out for Antigua, but were not permitted to see it until, in consequence of a violent hurricane, we had fully expected to see death. The morning of the last mentioned day was exceedingly fine, and the wind so strong as to drive us forward at the rate of nine or ten knots an hour in a direct course. Noon arrived, but no land appeared as yet; and at sunset the pleasure we had some time anticipated was still denied us. As evening approached we were all on deck, anxiously expecting to obtain a sight of what we had not seen so long, when the sky astern of us assumed an aspect more threatening than I had ever beheld; from the horizon to the zenith, from N. by E. to S. there appeared an almost unbroken mass of dense cloud; its colour seemed uncommon, it was a deep black shaded by a dingy redness. All on board seemed to expect a storm, but no one disclosed the extent of their fears. At sunset the Mate went aloft for the purpose of observation, but, after remaining there some time, he descended, saying, he could see no farther

than on deck, so thick a haziness had settled around the horizon. About eight o'clock p. m. Mr. Burton and I went on deck to observe the state of things. It was exceedingly dark; not a star was to be seen: vivid lightnings only served to render the following darkness darker still. The swell of the sea was great. The Captain ordered the sails to be furled, so that instead of going at the rate of nine or ten knots an hour, we only went at the rate of one or two. Mr. B. and I determined to sit up, that we might be ready for whatever might transpire. Between one and two o'clock in the morning of the 17th I went on deck, but it rained so heavily, and the wind blew so strongly, that I soon retired again into the cabin. About five I went on deck again, and now the hurricane seemed to be commencing in its fury. It was not long before I again retired, as the rain came down in torrents; but Mr. B. coming on deck while I was there, remained upon it almost the whole of the time, until the hurricane had subsided; and as he has favoured me with an account of what he witnessed, I shall go on to transcribe from him. He says, "About six o'clock, when I was upon deck to observe the state of the atmosphere and the ocean, the effect which was produced upon the water by the continuance of the storm was beyond all description, and even beyond all thought. I assure you, that it was indeed one of the sublimest and most astonishing scenes of which it is possible to form any conception. I had often heard of storms at sea, and read of them, and frequently thought of them, but neither the descriptions of others, nor my own imagination, had ever presented any thing which bore the slightest

resemblance to the scene I witnessed the moment I ascended from the cabin. The whole ocean was like one moving mass of stupendous mountains. We frequently seemed to be placed in a gulph, from which the waters arose in every direction, like the Alps, steep succeeding steep, and rising above it, till their height was lost in the dense clouds that were pressing down from above. The rain, which came at intervals, fell with a fury it was not possible to withstand. Those who were employed and those of us who were not had constantly to hold with firmness, either by the ropes or bulwarks, to guard against being thrown overboard. Every thing that was not made fast, whether it was light or heavy, was tossed from side to side as the vessel itself was tossed by the waves that supported it; both were the playthings of the moment. Every two or three minutes some new object was seen on the surface of the water, which had been torn or swept away from the vessel. I suppose this extreme rage of the tempest continued an hour, or an hour and a half; and soon after eight o'clock a. m. the horizon began to brighten, and the wind almost suddenly fell away. The Captain came up to me, and with a smile said, he hoped the worst of the storm was gone by; though long as he had been upon the sea he had never been in one that was equal to it. We were still unable to see land, but all felt much satisfaction at the appearance of several birds and insects that we knew must have recently left it. As I did not pay attention to my watch during the whole of the time, I can only guess at the several succeeding periods; but I suppose the calm might commence about half-past eight

a. m., and that it continued nearly an hour. The interval was sufficiently long to admit of a little preparation in case the storm should return. While we hoped for that which natural feelings induced us to consider was for the best, the appearance of the sky soon led us to apprehend the reverse. Still the Captain felt it necessary to hoist up two or three of the principal sails, because, though the wind had nearly died away, the immense swell still continued nearly as it was. But about half-past nine or ten o'clock it was evident to us that the hurricane was coming upon us again, with as much force as before. In less than two minutes from its re-commencement, its power was doubled; and a scene of confusion and distress ensued during the next ten minutes which sets all description at defiance. All hands were immediately ordered upon one of the yard arms of the foremast, to tie up the sail; but while lying across it, the mast itself, by the force of the wind, was suddenly broken in almost its thickest part, and all the men were precipitated into the sea, clinging to the ropes on which they had been standing. The Captain turned away his eyes from the sight, but almost miraculous as it appears, the next moment the men were all again on the deck. At the same moment, the main mast, caught by the same blast which had broken the other, broke nearly in the same place and fell in the same position. The ponderous weight of the masts pressed on the side of the vessel where they were lying most heavily, and there was no possibility of safety from the seas which now rolled over the bulwarks but from firmly grasping any firm object that was near.

Conscious that our safety now depended exclusively on the will of Him who holdeth the waters in the hollow of his hands, I felt it my duty to return into the cabin to Mrs. B. that I might endeavour to afford her some of the consolations of the Gospel, and that we might together enter into the presence of our heavenly Father, before we were washed there by the furious sea." Thus far Mr. B., while he remained on the deck watching the progress of the storm. I was in the cabin attending to Mrs. A. and the children, and administering what little aid I could to Mrs. B., but it was a truly distressing period. The almost suffocating heat occasioned by the closing of the hatchways, the tremendous dash of the waters against the sides of the vessel, which produced an excessive rolling, the renewed sickness which we now experienced, and the anxiety we felt as to the ultimate result, all combined to render our situation exceedingly painful. During the calm which came on between eight and nine o'clock, I went to the top of the hatchways, and the brightening aspect of the heavens inspired us with hope that the storm had subsided; but we were soon convinced to the contrary. Suddenly the wind arose with increased vehemence and strength, and when by its overwhelming rage it had carried away our masts, we seemed to have no other prospect before us but a speedy death. I prayed with my dear wife and children in the near view of eternity. We committed ourselves to God, entreating him, if he removed us hence, to receive us to himself. Afterwards I and Mrs. A. conversed shortly together on the state of our minds, our views, and our hopes. Mr.

and Mrs. B. were similarly engaged at the same time in their cabin. In compliance with Mrs. B.'s request I then went and prayed with them both by the side of Mrs. B.'s bed, as Mr. B. also came and prayed with us by the side of Mrs. A.'s bed. While I was engaged in prayer in Mr. and Mrs. B.'s cabin, our dear little Solomon was sitting up in bed, and unconscious of what was probably so near, was singing, "Tell me my soul can this be death!"

The scene through which we now passed was of a deeply interesting kind.—it was a scene never to be forgotten by us. Blessed be God! he heard our prayers, and we are still the living to praise his name. The hurricane did not long continue after our masts were broken down, the clouds began to break, and in the course of an hour after, we had somewhat recovered from the deep alarm into which we had been thrown—we beheld the Island of Antigua. The Island of Montserrat too soon appeared directly ahead of us, and we passed so near to it that we could distinctly perceive plantations and houses. The next morning was very fine, though we had a light wind, and we saw at a distance the Islands of Nevis and St. Kitts. This day the Captain proceeded to repair, as far as possible, the injuries occasioned by the hurricane, and in two or three days we had a jury mast and other smaller sails, which enabled us to proceed faster than in our circumstances we might have expected. But we were now much retarded in our progress by calms, so that the Island of Jamaica did not appear in sight until about noon on the 27th of August, when we beheld the blue mountains elevating their lofty summits above the horizon like a ridge of clouds. In the

course of the afternoon we neared Morant Point, when the shores and higher lands presented a scene of verdure and beauty of which it is impossible for those who never witnessed it to form an idea; and in the attempt to describe which I am sensible I should utterly fail. At sunset we were close into Morant Bay, and should have entered it the same evening had not a pilot who boarded us refused to conduct us in, on the ground (untenable as we afterwards learned) of his belonging to the port of Kingston. The Captain being unacquainted with these shores, thought it advisable to stand out to sea all night. The next morning we were comfortably preparing to go ashore, when we were again overtaken by a disaster which might have proved fatal to us. Morant Bay has on one of its sides two dangerous ledges of rocks, hence the greatest care is necessary to avoid them in passing into the Bay. Our vessel struck. At the moment all the passengers were in the cabin except Mr. B. I felt the shock produced by striking, but was ignorant of its cause, until Mr. B. came down from the deck and informed us we must be ready to go ashore the moment a boat was ready to convey us, for the vessel was on the rocks; and though our lives were not in danger, it was impossible to say what would be the fate of the vessel and cargo. Judge of our alarm: we scarcely knew what to do, so agitated were we by the tidings we had received. From Mr. B.'s hasty and perturbed manner of speaking we scarcely knew whether our lives were safe. But I had the presence of mind to get our bag of money, and with this and two or three other small articles

we prepared to leave the ship. Our situation being perceived by two gentlemen on land they hastened to our relief, and it was not long before we were told that a boat was waiting for us to take us ashore. We lost not a moment in getting into it: but what were our feelings as we receded from the William towards the shore. A thousand thoughts crossed our minds.—In that vessel we had performed an important voyage, we had enjoyed many comforts and privileges, we had experienced escape from most imminent danger, we had now left all our outfit, &c., ignorant whether we should not lose it, and from that vessel did the kind providence of God now take us in health and in safety. The prevailing emotion of all our hearts was, gratitude to the Father of mercies for his care and love towards us. The gentleman who accompanied us in the boat, and who proved to be one of the principal inhabitants of the Bay, kindly conducted us, on our landing, to a respectable lodging-house, from which, after we had breakfasted, we went to the house of Mr. Parkin, Methodist Missionary, where we were rendered as comfortable as we could possibly desire. About eleven o'clock a. m. we were glad to see the William clear off the rocks. Far less damage was done to her bottom than we anticipated. By four o'clock p. m. all our luggage was safely landed and lodged in one of the Wharf stores. In the evening I was prevailed on to preach for Mr. P., which I did with great liberty and comfort. We remained at M. B. until Saturday, when we sailed for Kingston, leaving the former place about half-past six a. m. and arriving at the latter about three p. m. after a most unpleasant voyage. On our arrival at

K— we were conducted by a Mr. Flood to the house of Mr. Tinson, but made our principal stay at the house of Mr. Knibb. The next day Sep. 2nd, I preached in the morning at East Queen St. Chapel, (Mr. Coultart's) to about 1500 people, chiefly blacks. O what a scene was this! so many, nearly all blacks, listening with such attention to the word of God, and by far the greater part the professed followers of the Lamb. In the evening, I preached at Port Royal, a place once notorious for wickedness—distinguished by the severest visitations of Divine Providence—but where now a promising church is formed, consisting of about 150 members, having Mr. Knibb for its Pastor. Sep. 3rd, in the evening, attended the United Missionary Prayer-Meeting, at Mr. Tinson's Chapel, and delivered an address to about 700 persons assembled on this interesting occasion. Sep. 5th, at day break, attended a prayer-meeting at Mr. Coultart's for the outpouring of the Holy Spirit on the Church and the World, when I suppose, 6 or 700 were present, some of whom had been waiting for admission into the Chapel, ever since two o'clock. O for something like this amongst the Churches in our own beloved country! What great and glorious things would it augur. Sep. 6th, evening, preached at Mr. C.'s to about 1000 hearers. Truly God is doing great things for the Negro population in this country. Great opposition is made to the progress of the Kingdom of Christ, but He must increase—He does increase, and all the obstacles which may be placed in the way of his word, shall only accelerate its ultimate triumphs. Sep. 8th, we left Kingston for Port Royal, from whence we were to take ship for Montego Bay. Whilst at Port Royal, we were call-

ed to witness another most affecting instance of the Divine goodness. Mr. Knibb's Chapel being much cooler than his rooms below it, after breakfast was over, we went up into it. But our dear little Solomon, being inadvertently left in the Chapel alone, he got upon a bench close to one of the windows, and putting out his head too far to look into the street; we suppose he lost the command of himself, and was precipitated from a height of about fifteen feet to the pavement underneath. At the instant he fell, I was returning up the Chapel stairs, and what did I feel when I saw him passing over the window frame in his fall. I ran down stairs into the street—but he had been picked up by a Negro, from whom I took him. He was insensible and in this state I laid him upon Mr. K.'s bed. Providentially, the spot on which he fell was smooth, and rather sandy—had he fallen on rough stones, his life might have been endangered. Providentially too, surgical aid was just at hand, and our dear child was found on examination, to have escaped with only some rather severe bruises on his breast, his left jaw, and left knee. He soon recovered from insensibility, and after the bruised parts had been bathed with lotion, through the day, he was so well on the Sabbath morning as to enable us to prosecute our voyage. We left Port Royal at day-break, and reached Montego Bay on Tuesday about noon, after a passage far more disagreeable than from Morant Bay to Kingston. You can hardly form a conception of the unpleasantness of a coasting voyage here. They are generally performed in vessels called *droggers*. The largest of these vessels is small, which is the cause of numerous inconveniences; and the heat on deck

is intense, and in the cabin not only intense, but oppressively close. Sometimes too much suffering is occasioned in consequence of the adverse winds. On arriving at Montego Bay, we were soon received into the hospitable dwelling of Mr. Burchell, where we were exceedingly glad to meet Mrs. Hudson. Mr. Hudson was gone to St Anne's with Mrs. Bromley and little one. On Thursday, I accompanied Mr. B. to Falmouth, where he has a very promising station. On Saturday I went with him to Crooked Spring, preparatory to the Sabbath. On Sabbath morning at six a. m. Mr. B. and I baptized 66 persons, he 46, and I 20; at ten a. m. I preached to 5 or 600 hearers, and in the evening I delivered an address to about 40 hearers, on an estate called Fairfield, belonging to the proprietor of Crooked Spring estate. On Monday morning returned to Montego Bay, and was glad to meet on my arrival with Mr. Hudson, who had returned from St. Anne's and had left Mr. and Mrs. Bromley and little one quite well. Mr. Hudson looks quite as well as we could expect to find him after his labours, anxieties and afflictions here. From all that I can learn of him, he is a truly valuable Missionary. I had much conversation with him during the day, and in the evening met one of Mr. Burchell's classes, with whom I hope I spent a profitable hour. I have been much struck with the importance and utility of this kind of meetings since I have been in Jamaica. The favourable views I previously entertained respecting them have been fully confirmed; and were they generally attended to in our Churches at home, most beneficial, I doubt, not would be the result.

And now, my dear Brother, I have finished my narrative, for which I assure you I am thankful, as it is so long. Two or three additional remarks I must make here, and then proceed to other subjects.

I have observed that one of the reflections which arose in our minds as we left the William to go ashore was, that in that vessel we had enjoyed many advantages and privileges. And this was indeed the case. Every Sabbath, excepting that after the hurricane, when almost all on deck was confusion, we had Divine Worship, and Mr. B. and I preached in turns. Regularly also we had social prayer in the cabin, the Captain, who was a member of a Scotch Baptist Church, assisting, both publicly and socially. We could have wished to see more seriousness among the sailors during public worship, as we could also for more favourable opportunities of direct conversation with them on religious subjects, but I trust we were anxious to do what we could. The Sabbath before we landed I addressed them very pointedly, when more attention was displayed by some of them than usual. May a Divine blessing follow! I am happy to state that such of the crew as had not Bibles were provided with them at Mr. Angas's expense. Tracts also were regularly distributed. The temporal comforts which we enjoyed were many. The Captain seemed to anticipate our wants, and was solicitous to make us as comfortable as existing circumstances would allow. Blessed be God for all his mercies!

Respecting my future labours here I have had much conversation with brethren Hudson and Burchell. I feel most inclined to Black River. There is a rising place near it which

might afford a healthful retreat in an unhealthy season. Mr. Hudson, Mr. Burchell, and myself, are contemplating a speedy journey there to reconnoitre. There is good ground to expect a flourishing Missionary Station may be formed there. As the Quarter Sessions are not till the end of October, I shall not be able to begin to preach there, in case we should resolve I should go for this month or more.

ST. ANNE'S BAY, JAMAICA,

The second station of the Society in Jamaica, has been formed at this place; Mr. and Mrs. Bromley have fixed here. This departure from the recommendation of the Committee, who directed Mr. B.'s attention to another station, and the reasons for it were considered at the last Committee Meeting, when the following resolution was adopted; "Judging from the evidence we have upon the case, we willingly acquiesce in Mr. Bromley's fixing at St. Anne's." Mr. Bromley proceeded to St. Anne's alone, and after some weeks, was followed by Mrs. B. The following account of his coasting voyage and of his proceedings at St. Anne's has been received.

*Winder's Hill, St. Anne's Bay,
Jamaica, 30, August, 1827.*

My very dear Sir,

I have taken, you see, a large sheet of paper, a smaller one would have suited me better; as the Packet Express leaves here I believe to day. But I have many particulars to mention to you, and must write them in that order they come into my head.—I have been here now nearly a month, all alone;

as Mrs. Bromley was not able to travel with me. I did expect her up yesterday; but the last post informed me she will not be up till next week. Perhaps I had better give you a short account as far as I can remember, of myself, since I left Lucea, which was at midnight, on the 8th instant. Had a pleasant sail in the Canoe, which necessity obliged me to hire for the purpose of getting up to Montego Bay. I should have told you that Mr. Burchell had, by my request, taken me a passage up to St. Anne's Bay, in a small vessel. I was greatly obliged by Mr. Burchell at the Bay, for he assisted me much in the purchase of furniture, &c.; indeed he sold me some cheap articles out of his own house, for which he had no immediate use: I purchased nothing but bare necessities—a table, half a doz. chairs, and bedsteads; which cost me £22. more things I must have in a short time; but must aim at having some second-hand articles, as they are much cheaper; what we have, will save us from eating off, sitting on, sleeping across the floor; which are Negro fashions. But to my coming up to St. Anne's Bay; I went on board the Young Glasgow, about two o'clock in the afternoon, on Friday the 9th instant; we got out of Montego Bay in about an hour; our sail out of the Bay was the only pleasure I had all the way up to Dry-Harbour. A dismally dark cloud was spread over the mountains to lee-ward of Montego Bay, from which the lightnings were flaming; it was altogether the lightning and thunder of Jamaica. To windward the skies were beautifully clear, the woody hills smiling in the beams, which fell on them from a sun of but two hours decline. This letter will not allow me to go into exact

descriptions; but fancy yourself out two miles to sea, with just enough wind to push you through the brine: one part of the island you are leaving covered with clouds, lightnings, and rains, and the other smiling with all the beauty of a tropical country, and in all the brightness of a verticle sun on its decline; and then you will form an idea of the scenery, I have no room to describe, without leaving unsaid what is of more importance. When we got a little further out to sea, in order to sail clear of a dangerous reef, I was taken sick, dreadfully, deadly sick! Went down into such a cabin, lumber above, and lumber below, and lumber on every side: in this cabin I lay thirty hours, almost all the time with my head over a tub; Mr. Burchell gave me a bottle of excellent wine, and a quart of old Jamaica rum; but I was not able to take above a meat-spoonful of the latter; the wine I never touched: the captain and seamen drank it. We had a contrary current, and no very smooth sea, indeed the surges washed over our little groaning vessel every time they struck her; and not unfrequently came pouring down into the cabin, as I could not do in so small a place without air. Well now to be short about my sail by sea to windward, as no detail would give you an adequate idea of the almost misery of such a mode of getting from lee-ward to windward in Jamaica; after rolling about thirty whole hours, eating not a mouthful of any food, and retching all the time over a tub, in a word, after suffering more real sickness in that time than I did coming in the Ship Amazon, over the Atlantic, I was glad enough to leap on shore the first Bay the vessel put in at, which was Dry Harbour; I was not able to take much for several days;

my stomach and bowels were as sore as if I had had them beaten with the end of an English plough. But I am now, I hope, no worse for all that, I ejected from my stomach a great deal of bile, which may save me from a fit of sickness: and, what is almost as much to be dreaded in Jamaica, a long Doctor's Bill. I slept at Dry Harbour all night, and came up to St. Anne's Bay the next day; on the day following went to see my luggage landed and enter on the house I had previously been promised; my luggage was all safe: in the house I was dissatisfied, which perplexed me greatly: but I am now willing to hope it may be for the best. I went about another house, not indeed so convenient for a residence as the one I was disappointed of, having neither grass for horse; nor other necessary comforts of this country; but it would have made a good chapel, the rent however was too *extravagant*. Other extravagancies attending living in Jamaica, are enough to break a man's heart. But what can be done? Those who live here, and work, (I mean preach), must have houses to live in, and other things I have no pleasure in naming. But more of these disagreeables when I write you a whole letter on business. The house I did not—would not take, though I was sorry to let a place pass me, or rather pass a place that would make a good Meeting in which to worship God. On the 17th I took a ride up the country, to negotiate with the owner of the house I now write in, and which I have taken. The family would insist on my spending the day with them, which I was not averse from, as I was a little poorly from the sea-sickness, and as I was where I could explain my indisposition and obtain relief, the

gentleman on whom I waited being a surgeon. Had I room I would describe the beauties of those parts of Jamaica I was necessitated to behold, or else shut my eyes as I travelled, a sin, which I believe no poet ever commits though he may cease to compose verses; a sin in the eyes of some people—not in your's I hope.—Well, but a word about high woody hills, deep and romantic vales, fragrant pimento groves, golden orangeries, cliffs, precipices abrupt and fearful, murmuring torrents, flouncing cascades, the echoing ocean rolling his billows in radiant pride with the diurnal breeze to which he has given a name; these, and a wilderness of sweets, of which I have not yet learned the full nature, almost made me form the plan of a small descriptive poem to be called, “Jamaica,” as I rode in silence to Castle Daily. But this paradise was not to last long. That very night brought a westerly wind, clouds, rain, and a tempest! For twenty-four hours it blew a complete gale of wind. The gusts bore down trees, blocked up roads, destroyed fruit plantations &c., &c.; and the sea was an entire fury. Considerable damage was done. Vessels were driven out to sea, sunk, blown ashore, &c., &c.; and many parts of the coast-road were quite washed away. To me this was a great contrast. How near together are the beauties and riches the terrors and furies of the lower world! I engaged with the gentleman for this house, Winder's Hill. It has grass attached to it sufficient to keep two horses. It stands on a hill above the Bay. The land attached to this house is in the form of an oblong, and, on account of the elevation, is tolerably cool for Jamaica. All things

considered, I do not think I could suit myself better with a residence. I preach on the Bay in a large room, belonging to a person who says I shall have the use of it till I can find one more commodious. If I meet with a cheap place, I will take it for a chapel.

On Monday mornings, at nine o'clock, I preach in my own house, and on the Bay in the afternoon. My present plan is as follows:—Two sermons on Lord's-days. On Lord's-day evenings teach poor boys and girls to read. On Monday evening have a class of females to instruct, particularly in the truths of the Bible. On Wednesday, a class of young men for the same purpose. On Thursday, deliver a public lecture: (at my lecture last night, my room, Winder's Hill, was crowded to excess). On Friday evening ride up to Ochoanaens, where I have been and had prayers, (about eight miles to windward,) and gave them a public lecture. My encouragements are many so far, more numerous than my discouragements, which is a great blessing. I have only to add, that I have got down a good number of names of persons who say they are willing to forsake all their sins, and turn to Jesus Christ. I have a fine field of labour. Slaves come to see me every day. They tell me with all the child-like simplicity imaginable, that they *hunger enough*, and *thirst enough for de good word*. A Negro makes use of *plenty* for number past his calculation, and *enough* for indefinite measurement. They seldom or ever make use of above one or two tenses of the auxiliary verb to be. A Negro would say of his Minister, *Massa have sickness enough*, or *Massa sick enough*, or *Massa have sick enough*: i. e. the Minister has

been just at the grave's mouth with sickness. A Negro would say, *wind enough*, for a blast of wind that frightens an Englishman out of his wits. He says, *Massa tell plenty good Word now*: i. e. the Minister speaks more good words to them now than they can count.

Kind love to all friends.

Dear Sir,

I remain your ever obedt. servt.
S. BROWLEY.

EXTRACTS FROM MR. SUTTON'S JOURNAL.

Some extracts from Mr. Sutton's Journal of his visit to Kontiloo, have appeared in the Report: a few more may interest our readers.

October 19th.—Employed nearly all the morning in translating portions of a Bengallee work, by a native against idolatry, and read part of a Bengallee Tract by the Serampore Brethren. Had a very large assembly of people near Telinga Bazar, and talked to them with more ease and affection than usual; distributed several books among them. The principal objection offered, was that Christians destroyed animal life. In the course of the day sent off 2 vols. Pike's Consolations as a present, to Col. D—, for his Lady, who I hope is somewhat seriously disposed. May the blessing of Jehovah accompany them.

20th.—Engaged in the morning in translating from the Bengallee into Ooriya, and had some stiff arguments with my Puudit on Idolatry. He confesses that he despises the popular system, but says "what will the world say if I forsake it?" I often think of the Apostles ranking covetousness among the sins of Idolatry, and every day shows me more and more of its peculiar application, for notwithstanding there are plenty of covetous men in Christian countries; I mean men craving after money, yet they fall next to infinitely short of the Hindoos, in this respect. Had rather a wrangling opportunity in the evening, but a good many people, and after my visit to them, took tea with Mr. and Mrs. L.

22nd.—Lord's-day. Brother Labey's turn to preach: I opened the meeting for him, and he afterwards preached from "I am not ashamed of the Gospel of Christ," &c.; soon after he had commenced, several Hindoos came into the Verandah on business, with some part of our congregation: I therefore went out, and collecting them with some of the bearers who had brought the people to worship, I mustered a pretty good congregation, to whom I talked about the way of life: after worship, had a conversation with our Brahmun and one or two others. Mr. L. prayed at the conclusion of our talk, and we could hear the Brahmun repeating to himself the petitions offered up for him and his companions, &c. When we parted, he took hold of our hands and gave us a hearty squeeze in the old English style. Surely we may say the Lord has done great things for him, whereof we are glad.

23rd.—Employed in preparing a collection of Scripture passages, and illustrations of them in Ooriya, on the subjects of death and resurrection, was prevented from going out in the evening by the wet weather, talked to the beggars on the subject of judgment, which I prepared on Saturday. It is hardly possible for a person in England to form an idea of the number and miserable circumstances of these wretched beings, especially the lepers, who are exceedingly numerous.

25th.—Visited Toolsapore School this morning, but was rather too early. Found about twenty children when I went in, seven or eight of them are nice little girls. This is one of our most promising schools at present, though it has not one of the best masters. After breakfast and family worship, employed myself in making a translation into Ooriya of poor Joseph, a few copies of which I intend to have written on leaves, for distribution, in my cold weather excursions. After dinner heard my Eliza read the Ooriya Catechism, and prepared for going out. Had rather a fluctuating congregation, but was somewhat successful in my arguments with a Bengallee Brahmun, who pleaded earnestly for Gunga, and Juggernaut; he said that bathing in Gunga or seeing Juggernaut would save him. I inquired, what then? He should go to heaven. What then? Enjoy happiness according to his merits. That I suppose will be but little, but what will be after that? I shall come back to earth, in another birth. He of course here overturned his own arguments, for that would not be salvation. I then pointed him to the Anunta peramagge of the Gospel, or everlasting life, which Jesus died to procure, and referred him the 16th of the 3rd of John, which he read from a Tract I gave him. He after-

wards pleaded for Juggernaut from the circumstance that he was so great a God that all casts might eat in his presence, and he could even eat with me of Juggernaut's Mahaprasad, holy food; but here he foiled himself, for he readily acknowledged that God was omnipresent, and as we might all eat together in God's presence, according to his own account, we might all eat together every where, and consequently the distinction of cast vanished. After a little further conversation, I gave him my preaching book for the evening, which was Petumber Singh's true refuge, and distributing my Ooriya books returned home.

Wednesday, Nov. 1st.—Spent to day in getting a tent made, and in other preparations for a journey, which we purpose commencing next week. Also had the monthly examination of the Schools, which upon the whole, passed off pretty well. Took one rupee from the wages of Baptist School master, as a punishment for introducing into the School, books which had been forbidden. Received a refreshing letter from my dear brother James.

Friday.—Had a fluctuating opportunity at the bridge; read and expounded the Ten Commandments. Showed them their guilt in breaking them, which they acknowledged, and afterwards pointed them to the Saviour, as the only means of escape from the anger of God, which they had brought on them by their sins. One or two said that a sight of Juggernaut was sufficient, as it destroyed all sin in the mind. This, however, is a poor refuge, and they are not at all able to keep their ground against the arguments we urge against it. They might know the fallacy of their own arguments, but a Hindoo speaks without reflection. It is a proverb "Get a Bengallee to think." And this is equally applicable to the Ooriyas. Besides our usual arguments against this favourite doctrine, a circumstance happened a few days since of an awkward kind. As a woman of distinction was bowing before Juggernaut in the temple, with a large valuable nose jewel, one of the chief priests came behind her, and snatched it away flesh and all, directly in the face of Juggernaut. What reverence for his godship! The woman however, when she came out of the temple, made a great disturbance; and finally went to the Judge about it, who sent for the priest, and he is now snugly lodged in Cuttack prison: what may be the result, I cannot say, but most likely he will try to get off, as they have many lying witnesses under their command, and the Hindoo shastras enjoin lying to save a Brahmun.

Sabbath-Day 5th.—This day is one I trust to be remembered by us with gratitude.

We have opened the first place of worship for the service of the true God, Cuttack ever saw. May it be the mother of many churches, which shall spring from her! We will bless thee O Lord, for thy goodness to us, in enabling us thus to dedicate a house to thee!

Tuesday, 7th.—Left Cuttack to commence our present excursion, but did not get more than two or three miles from home: we were detained for Gungador, who had agreed to accompany us, but was gone to take leave of his wife, and give her some money.

Wednesday Morning.—Overtaken by Gungador who had just returned from his native village, he seemed in good spirits. In the evening reached a small village named Mondool, where we went together, and seating ourselves in the middle of the town, on a tulsee mound, were soon surrounded by most of the people in the place, to whom we read the Catechism and explained it, especially the Ten Commandments, and the death of Christ.

Thursday Morning.—Rose very early and went with my companion Gungador, into a small village named, Bhogepoor, found only one lad that could read, to him we explained the way to read our books; and gave a brief statement of our mission to the few bystanders; left a few books to the villagers who could read; and proceeded to another village, about one coss distant, through the long grass and jungle, a very bad sort of road, worse than most I ever saw in England. Saw several wild peacocks in the jungle, and vast numbers of monkeys. Reached Golobank about eight o'clock, where several of the villagers were busily employed poojah kurying a contemptible image of Juggernaut. We sat down for a little while, and heard them sing, or rather shout a few stanzas, but being tired of waiting for them, Gungador stepped into the circle and gave out a verse of the Jewel mine of Salvation; they immediately took it up and sung it with all the glee imaginable, and made a tremendous noise with the barbarous drums and tamborines, by way of symphony. We then introduced our business in which Gungador was the chief speaker; I contented myself with making, occasionally, observations when I thought him deficient. We then gave away some books to preach, I hope, when we are in the grave, and went in search of food, &c. As we returned, I was pleased to observe a circle of the villagers reading the books they had just received. There are many Rajpoots in this village. I asked them if they destroyed their female children, and they assured me they did not: indeed I think this is true, for I saw a great many girls in the village. Returned to breakfast and by about eleven o'clock reached Dasapoor, a

small village. Went ashore immediately with Gungador, notwithstanding the sun and sand being very hot. On entering the village found three or four Brahmuns reading a poranna, in front of a worship house. On looking into it found the object of worship *Bhagvut Pooranna*; stopped here an hour and half, and made known my message, while Gungador went to eat. Left several books of different kinds in this place. At four o'clock reached Kondirapoor, where we again made known our message, and delivered books to those who could read, and proceeded on our journey. In the evening surprised Gungador by an account of the resurrection of the body.

Friday 10th.—Preached at a small village about noon. Went ashore with G. D. but all the people fled and fastened up their doors. They said that a company of seapoys who were coming that way would oppress them, and take four times as much as they paid for. I apprehend this is true, for they are very oppressive fellows. On the other hand, it is very difficult to obtain any thing by fair means from the people. Could do nothing here, so went to another village close at hand: met a man with a wood knife in his hand, whom we obliged to go with us, and show us the head man's house: this he did, though very reluctantly. The people all hid themselves as usual; but coming rather suddenly upon the old man, after a little conversation, he called the people out, and assembled fifteen or twenty men besides children, to whom we revealed the truth, and left some books. The people are very uncultivated here, both in body and mind.

Saturday Morning 11th.—Went ashore before breakfast to a village called Gopalpoor, and talked to about twenty people, and gave them books. Continuing our walk, we reached Chatskie, a large village. Here the people were more bold than those we had met before. We had a large company, to whom we preached the substance of the Gospel, and distributed books. One or two came to the boat, about a Koss, for a Testament. Reached the boat for breakfast, about ten o'clock. In most of these villages, the *Bagvut shastra*, placed under a paltry kind of canopy, edged with dirty fringe, is the object of worship. These books are read of an evening to the villagers, by the Brahmuns, one of whom is generally paid for that purpose. About three o'clock, reached Oopur Bhara, a small village on the banks of the river, but all the people fled immediately we entered it. We persuaded the people to come forth from their hiding places, and had rather a long conversation with them. At another village we found about the same number of people, some of them who were afraid at first; after learning our

object, ran after us, and begged a book, one for himself, and another for his brother that could read, and so on.

Passed a Mussulman pilgrim and his family on their way to Mecca, to obtain a sight of this wonderful place, and thus merit heaven: we were unable to say any thing to him.—Came to another small village, but could get no one to come out of their houses; so was obliged to leave it without doing any thing. Coming away from the place, met an old man who said there was no one who could read in the village. Oh the darkness and ignorance and superstition we meet with from day to day. When, oh when shall the Sun of righteousness arise with healing in his wings! I have visited seven villages to day, and preached and distributed books in six of them. Oh for thankfulness that my health and strength to labour are so abundantly continued. May it be for the everlasting benefit of Orissa, and the glory of my Saviour.

Sabbath-day 12th.—Arrived this morning at Gopeenauth-poor. Our way for the last two or three days has been through the most romantic and beautifully picturesque country I have seen since I left England; but to day we have arrived at a place which transcends it all. The fine wild mountain scenery around us is bold and picturesque beyond description: all around "hills rise on hills, and alps on alps arise." In the midst runs a fine river, which spreads in this spot, so as to resemble a spacious lake; while the homely habitations of the natives, and the primitive simplicity of manners, adds such a pleasing rusticity to the whole, that the eye seems never tired of seeing, nor the mind of contemplating the beautiful whole. But alas! the awful darkness of the minds of the people, and their dreadful apathy, fill us with pain in the midst of pleasure; and grief in the midst of joy. A sad illustration of the apathy alluded to,—about a koss distant, we see a village on fire: the red streams are issuing from the burning houses, and volumes of heavy smoke darken the atmosphere. It is a grand but grievous sight: alas! no friendly sympathy is felt: no one hastens to quench the devouring flames. Not a sigh is heaved for the wretched inhabitants: not a hand is raised, nor a boat moved off to render any assistance, all is sullen, stupid unconcern, or merely an unfeeling unmeaning laugh is excited, by the sad circumstance.

Went into the village towards evening, and assembled a great number of people, to whom we explained the sinfulness of man, and the way of pardon. We left a great many books here, and the people continued coming to the boat for them, after we got back, till bed time. This is a large village, containing 300 or more houses. Observed they have anim-

nges of Juggernaut, and another of Krishnoo in his infancy; in the arms of his mother; surrounded by some contemptible small images: intended to represent the Gopees (milk-maids,) dancing around him. The people seemed unusually anxious for books at this place.

Monday 13th.—About ten o'clock, reached Sahumbar and Manjarajpoor, two small villages, where we preached the Gospel, and gave some books to the people. At the first village, one or two old Brahmuns, were very awkward, till I told them either to hear what we had to say peaceably, or to go away: they were better behaved afterwards, though I heard one of them say to a man who had taken a book, "What do you, keeping that, have not you got a religion, what more do you want?" Some of the people however, heard very well, and accompanied us to the neighbouring village. We employed the time by the way, in explaining and illustrating our business; viz. to seek their salvation. At Munjarajpoor experienced some feeling in speaking of God's great love in giving Christ to die for sinners. Left a couple of books for the head man who was absent, and gave some to the bystanders. Also sent a couple of books with my Bhote Salam, to a Rajah among the mountains, by one of his men who happened to be passing at the time.

Tuesday 14th.—Arrived at Kontiloo.

Saturday 18th.—These last three days have been spent in preaching the everlasting Gospel to different classes of people. Thursday morning we paid an early visit to a neighbouring village, Patna, where we had a very large company of people, who heard us with gladness and astonishment. It is surprising how the truths of the Gospel recommend themselves to the notice of the people, and more surprising that the impression should be so transient. The minds of the Ooriyas are like water, easily agitated, but soon returning to its former even surface, and leaves no trace of the effect which a few moments before so disturbed it. The praise and flattery heaped on us by the astonished people is extravagant beyond description. They say, Ah he is Munoo himself—Oh, he is an exceedingly learned man—he is holiness itself—he is the sage of wisdom: one man said, I believe that you are God. Another said, you are a part of God, and many such unaccountable epithets are applied to me, and often publicly addressed to me; and often I have overheard the poor people when walking and talking to themselves use similar expressions.

Sabbath-Day.—Have to day had several opportunities of making known the glad tidings of salvation, and exposing the delusions of idolatry. Several parties from vil-

lages six to twelve miles distant, have heard the word and received books; and have been sent away with a charge to search after truth, and embrace it, whatever may be the consequences. As usual, some of the punda family have been my constant visitors, sitting I suppose to observe who comes to hear about the Gospel, and watching with eagle eyes when parties leave, to overturn what has been said to them: not one dare oppose openly, they have been so often worsted in the contest, that they choose the more ignoble method of secretly infusing their poison. I warned one man who came from a village to beware of these wolves, and he was wise enough to return and wait till the party had got out of the way. In our conversation respecting the idols; as the people generally acknowledge their insufficiency to purify the heart, I urge more the wickedness and blasphemy of changing the glory of the incorruptible God into the likeness of sinful man, &c., and beseech them to desist and worship the one true God in Spirit and in truth. But they reply, "The world worship idols, and what can we do?" "Some" they say "must have a god which they can see," others say, "If you should stay here and teach us, we should get knowledge." Many have expressed a wish for me to do so. But the language of the blessed Redeemer seems to suit me, "I must preach the kingdom of God in other cities also." Some have appeared very hopeful and concerned, and have left with reluctance; others seem full of malice and hatred. Gungador says several have been to him, and said, come won't you have a dursana, viz. a sight of the idol Meela Mahadaive, but he resisted them by saying his mind was not. I believe he is thoroughly convinced of the folly, and I hope wickedness of idolatry. There is not one of the advocates of the debtas that can stand against him in argument,

Monday 20th.—Took our leave of Kontiloo to day, in order to commence our return to Cuttack.

Tuesday 21st.—Reached Gopeenauthpoor this morning, and going into the town assembled a good company of people; but among them a friend of Juggernaut's who opposed with all his might. The poor people seemed much confounded by him, and thought him invulnerable, but my companion Gungador fought manfully, and applied his arguments so closely that the bold blasphemer was soon silenced, and withdrew, the people said *ah sa pulie galla*: viz. He is fled! and that your words are unanswerable. They then said he did not belong to their village, and no one continuing to oppose, we stayed a little time and revealed the way of life, and departed. What will be the result! time will show.

Evening.—Crossed over to the other side, and went to Bodaswer, a large village. Here are two considerable temples of Mahadaive: from one of them the place takes its name. We visited one in our way to the village, it was situated in a romantic spot at the foot of an immense mountain, round which the sacred Maha Nudda winds its varied course. The spot seems admirably chosen for the gratification of those austere devotional exercises which the ancient Britons seem to have been so fond of indulging in. But what was the residence of the god—a stone building, on the walls of which were some of the most abominable representations which the lowliest imagination ever conceived. I could not attempt an account of them to the most familiar correspondent I have. We brought an old image away from this temple, supposed to be Mahadaive in one of his appearances on earth, but no one could say with certainty. It was truly ignorantly worshipped. Met with a good many people in two different places, but the people were very ignorant, and I felt but little life in talking to them. Gungador read and explained a catechism and sung a few verses of a poem to them. We also gave books to those who could read. Some of the people said that they had seen me at Pooree. This is the village where we saw the fire burning on our way up. We saw the ruins of upwards of forty houses which were burnt on that occasion.

Thursday, 23rd.—Reached Similpooroo, &c., and went out at sun-rise but could get no one that seemed disposed to listen to our message, or to produce a single book that we gave them on our way up. They all denied having received any, and said, that those who had were absent.—Fear that some one has been among them and poisoned their minds against the Gospel.

Gungador was quite dispirited and returned with me to the boat, in a very pensive mood, after sitting some time in a meditating posture, he said in a singularly pathetic tone “It would be well for me to die, and leave this wicked world.” We were much pleased that he seemed to feel so much, though the occasion was by no means pleasing.

Saturday Morning 25th.—About seven o'clock, reached our habitation in safety;

Lord's-day, December 10th.—Have preached twice to day, but felt rather unwell. In the morning expounded and improved the parable of Dives and Lazarus, and in the evening, part of the Prodigal Son; agreed upon attempting a prayer meeting in Hindostanee, Ooriya and Bengallee for the benefit of those of our friends, who are but very imperfectly acquainted with English, and for any others that can be persuaded to attend; the

first meeting, to be at my house on Wednesday evening.

INSCRIPTION UNDER THE PICTURE OF AN AGED NEGRO WOMAN.

By J. Montgomery.

Art thou a woman?—So am I, and all
That woman can be, I have been, or am;
A daughter, sister, consort, mother, widow.
Whiche'er of these thou art, O be the friend
Of one who is what thou canst never be!
Look on thyself, thy kindred, home & country;
Then fall upon thy knees, and cry, “Thank
God,
An English woman cannot be a slave!”

Art thou a man? O! I have known, have
lov'd,

And lost, all that to woman man can be;
A father, brother, husband, son, who shar'd
My bliss in freedom, and my woe in bondage.
A childless widow now, a friendless slave,
What shall I ask of thee, since I have nought
To lose but life's sad burden; nought to gain
But heaven's repose? these are beyond thy
power;

Me thou canst neither wrong nor help;—
what then?

Go to the bosom of thy family,
Gather thy little children round thy knees
Gaze on their innocence; their clear full eyes,
All fix'd on thine; & in their mother, mark
The loveliest look that woman's face can wear,
Her look of love, beholding them and thee.
Then at the altar of your household joys,
Vow one by one, vow all together, vow
With heart and voice, eternal enmity,
Against oppression by your brethren's hands;
Till man nor woman under Britain's laws
Nor son, nor daughter, born within her empire
Shall buy, or sell, or hold, or be a slave.

MISSIONARY MEETINGS.

Jan. 27. Sermons at Ticknall and Dufield.

The Missionary Meetings in the following week.

THE
GENERAL BAPTIST REPOSITORY

AND

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VOL. VII.

MEMOIR

OF THE

REV. JOHN CRAMP,

*Late Pastor of the General Baptist Church
at Longford, Warwickshire.*

THE father of the subject of this brief narrative was a native of Leicestershire ; but removed when young to Exhall, near Coventry in Warwickshire. He had been taught to reverence the doctrines and attend the worship of the established church ; but, on his settlement at Exhall, being no longer under the immediate influence of his friends and superiors, he was induced to hear the General Baptist ministers, who had then recently introduced the gospel into that neighbourhood. The power of God accompanied his word ; he was brought to the knowledge and enjoyment of the truth as it is in Jesus ; and joined the G. B. church at Longford, a neighbouring village. His regular deportment and consistent piety secured him the esteem and confidence of his brethren ; by whom he was chosen to the office of deacon, which he discharged to the satisfaction of the church and with credit to himself. He had a numerous family whom he endea-

voured to bring up in the nurture and admonition of the Lord.

John, a younger son of this worthy man, was born in April, 1762. Till he arrived at his fifteenth year, he was careless and inattentive to the welfare of his immortal soul, though he never plunged into those depths of iniquity into which too many thoughtless youths have fallen. About this period, he was awakened to a deep sense of his guilt and danger as a transgressor of the holy law of his Maker, under the ministry of Mr. G. Hickling ; who was then the pastor at Longford, and highly esteemed as a powerful and able preacher. For some time, his concern was so intense, that he was almost unable to attend his secular business ; and frequently was driven to the borders of despair. In this state he cried to the Lord for instruction and relief. He was, in some measure, released from the agony of its convictions ; but he still continued to fluctuate in a painful suspense between hope and fear. At length, after earnest prayer, he resolved that, whatever might be the result, he would cast himself, as a guilty, condemned sinner, at the foot of the cross, and there cling fast ; and, if he must perish, lie

was determined to perish while looking to the Saviour of sinners. He had not long formed this important resolution and endeavoured to carry it into effect, before he experienced its happy consequences. This change he frequently described to his friends long afterwards, with emotions of pious gratitude. "I felt," he would say, "such a change of heart, such light break in upon my soul, as I had never before experienced. I thought that, if men and devils all united to affirm that I did not enjoy the truth, I could despise their assertions. I felt such a love to my Saviour, to his word, and to his people, that the whole vent of my feelings ran in that direction."

In this state of mind, he determined to prove his love and obedience to his Saviour by openly enrolling his name amongst his followers, in the mode which He, as King in Zion, had appointed. He offered himself as a candidate for fellowship to the church at Longford, by whom he was cheerfully received; and was baptized, when about seventeen years of age. Though young, he felt the solemn obligations that now lay on him to live as became the gospel of Christ; exercised a holy jealousy over his own conversation, that he might not give occasion to the enemies of the truth to blaspheme; and, by the gracious assistance of the Holy Spirit, was enabled to adorn the doctrine of God his Saviour in all things.

Though there were not, at that period, any stated meetings for social prayer in that society, yet those who feared the Lord often spake to one another respecting the good things of the kingdom of God. Mr. C. and a christian brother, with whom he maintained a close intimacy were one day thus employed, while walking together in the fields;

when, their hearts being warmed, they knelt down and poured out their souls in humble supplication to the Majesty of heaven. This was the first time this pious young man personally engaged in a religious exercise, before any other witness than he who seeth in secret; but this led his friend to conceive that he possessed gifts which ought to be cultivated. He communicated this opinion to the church; and arrangements were made for Mr. C. to conduct public worship, at the house of one of the members in Okesbury-lane, a mile and half distant from Longford. He went, at the time appointed, with great fear and trembling, but with an ardent desire to promote the eternal happiness of his fellow sinners and the glory of his God; and delivered his first address from the important inquiry of the Saviour, "How can ye escape the damnation of hell?" Matt. xxiii. 33.—At this place, he continued for several years to preach the gospel with acceptance and usefulness; till circumstances very unexpected and distressing called him to labour in a more public sphere.

The church at Longford had long enjoyed peace and prosperity. Their minister was popular and acceptable; and their numbers increased. But now a painful reverse took place. Certain irregularities and weaknesses in the conduct of the pastor caused the name of Christ to be evil spoken of by its enemies; and obliged its friends to withdraw from him, both as a member and a preacher. The church, thus deprived of the regular administration of the ordinances, after a gloomy interval, invited the minister of a distant church to labour amongst them for a year; but his conduct being unworthy of his high office, they were under the painful necessity of

dismissing him; and were thus thrown again on their own resources. They turned their eyes on Mr. C. whose labours at Okesbury-lane had been crowned with encouraging success; and September 13, 1789, he was authorized by the church to preach wherever providence called him. He now was frequently employed to supply the places of those neighbouring ministers who visited Longford. Many ministers and judicious friends in the midland churches had thus an opportunity of becoming acquainted with his talents and character as a preacher; of which they were more capable of forming an unprejudiced judgment than those with whom he was more closely connected. These all concurred in opinion, that he possessed ministerial abilities which ought to be encouraged and employed. The majority of the church entertaining the same sentiments, he was requested, in October, 1790, to supply their own pulpit. His labours there were crowned with a divine blessing. Several proofs of his usefulness soon appeared; and his ministry was generally approved. The neighbouring supplies gradually ceased, and he became the stated minister. His progress however was much retarded, by an opposition which was raised against him, by some who lived at a distance; who, being in rather higher circumstances than many of their brethren, had assumed a degree of controul in the affairs of the church, inconsistent with the privileges of the rest. But Mr. C's character being honourable and his abilities promising, his friends persevered in their choice; and the discontented virtually withdrew from the society. They attempted to raise a separate interest, which owing to their internal disputes, soon expired: while the church remained

harmonious and prospered.

Both the young minister and his friends were duly sensible of the disadvantage under which he laboured, through the want of a proper education; but there was then no academy, at which this defect could be removed. In order to supply in some measure this deficiency, the church sent him, at Christmas, 1792, to spend a few weeks with the late Mr. Thomas Pickering, at Castle Donington, that he might enjoy the benefit of his instructions. With this excellent minister he remained only six weeks; but, short as the term was, he received special benefit from his visit. He returned at the close of it to Longford; and, though he was surrounded with worldly difficulties, entered on the duties of the ministry with increased zeal and acceptance. Numbers flocked to hear the blessed gospel; and his labours became every day more useful.

In 1796, he married Charlotte Allen, a respectable member of his own church; with whom he lived to the close of life, in mutual affection and confidence. They had six children, five of whom survive their father: two of them being members of the church over which he presided.

About this period, the cause of the Redeemer prospered. In the course of two years, nearly forty were added to communion by baptism; and the numbers that flocked to enjoy the means of grace daily increased. Year after year, this faithful servant of God, in a strain of ardent piety, proclaimed to his attentive auditors the astonishing love of God to a guilty world, in sending his only begotten Son to die for the sins of all mankind. The attachment and esteem of his pious friends became more and more es-

tablished; and July 11, 1806, he was, to the great satisfaction of the church and congregation, ordained to the pastoral office over them. On the occasion, Mr. Dan Taylor of London delivered a charge to the minister, from 1 Cor. iv. 2, and Mr. J. Deacon of Leicester addressed the people. In 1807, seventeen members were admitted to fellowship; and the hearers increased so much, that it was found necessary to enlarge the place of worship.

For many succeeding years, Mr. C. was the subject of frequent and long bodily indisposition; and this interruption of his labours doubtless impeded the progress of the cause. But, it was evident to all his friends that, after these afflictions, he preached with increased piety and fervour. He came out of the furnace as gold seven times refined. Frequently he would exclaim, "I have no greater joy than to see my children walking in the faith." To attain this very important object, he spared neither toil nor thought, consistent with his duty to his family.

In the latter part of his life, he was assailed by a complication of disorders; which increased as he advanced in years. He often suffered the most excruciating pain from the stone and gravel; by which he was sometimes laid aside from his favourite work for seven or eight successive weeks. Yet, as his infirmities increased and he approached the shores of eternity, an increased savour of genuine piety and sacred philanthropy pervaded both his public discourses and his daily conversation. His soul was cheered and his hands strengthened by the encouraging evidence with which he was favoured, that his labours were not in vain in the Lord. In 1823 and 1824, thirty candidates were accepted and baptized; and, in the following year, new side gal-

leries were erected for the accommodation of the still increasing congregation.

Towards the close of 1826, a dark cloud rose in a quarter where it was least expected to appear, which cast a painful gloom over the bright prospects that had so long cheered this faithful minister and his friends. An unhappy misunderstanding arose between him and several of the leading members of the church, which led to distressing altercations, and at length issued in a division. During these trying events he was graciously supported, not only by many animating proofs of the divine approbation and the testimony of a good conscience; but also by numerous friendly visits and messages from neighbouring ministers of great respectability and of different denominations, to assure him of their esteem and sympathy, and to exhort him to faith and patience. By the grace of his God, he was brought through these affecting troubles, in the opinion of judicious and disinterested persons who were best acquainted with the circumstances, without any stain on his character, or any diminution of his reputation. These trials had evidently induced him to contemplate more closely the great truths of the gospel, and to feel their value in seasons when worldly friends and dependencies disappoint the fairest hopes. His subsequent sermons were pregnant with the most affecting views of the love of the Saviour, and the purifying influence which the grand themes of redemption ought to have on the conduct and character of christians. He often introduced the words of his favourite poet, as illustrative of his own feelings.

"Talk we of morals? O thou bleeding
Lamb!
Thou Maker of new morals to mankind!
The grand morality is love of Thee."

His whole soul indeed appeared to be earnestly drawn out to promote the glory of the Redeemer and the salvation of men: and he laboured with the utmost energy and diligence, to persuade sinners to attend to the all important concerns of eternity.

In the beginning of June, 1827, Mr. C. complained of being unwell; but his friends observed nothing to excite any apprehension of danger. He seems however to have entertained a persuasion that his dissolution was approaching; and intimated it publicly, about this period. The last Lord's day in June, he preached three sermons, which were peculiarly distinguished by their energy and the pathetic strain in which they were delivered. They were founded on *Psa. xvii. 11.—Rom. i. 16.—and Matt. xiii. 45, 46.* When the interesting services of the day were closed, he observed to his friends, "It is all over with me: my work is done;" but no symptoms were observed that appeared alarming. The next morning, he set out for Derby to attend the Annual Association. He arrived the following day, apparently in his usual state of health; but, on the Wednesday he complained of indisposition. On the Thursday, he was afflicted with a great shortness of breath, took but little food, and was very feverish. He remarked to a friend who accompanied him, "This is the last Association I shall ever attend. I feel I am worn out." On the Friday, he in some measure recovered; and, in the evening, set out for home, where he arrived on the subsequent day. On alighting from the coach, he observed to his daughter, "I feel as if my mental faculties were all gone. I can scarcely remember any thing that has been done." On the Lord's day, he was

confined to his room; and, as he had feared, a severe fit of the gravel attacked him; but medical aid being immediately obtained, his agony was soon greatly abated.

No alarming symptoms appeared till the following Thursday; when a sudden and unexpected change took place. A physician was called in, and every attention which affection and esteem could render was paid to him; but his dissolution evidently drew near. The news spread rapidly through the village and produced an expression of respect and feeling not often witnessed. The professors of religion of every name, as well as the irreligious of all classes, lamented his approaching death, as a common and public loss; and, throughout the day, made incessant and anxious inquiries after his state. The members of his church and congregation, overwhelmed with grief, hastened to take a last farewell of their beloved pastor. The expiring christian however was tranquil in the midst of the affecting scene. "I have talked of death many times," he said, "and he is come at last. But my soul is happy in the Lord my God. I have found the ground whereon my soul can rest. It is fixed on the rock that never faileth. I long to be gone. I have no doubt of my safety and peace." He then endeavoured to repeat the well known hymn—

"When I survey the wond'rous cross
On which the Prince of glory died." &c.

Referring to his ministerial labours, he declared that he had always sincerely aimed at the good of souls and the glory of God. With respect to the charges which had lately been so eagerly advanced, he protested, as in the near prospect of eternity, his perfect innocence.

"When I last engaged in preaching," he continued, "I was deeply impressed with the idea that my work was finished." Then turning to the members of the church, he observed: "Strive to keep together. I have done with the cause now: be sure you do all you can to promote its prosperity." One of his friends inquiring, whether he had any fear of death, he replied: "No. I have no fear whatever. I have always preached the gospel; and had I my time to spend over again, I would preach it still more earnestly." His bodily pains were severe; yet not a murmur escaped his lips. In the most severe attacks, he would calmly say, "Thy will be done."—As he approached nearer to dissolution, his hopes grew brighter and his confidence increased. Several branches of his family being assembled, he took a most affectionate leave of them. He continued to decline till July 9, 1827, when he tranquilly resigned his happy spirit into the hands of his Saviour, in the sixty-fifth year of his age.

His remains were interred in a vault in the front of the pulpit; and in compliance with his request, Mr. T. Stevenson of Loughborough preached his funeral sermon to a deeply affected auditory, from Dan. xii. 3. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars, for ever and ever."

Mr. Cramp's character, as a christian, was throughout his long profession distinguished by correctness and propriety. He was a sincere follower of the meek and lowly Jesus.—As a minister, he never attempted to display himself; it was abhorrent to his very nature. He acted uniformly as a plain, faithful, and steady ambassador of the Prince

of peace. The blessed gospel was the darling theme of his ministry; and he would have esteemed a sermon very defective, in which it did not occupy a prominent place. He possessed strong intellectual powers; but they had been little improved by cultivation. His memory was good, and his judgment sound. Though he regularly preached four times every week, in the same place, yet his discourses exhibited great energy and variety. His attachment to the cause of Christ and to the church at Longford was strong and steady. Thinking himself placed where his great Master designed he should be, he bent all his powers to promote his cause in that station; and neither sought nor desired any other. Esteeming the members of the church as his brethren, he never attempted to assume any improper controul among them. His opinions were generally the result of much investigation; and when once formed, he was not easily induced to relinquish them. His habits were retired and unassuming; but he was always easy of access to those who sought his advice or assistance.—As a husband he was kind, tender and attentive; as a parent affectionate and indulgent, perhaps to a fault. He keenly felt and deeply sympathized in the sorrows and joys of his family; and was ready to make any sacrifice to promote their happiness.—As a neighbour, he was respected and beloved to a degree seldom attained. This he probably owed as much to the uniform friendliness and consistency of his private conduct, as to the acceptableness of his public labours.

But he is dead. A pious and useful minister of the everlasting gospel has ceased from his labours; and, there is every reason to believe, is entered into that rest that remain-

eth for the people of God. May we follow him as far as he followed Christ: and pray the Lord of the harvest, that he would send forth labourers into his harvest to supply the place of those whom he has called to their reward.

A
GLANCE
AT
THE HEAVENS.

THE DISTANCES AND MAGNITUDES OF
THE SUN AND PLANETS.

*“Hearken unto this, O Job; stand still
and consider the wondrous works of God.”*

ELIHU.

HAVING, in our last paper, briefly noticed the several systems which have been invented to account for the various appearances of the celestial bodies, we shall now proceed to take a more distinct survey of the *Solar System*: and commence by endeavouring to give our young readers a general idea of the *distances and magnitudes* of the orbs which constitute it.

These distances however are so immense, that it is difficult for the most enlarged and best cultivated mind to form an accurate conception of them: and it will require the closest attention of those who have not been accustomed to reflect on subjects of this nature to attain even a vague notion of their extent. It is indeed easy to express a million of miles, either in words or figures; and equally so to talk of a hundred millions, or even of millions of millions of miles; but we often entertain very obscure and inadequate ideas of the distances designed

by these expressions. It is only by a laborious effort that we can acquire any proper conceptions; and after our utmost exertions, the most comprehensive mind falls far short of the reality.

Suppose a person walks daily four miles an hour for ten successive hours; his daily journey would be forty miles. Now he must travel incessantly, at this rate, for six hundred and twenty-five days to go once round the earth. But the circumference of the earth is only one fortieth part of one million of miles: so that he must proceed thus, without intermission, for the space of sixty-eight years and a half, before he has passed over a million of miles.

Now let the young reader pause and endeavour to retrace the distance of the place from which this imaginary pedestrian set out from that at which he arrived, after walking forty miles every day for nearly seventy years. He has doubtless travelled forty miles: Let him recollect the objects that occurred and the various places which he passed in that short journey; and make an effort to conceive the proper length of the road from one extremity to the other. When this idea is well fixed in the mind, let him deliberately add a second day's journey of equal length to the first; then a third, to these two; and thus proceed till he has reached seven days. Here let him pause, and retrace his steps, hour by hour, till he can grasp, in imagination, the whole distance that he has advanced during the week. Let him now resume his progress; and leisurely join a second, third, and fourth of these weekly journeys into one; and thus enlarge his former conception to the distance completed in a month. Then by adding, in the same deli-

berate and successive manner, thirteen of these monthly distances into one, let him obtain the space over which he has passed in a year. Here again let him stop, and leisurely review his progress during each successive day, week and month throughout the year, and patiently endeavour to extend his imagination, from one stage to another, till the whole line of road lies as it were exposed to his mental vision. When he has familiarized his mind to this idea, let him adopt it as a new measure; and, in the same cautious, slow, and deliberate manner, labour to extend his conceptions, from one to another, in due succession, till he reach a distance sixty-nine times as large as that travelled over in a year, at forty miles each day. If he now endeavour to grasp, in one idea, the whole distance over which he has passed, in this supposed journey of sixty-nine years, he will have some conception of the interval intended to be expressed by 'one million of miles'; though, after the most laborious and patient exertion, that conception will be very vague and inadequate.

With this preparation, we may now inform our youthful friends, that the distances of the several planets from the sun has been ascertained, by methods which we shall have another occasion to explain, to be as follows: viz. *Mercury*, thirty-seven millions of miles; *Venus*, sixty-eight millions; the *Earth*, ninety-five millions; *Mars*, one hundred and forty-four millions; the *New Planets*,* about two hun-

dred and fifty millions; *Jupiter*, four hundred and ninety millions; *Saturn*, nine hundred millions; and *Herschel*, one thousand eight hundred millions of miles.

It may impress the extent of these distances more clearly on the mind, if we resume our former illustration, and suppose that a person travels at the rate of forty miles a day, without intermission, from the sun to each of the planets. The time requisite to reach Mercury would then be upwards of two thousand five hundred years; Venus, four thousand six hundred and fifty years; our Earth, six thousand, five hundred years; Mars, nine thousand eight hundred and sixty years; the New Planets, about fifteen thousand years; Jupiter, thirty three thousand, five hundred years; Saturn, sixty-one thousand, six hundred and fifty years; and Herschel, one hundred and twenty-three thousand two hundred years.

But to render the relative distances of the planets more familiar to the young astronomer, let us suppose that one million of miles is represented by a line an inch long; then a line of thirty-seven inches, or three feet one inch would reach from the sun to Mercury; one of sixty-eight inches, or five feet eight, to Venus; of ninety-five inches, or seven feet eleven inches, to our Earth; of one hundred and forty-four inches, or twelve feet to Mars; of about two hundred and fifty inches, or twenty feet ten inches, to the New Planets; of four hundred and ninety inches, or forty feet ten inches, to Jupiter; of nine hundred

* The *New Planets* are four small orbs which revolve between Mars and Jupiter, at nearly the same distance from the sun. They have been recently discovered; and are yet but little known. They have been called by the discoverers, *Vesta*, *Juno*,

Pallas, and *Ceres*; and are supposed by some to be fragments of a large planet, which by an internal explosion has been broken to pieces. and scattered in divers directions. We shall have occasion hereafter to notice them more at large.

inches, or seventy-five feet, to Saturn; and of eighteen hundred inches, or one hundred and fifty feet to Herschel. It would form a pleasing and profitable exercise for our youthful readers to measure off fifty yards on some level plain, and place the representatives of the planets at their proportionate distances from the sun. Then let them survey these distances at their leisure; and, recollecting that every inch represents a million of miles, endeavour to contemplate the immense intervals between them; and to acquire some correct conceptions of the astonishing extent of the space which they occupy. Their minds will labour at the vastness of the idea; but they will find, as we proceed, that we have not yet passed the threshold of the temple of the universe.

There are also various smaller bodies that belong to the solar system, which revolve round several of the planets as a centre, and are carried with them round the sun. Eighteen of these *satellites* or *moons* are already known; and probably others exist which have hitherto eluded the most careful observers and the best glasses. We however defer the description of them, till we treat more particularly of their respective primaries.—We also omit, at present, any account of the *comets*, as their motions are so irregular, their orbits so far removed from a circle, and their visits so short and at such uncertain intervals, that little is known with certainty either of their distances or magnitudes. It has been computed that one of them, probably the nearest and most regular, at one time approaches much nearer the sun than our earth; and at other times flies off, into unlimited space, to double the distance of the planet Herschel.

We shall now endeavour very
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briefly to impart to our young friends some idea of the *magnitudes* of the sun and the primary planets. And here we must request them to review the process by which it was attempted to illustrate the real distance intended to be expressed by the term, one million of miles; and apply it, in the first place, in an investigation of the magnitude of the earth on which we dwell, with the dimensions of which we are best acquainted. This will enable them to form more easily some conception, though very indistinct and inadequate, of the magnitude of the other bodies which compose the solar system.

Our earth, we know from most accurate admeasurements is a globe of seven thousand, nine hundred and sixty-four miles in diameter: that is, if a pit could be dug from any part of the surface of the earth, exactly through its centre or middle point, to its opposite surface, that pit would measure nearly eight thousand miles from one extremity to the other. A person moving through this pit, at the rate of forty miles each day, would traverse the whole in two hundred days. The circumference of the earth, or a line drawn round its middle, would measure twenty-five thousand miles, and would occupy six hundred and twenty-five days, to travel round it, at the rate so often mentioned. Thus far the process is easy, and the mind can comprehend the statements. But, when we learn, from strict calculation, that the surface of this terraqueous globe contains two hundred millions of square miles, then it becomes necessary to pause and consider the result, before any adequate notion can be formed of its extent. Let us then imagine a square field, one mile wide and one mile long; and try to familiar-

ize the mind to the quantity of ground it contains; which is equal to six hundred and forty English acres; or eight farms of eighty acres each. This is a square mile. Let us then suppose, all the square miles on the surface of the earth to be placed in a right line, and they would form a piece of ground, one mile broad, extending in length two hundred millions of miles. To walk this length, with the speed already mentioned, would require nearly thirteen thousand seven hundred years. Had the traveller, therefore, commenced his journey at the birth of Christ, and continued it uninterruptedly till the present day, he would not have completed one seventh part of his task.

But, in forming our idea of the bulk of the earth, we must recollect that it is a solid globe, which contains, as is very easily computed, upwards of two hundred and sixty-thousand, eight hundred and fifty-eight millions of cubic miles; or masses of earth a mile long, a mile broad, and a mile deep. Here the mind feels its own weakness, and is confounded: nor can we obtain much help from our former modes of illustration. For, if these solid miles were placed in a straight line, it would extend more than one hundred and forty-six times as far as the planet Herschel is from the sun; and require eighteen millions of years to travel it, at forty miles a day. These statements, however, are as astonishing as the other; and it requires a painful effort of the most enlarged imagination to conceive even a very inadequate idea of the mass of matter which forms the object of consideration. Such, however, is the magnitude of our earth; and yet the earth itself sinks into insignificance when compared with other bodies even of its own system.

The planet *Mercury* is three thousand two hundred and twenty-two miles in diameter; and is equal in bulk to about one-fifteenth part of our earth. *Venus* is nearly the size of our earth; its diameter being seven thousand six hundred and eighty seven miles. The diameter of *Mars* is only four thousand one hundred and eighty nine miles; and he is little more than a seventh part of our earth in magnitude. The *New Planets* are too small to admit of their diameters being accurately determined, and therefore their bulks are uncertain; yet they must be very inconsiderable. *Jupiter's* diameter however is upwards of eighty-nine thousand miles; and he is fourteen hundred times as large as the earth. *Saturn* * is seventy-nine thousand miles in diameter; and consequently equals a thousand such globes as we inhabit. *Herschel's* diameter is thirty-five thousand miles; and his magnitude equals ninety-six times the earth's.

If the earth be represented by a ball of one inch diameter, and the other celestial bodies represented by balls of bulks proportioned to their respective magnitudes, the diameter of the representative of Mercury would be nearly one-third of an inch; of Venus, seven-eighths of an inch; of Mars, upwards of half an inch; of Jupiter, upwards of eleven inches; of Saturn, nearly

* Saturn is encircled with a singular ring, at the distance of above thirty thousand miles from its surface. The external diameter of this ring is computed to exceed two hundred thousand miles. Some have thought this very remarkable body is the remains of a former shell of Saturn: the other parts of which have fallen in, and reduced the planet to its present dimensions. If this conjecture be correct, Saturn must have been of a most stupendous magnitude; as its diameter would have exceeded twice that of Jupiter. We may again advert to this subject.

ten inches; and of Herschel, four inches and a half. But the diameter of the globe representing the sun, on the same scale, would exceed nine feet two inches.

For all these bodies, vast as they are, when united in one mass, are less than a grain of sand to a mountain, when compared to the sun; which placed in the centre of the system, illuminates, warms and governs them all. The diameter of this magnificent and stupendous globe is upwards of eight hundred and eighty three thousand miles, and his magnitude exceeds one million, three hundred and eighty-three thousand times that of our earth. His circumference is two million seven hundred and seventy thousand miles, and could not be travelled over, at the rate so often mentioned, in less than one hundred and ninety years. Were its centre placed at the earth, its circumference would reach two hundred thousand miles beyond the moon. Were the sun a hollow sphere, and a globe as large as the earth placed at its centre; a moon, as large and as distant as ours, might revolve round it, and present an universe as extended as ours was conceived to be in the infancy of astronomy. Possibly both the internal regions and the external surface of this stupendous orb are peopled with beings who share the benevolence and are supported by the power of that Almighty Creator "who is wonderful in counsel and excellent in working: "who made the earth by his power, established the world by his wisdom, and stretched out the heavens by his discretion."—"Let the earth fear the Lord, let all the inhabitants of the world stand in awe of him: for he spake and it was done; he commanded, and it stood fast."

ON ATONEMENT.

AN EXTRACT.

BEFORE the coming of Christ to take away sin by the sacrifice of himself, there were especially three different ways in which atonement was made:—By the punishment of the guilty person,—by the payment of a price,—or by the substitution of the innocent for the guilty.

But the principal mode of making atonement was, by the substitution and punishment of the innocent instead of the guilty; or, to express it in one word, by sacrifice. This kind of expiation being the most common amongst the Israelites, and containing the most striking figure of the true, it demands our particular attention.

I. The doctrine of Substitution was well known to the church from the earliest period. As "Abel offered by faith," while we know that his offering was "of the firstlings of his flock," we may safely infer that the worship of God by sacrifice was of divine appointment. Now, every sacrifice necessarily implied the idea of substitution. We cannot suppose that the true worshippers of God were so stupid as to imagine that the offering of brutes could in itself be acceptable to him. They knew, that "if he were hungry, he would not tell them; because the world is his, and all the fulness thereof: that he would not eat the flesh of bulls, nor drink the blood of goats." Did they offer by faith? Then they must have respected, not merely the divine institution, but its design. That God, who required sacrifice, would undoubtedly inform them, that what they inflicted on the innocent victims, which they presented to him, was only what themselves deserved.

When the people transgressed by worshipping the golden calf, Moses, the typical mediator, who was innocent in this matter, under a deep sense of the necessity both of satisfaction and of substitution, proposed himself as a victim of divine vengeance, instead of the guilty congregation. "Yet now," he said, "if thou wilt forgive their sin, and if not," if there be no other mode of reconciliation, "blot me, I pray thee out of the book which thou hast written." But a better mediator was necessary.

As true worshippers could not apprehend that God took pleasure in sacrifice for its own sake, they must have known that no victim they offered could have any merit; that there was no proportion between the sacrifice of a beast and the sin of a man. They could not indeed "offer by faith," without looking forward to a better substitute. Without the exercise of faith in the suretyship of the Messiah, their services could not have been accepted. When it is said of Abel, Enoch, Noah, Abraham, and Sarah, that they "all died in faith," we learn what this grace principally respected. They had not, as to the substance, "received the promises;" but they "saw them afar off, and embraced them." It was Christ as a surety, whom, in the promises, they "saw afar off." All their sacrifices bore a direct relation to his "one offering." For, in the first promise, he was expressly revealed as a suffering Saviour: hence, when addressing the Father concerning that will, by which we are sanctified, through the offering of his own body, he says, "In the volume of the book it is written of me, I delight to do thy will."

From the history of the atonement, it is clear that God will not

pardon sin without a satisfaction to his justice. From the beginning he would not be worshipped without blood, that he might demonstrate to the church the indispensable necessity of expiation. As all her sacrifices were unacceptable without faith, she was taught that they had no worth in themselves for taking away sin. As the faith required, was that which looked forward to the sacrifice of "the Prince of Life," she was also instructed in the necessity of an atonement of infinite value.

We have at the same time a wonderful display of the grace of God. This might be illustrated in a variety of respects. Let one suffice at present. He often informed his worshippers, that he had no delight in the sacrifices of slain beasts. When his design in appointing them was overlooked, he expressed his detestation at these very sacrifices which he had himself required. Yet, for about four thousand years, he accepted these, grant-pardon and eternal life to all who offered them in faith. He bestowed all new covenant blessings on his people, according to the nature of the dispensation, on the credit of that real atonement which was to be made in the end of ages. The sacrifice of Christ, as it was necessary for the actual purchase of redemption, was also necessary for the vindication of the essential justice of God. Hence it is said, that God hath set forth his Son "to be a propitiation, through faith in his blood; to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare at this time his righteousness, that he might be just" to the claims of his own adorable perfections, and yet "the justifier of him that believeth in Jesus."

ON
DISSOLVING CHURCHES.

Gentlemen,

In looking over the pages of your periodical for September and November last, I find the subject of dissolving churches introduced. In the former, a correspondent, who subscribes himself J. J. B. endeavours to show, in a few particulars, the impropriety of such proceedings; and, in the latter, "a Doubter" calls upon certain ministers to shew by what authority they have done these things. Will you permit me, as a party concerned, to make a few remarks on the subject?

I am not surprised at the views maintained by your correspondent J. J. B. nor do I regret the publication of them. The sentiments advanced in his second division deserve to be recorded, in letters of gold, for the benefit of posterity. There he gives us a clear and scriptural view of christian union; and then asks, "What union on earth can be more sacred and indissoluble than that of a christian church?" Here I can answer, with my whole heart, "None." But, if he means to infer that no union on earth is so sacred and indissoluble as that of the churches, as they were called, at M—— and C——, I must differ from him. I hope that, when he writes again, he will give us an accurate account of the state of those churches at the time of their dissolution; and then shew the impropriety of the steps adopted in those cases.

This writer seems to allow that it is possible for churches to degenerate so deeply as to be no longer a christian society, but to become "a synagogue of satan," to which it would be improper to administer the ordinances of religion. Now, in such a case, is not the church virtually dissolved? Can that society be justly styled a church of Christ, in which none of the ordinances of religion can, with propriety, be administered? It seems therefore that, on J. J. B.'s own principles, circumstances may arise in which a church may cease to exist. Whether this was the case in the instances to which he refers, it would be obviously imprudent and indelicate publicly to discuss.—But your correspondent recommends, "when the decided majority of a church become profane or unmindful of the laws of Christ, that the minority, however small, should withdraw from them and be recognized as the church of Christ." I suppose he means as the same church as

that from which they withdrew. If not, by withdrawing from it, they leave the majority in the full enjoyment of all their privileges, and no sentence is passed on the wicked. But who is to judge in such cases? and how is this singular act of discipline to be carried into execution? Are a very small minority to assume the character and authority of the whole body? and to exclude from the society a large majority? I can easily conceive how a small minority may withdraw from the communion of the majority, and establish a new church; but how are they to retain the character and privileges of the whole society is not so clear. Perhaps J. J. B. will explain it.

"A Doubter," says, he "has heard and read of certain ministers dissolving churches," and therefore "begs permission very respectfully to ask those gentlemen, By what authority do you these things? and who gave you that authority?" In reply to this magisterial inquiry, I "beg leave, very respectfully," to inform him that, as far as I am concerned, or have any opportunity of knowing the sentiments of others, he has been totally misinformed. I have no knowledge of a single minister who claims any authority either to establish or dissolve churches. The formation of a christian church has always been esteemed, amongst protestant dissenters, to be the voluntary act of the parties themselves; and I know of no other man or body of men, except the members themselves, that have any authority to dissolve their union. The members of the church at M——, if it could be called a church, voluntarily and with mutual consent, dissolved their fellowship. The reasons on which the dissolution was grounded were well understood and approved at the time, by all persons interested. The design of the measure and the ends to be answered by it were fully stated and well considered, before the resolution was adopted. It would be uninteresting, and probably injurious, to detail particulars; but "A Doubter" may rest satisfied that he has been led into an important error on this subject; and that no minister either claimed or exercised any authority in the dissolution of that society. And I have good reason for believing that no instance of that nature has occurred in any part of the Connection.

Hoping that these plain and brief remarks will remove his doubts; and esteeming all further explanation unnecessary, I remain,

Your's respectfully, J. B.

Bourn, Jan. 12, 1823.

ON
RECEIVING PERSONS
INTO OUR
CHURCHES,
WHO IN DOCTRINAL
SENTIMENTS DIFFER FROM US.

Sirs,

THAT denomination of christians, whose interests your periodical is intended to subserve, universally admits the fact, that he who believes, ought to be baptized. On this, no doubt exists, no conflicting opinions are known; and it is very surprising that they should be entertained by any who reverence the authority of the scripture. But there is a matter, in reference to the admission of members into our community, that has excited strong feelings, on the part of the obscure individual, who is the writer of this paper. Whether the same subject has ever occupied the attention of others or not, is unknown to him; but he wishes these remarks would induce some of your able correspondents to give his thoughts upon the subject, in a future number of your useful miscellany. The admission of persons to fellowship with us, who in doctrinal sentiments think differently, will not, in this address, either be advocated or opposed; because I am not fully persuaded in my own mind what, in this respect, is most in conformity to the New Testament. I shall merely state my own feelings and inferences, in the hope of seeing an elucidation of the subject, which is here just introduced.

Allow me, sirs, to state, the evils that I conceive arise out of the union, or rather the *professed* union of persons, who hold doctrinal opinions, which are at variance with each other: such I mean as distinguish Particular from General Baptists. These, I think, are of an important character; and demand the attention of all the lovers of that church, which we unhesitatingly say, is the church of Christ; *He* being its sole and sovereign Head.

1. It is lamentable, that in this land of Bibles, there should be such a diversity of religious sentiment as at present exists: a diversity which divides us into so great a number of sects. But how much more deplorable it is, that they who are united together in the bonds of christian fellowship, and whose motto ought to be "One Lord, one faith, one baptism;" should be

continually contending about peculiar doctrines, and thus propagate amongst themselves, a discordant feeling. Is not this erecting a partition wall, for dividing those, who in name are united? And, what gives rise to this so much, as admitting members, who, from the first, differ from our distinguishing doctrinal tenets?

2. It is on all hands allowed, to be the duty of church members, to defend their pastor from the attacks of opponents; and, in this way to strengthen his hands, and second his efforts, in the dissemination of gospel truth. But how can this duty be performed by that church, whose views of the more important doctrinal point are diametrically opposed one to the other? If the pastor is not to have the support and sanction of his people, whither is he to look for assistance and encouragement?

3. Does not the admission of persons into our churches, of opposite doctrinal sentiments, prove, in some cases, highly injurious to the interest of the G. B. cause? There are instances to be found, in which the G. B.s have lost their interest altogether. Persons have come in amongst them who are the advocates of Particular Redemption; after a while, at the death or removal of a pastor, a new minister is to be chosen.—One of the Particular persuasion, but who is termed moderate in sentiment, is selected, in order that both parties may be tolerably suited. Finally, the Generals find themselves in the minority.—Their cause is dwindling away: and if any property belonged to them as a society, it has got into the hands of others; and subjects them either to the loss of it, or to a law suit.

Other evils might be enumerated, but, I forbear; conceiving these are sufficient to fix our attention on the topic; which I have ventured to bring before our friends.

But on the other hand, what are we to do with a serious believer, in case there is not a Baptist church of the other denomination in the neighbourhood, or any with which he is willing to unite, who is anxious to be baptized and to enter into fellowship with Baptists, out of regard to the Saviour's authority; but who in doctrine, is in opposition to that which we esteem the glory of the gospel: viz. the universality of Christ's death? Is such an one to be denied the privileges and advantages of church fellowship, because, according to our judgment, he errs in his? The case appears very difficult to me; and this thought has sometimes risen in my mind:

"Let such a one be baptized by you, and let him sit down with you at the Lord's table: let him enjoy every advantage that christian love can suggest; but allow him not to take any active part in church affairs, nor assemble with you in your church meetings. Consider him as a Baptist, but not of your order." But a query arises: is this scriptural? In this dubious way I remain, sirs,

Yours truly, J. K. L.

* * * The subject brought forwards, by our respected correspondent, is one of great importance to the peace and prosperity of the churches; and we hope some of our judicious friends will soon favour us with a few plain and practical remarks upon it.

EDIT.

QUERY.

THE practice of withdrawing from the fellowship of churches, on account of trifling offences and petty dissatisfactions, has become too prevalent amongst most denominations of christians. Such conduct frequently causes great uneasiness and does lasting injury to the societies where it occurs. Too often these persons betray a hostile disposition towards their former associates; and refuse to hear the messengers which the church may send to expostulate with them. Now a church sometimes finds considerable difficulty in ascertaining the proper and scriptural method of treating persons of this character: and it is thought, that if one of your experienced correspondents would favour us with a few remarks on this practice, and on the measures proper to be adopted in such unpleasant cases, it might be very useful to many, and would peculiarly oblige,

Your's D. C. W. G.

VARIETIES:

INCLUDING

HINTS, ANECDOTES, &c.

ALWAYS HAPPY.—An Italian bishop struggled through great difficulties without repining, or betraying the least impatience. One of his intimate friends, who highly admired those virtues which he thought it impossible to imitate, one day

asked the prelate if he could communicate the secret of being always easy?—"Yes," replied the old man; "I can teach you my secret with great facility; it consists in nothing more than making a right use of my eyes." His friend begged of him to explain himself.—"Most willingly" returned the bishop. "In whatever state I am, I first of all look up to heaven, and remember that my principal business here is to get there: I then look down upon the earth, and call to mind how small a space I shall occupy in it, when I come to be interred; I then look abroad into the world, and observe what multitudes there are who are in all respects more unhappy than myself. Thus I learn where true happiness is placed; where all our cares must end; and what little reason I have to repine or to complain."

A CALL TO THE MINISTRY.—It having frequently been proposed, as a question of considerable practical importance, how a person may know that he has a call to the ministry, the following observations, by Bernard, a popish monk, of the twelfth century, may perhaps be useful, even to protestant dissenters:—"He who is called to instruct souls, is called of God, and not by his own ambition; and what is this call, but an inward incentive of love, soliciting us to be zealous for the salvation of our brethren? So often as he who is engaged in preaching the word, shall feel his inward man to be excited with divine affections, so often let him assure himself that God is there; and that he is invited by him to seek the good of souls. Truly, I love to hear that preacher, who does not move me to applaud his eloquence, but to groan for my sins. Efficacy will be given to your voice, if you appear to be yourself persuaded of that to which you advise me. That common rebuke will not then at least belong to you, 'Thou who teachest another, teachest thou not thyself?'"

PIOUS BRAVERY.—Daniel Bryan was an old seaman, of Sir Sydney Smith's ship, *Le Tigre*: he had made repeated applications to be employed on shore during the siege of Acre; but, being elderly and rather deaf, his request was not acceded to. At the first storming of the breach, one of the French generals fell: the Turks struck off the head, stripped and mangled the body, and left it a prey to the dogs. Dan frequently asked his messmates, when they returned from the shore, why they had not buried him; but the only reply he re-

ceived was, "Go and do it yourself." He said he would; and having, at length, obtained leave to go and see the town, he went ashore with the surgeon. He provided a pick-axe, shovel, and rope; and insisted on being let down from an embrasure, close to the breach. Some of his more juvenile companions offered to attend him. "No!" he replied, "you are too young to be shot yet; as for me, I am old and deaf, and my loss would be no great matter." In the midst of the firing, he was lowered down; and his first difficulty, not a very trivial one, was to drive away the dogs. The French then levelled their pieces at him; but a French officer, perceiving his intention, was seen to throw himself across the ranks. A dead and solemn silence prevailed; and the worthy fellow consigned the corpse to its parent earth. He was then hoisted into the town, and the hostile firing recommenced.

A few days afterwards, Sir Sydney having been informed of the circumstance, ordered Dan to be called into the cabin. "Well, Dan, I hear you have buried the French general." "Yes, your honour." "Had you any body with you?" "Yes, your honour." "Why, Mr. Spilsbury says you had not." "But I had your honour." "Ah! who had you?" "God Almighty, sir." "A very good assistant indeed. Give old Dan a glass of grog." "Thank, your honour." Dan drank his grog and left the cabin, highly gratified. He was lately a pensioner in the Royal Hospital at Greenwich.

A CURIOUS FACT.—A Martin recently fixed her nest directly over the window of the Inn at Rampside, in Low Farnes. After her young were hatched, she became a very troublesome visitant, by throwing the cleansing of her nest upon the window. The servant maid, with more attention to cleanliness than humanity, removed the little inconvenience by destroying the nest with a broom. The young birds of course fell to the ground; in the mean time the parents collected a great number of their own species, who quickly built a second nest, sufficiently commodious for the reception of the distressed family; and the young were safely conveyed to their new lodgings by the parents and their assistants.

CROWS' COURT.—The crows generally appear in pairs, even during winter, except when attracted to a spot in search of food, or when they assemble for the purpose of holding what is called the *crows'*

court. This latter institution exhibits a curious fact in their history. Numbers are seen to assemble on a particular hill or field, from many different points. On some occasions the meeting does not appear to be complete before the expiration of a day or two. As soon as all the deputies have arrived, a very general noise and croaking ensue; and, shortly afterwards, the whole fall upon one or two individuals whom they persecute and beat until they kill them. When this has been accomplished, they quietly disperse.

OBITUARY.

MAY 16, 1827, died Mr. JOSEPH STARBUCK, in his thirty-ninth year. He had been a member of the church at Gedney-Hill, Lincolnshire, for upwards of twenty years: and his conduct during that time was conscientious and sincere; and even in the common concerns of life, he was influenced and regulated by religious principles. He was so anxious for the spiritual benefit of his neighbours, that he frequently addressed them on the concerns of eternity; and sometimes would read to them a passage of scripture and found his exhortations on it. His admonitions were rendered more impressive by the consistency of his life and conversation with his profession.

In February 1826, he caught a violent cold, which brought on a decline. From the commencement of his complaint, he was apprehensive that it would terminate in his dissolution. Though he felt the tenderest concern for his wife and family, yet he was enabled to resign them into the hands of his God. He had formerly been exercised with frequent and strong temptations; but as death approached, his faith increased, and satan was not permitted to harass his mind. He enjoyed an unshaken confidence in his Saviour; and when questioned respecting the state of his soul, he frequently replied: "I have not those raptures with which some have been favoured; but I feel no condemnation. I know in whom I have believed. I am upon the rock." About six weeks before his death, he was visited by a christian brother, who found him quite happy and tranquil, and without one wish to recover. He expressed his gratitude for the visit, as his residence was ten miles from his friend's; and observed that

he was much refreshed by the interview. At parting, his friend proposed to pray with him; which he thankfully accepted; but said, previous to the exercise, "Remember, not to pray for my life; for I have no desire to live."

Three days previous to his decease, a youth who had formerly been in his service called to see him; and on his inquiring how he was, Mr. S. replied, "I am very ill. I have not long to live: perhaps not many days. I do not wish to live. Do you not know that I used to make a profession of religion?" The youth answering in the affirmative, he exclaimed with all the energy of which his feeble frame was capable, "Aye, my boy; and now I find the comfort of it." and proceeded to recommend religion in a strain that, it is hoped, his young friend will never forget. In this comfortable frame, he continued till the Wednesday following, when his happy spirit obtained the release which it had long desired. His remains were interred at Wisbeach, on the Lord's day following; when Mr. Jarrom improved the event, from Isa. lvii. 1, 2. On the succeeding Lord's day Mr. Birch delivered a discourse at Gedney Hill, from Isa. lvii. 1. which our deceased friend had requested might be the text of his funeral sermon.

He has left a widow, the daughter of the late Mr. William Burgess of Fleet, and two children, a son and a daughter. May she be enabled to bring them up in the nurture and admonition of the Lord; and may they all join their departed relative, in that happy state where sin and death are unknown. M. S.

AUG. 31, 1827, died, in the seventy-sixth year of his age, Mr. JOSEPH SCOTT, formerly minister, and for nearly thirty years pastor, of the G. B. church at Chatteris, Cambridgeshire. He was born at Tunstall, Staffordshire; and his father was a respectable farmer. He was brought first to serious reflection by the means of a good woman, named Mrs. Griffiths, who was in the habit of reading the scriptures to a few pious neighbours. For several weeks, he was involved in deep distress on account of his sin and guilt; but was graciously delivered from it, by the powerful application of that blessed promise, "Him that cometh to me, I will in no wise cast out." His burden was instantly removed; and he was filled with joy and peace in believing.

From that time, he began to exhort his neighbours and labourers to repent of

their sins and flee from the wrath to come. His zeal and fidelity soon drew upon him the persecution of those whose best interests he was anxious to serve. The farmers united in petitioning his landlord to turn him out of a farm, in which his father had placed him, at Hill Charlton; and his father, through fear of the consequences, expelled him and placed another son in his stead. But none of these things moved him: it might be literally said of him that he forsook parents, house and land for the sake of the gospel and a good conscience.

He first began to preach under the roof of his much esteemed friend Mrs. Griffiths; and soon extended his labours to other places; in which he was made the instrument of bringing many to the knowledge of the truth. With the approbation of his friends, he entered the countess of Huntingdon's College, in 1778; and came to Chatteris, by her appointment, in 1782. About this period, he began to doubt the truth of some of the calvinistic doctrines, and was convinced of the propriety of believers' baptism. He wrote to his patroness on the subject, and several letters were exchanged; the result of which was his leaving her connection. He then hired a large barn, which he fitted up for a place of worship. In 1785, he was baptized, by Mr. Proud of Wisbeach, with about thirty others. These were formed into a church on the same day; and thus was established the first General Baptist church at Chatteris; which has been, for several years, under the care of Mr. Lyon.

During his last affliction, he was always drowsy; and could scarcely be aroused from his lethargy to take necessary food. Little therefore could be collected of the state of his mind, in the prospect of death: that little however was highly satisfactory. To an intimate friend, he exclaimed; "All is well? All is right. Blessed be God for Jesus Christ." At another time, it being remarked by an attendant, that he would soon be in heaven, he answered, "I am half-way there now." His physician saying to him "Sir, you are happy;" he replied with emphasis, "Happy! Yes, I have been seeking after this happiness ever since I was nineteen." His daughter, while sitting with him, observing, "Father you will soon see that Jesus whom you have so often proclaimed to sinners:" he said, "Aye, aye: and then I shall have as much glory as I can bear: and you—". Here his strength failed and he could proceed no farther. On one occasion, when his family and friends were standing round his bed, he looked cheer-

fully at them and said, "My Lord is with me." At last, he gently yielded up his spirit, without a struggle or a sigh. Mr. Tuck, a Wesleyan minister with whom he had been long intimately acquainted, improved his death, to a large and respectable audience, from 2 Tim. iv. 7, 8.—He was a man of prayer; a lover of his bible; sincerely desirous of promoting the best interests of others: a faithful friend; an affectionate husband; and a tender father.

On the following Friday, Sept 7, 1827, died his grandson JOSEPH SCOTT, aged twelve years; who had lived with his grandfather since the death of his father, Joseph Scott of Birmingham, who died, Dec. 24, 1819. He had been afflicted, with a decline, for more than a year. At the commencement of the attack, he appeared much frightened at the thoughts of death; but towards the close of life, he became resigned; and would talk freely on religious subjects. On being exhorted to pray and trust in Christ, he said, "I do.—I had rather die and go to heaven, than live to be wicked." The day before he died, after having been visited by a pious friend, he prayed very fervently; to the great satisfaction of those who heard him. We trust that he has joined his father and grandfather in that happy state where parting shall be no more.—Mr. Lyon preached an appropriate discourse, on the occasion, from 1 Thess. iv. 13—18.

L. S.

CONFERENCES.

THE MIDLAND CONFERENCE was held at *Diseworth*, Dec. 25, 1827.—The Reports from the churches in the district were, upon the whole, favourable. A goodly number had been admitted by baptism; and many others seem disposed to acknowledge the Saviour, and to join his people.—The friends at Burton-upon-Trent applied for increased assistance from the Home Mission, to enable them to obtain Mr. Peggs as their minister; but, on account of the low state of the Funds of that society, it was thought improper to enlarge the grant. They were advised to join the church at Cauldwell; and the same assistance was promised as they received the last year.—A similar application was received from Ashbourne; and it was agreed to continue the aid which had been formerly afforded.—Five pounds were voted to assist the friends at Syston and Quen-

borough.—The brethren deputed by the Association to visit Coventry made their report to this Conference. The pecuniary difficulty which pressed on the trustees, had been in part removed. The church had been reformed under circumstances rather encouraging: and hopes were entertained that the cause of Christ might yet revive and prosper at Coventry. The deputation, Messrs. Miller, Smith and Deacon, received the thanks of the meeting, for their services.—A letter was received from Tipton and Wolverhampton requesting assistance from the Home Mission; but it was thought that the Funds were too scanty to comply with their wishes.

At this meeting, Mr. Goadby, senr. opened the morning service with prayer; and Mr. R. Smith preached, from 1 Cor. xiii. 2. In the evening, Mr. Hoe of Broughton delivered a discourse, from 2 Pet. iii. 18.—The next Conference, to be held at Hugglescote, on Easter Tuesday, 1828: preachers, Messrs. James Taylor and R. Stocks; or, in case of failure, Mr. Henham: Inn, the Horse-shoe.

THE NORTH MIDLAND CONFERENCE was held at *Mansfield*, Oct. 31st, 1827: when, in answer to cases proposed for consideration, it was agreed—1. That, as there are no scripture precedents for members withdrawing from the church with which they are connected without its approbation, such a conduct is improper and ought not to be permitted.—2. That the pastoral office includes presidency at all meetings of the church; that the pastor ought to be previously acquainted with the business intended to be brought forwards, in order that he and the deacons may so arrange the proceedings, that every thing may be done decently and in order; that he has full liberty to express his opinion when he sees proper; and that it is his duty to see that the laws of Christ are duly enforced.—The state of religion in the several churches, as reported to this meeting, was encouraging.—The friends at Broughton expressed their gratitude for the ministerial aid which had been given them; and requested its continuance. Supplies were therefore arranged for them till the next Conference.—In the afternoon, Mr. Pike preached; and a missionary meeting was held, in the evening. The next meeting of this Conference to be held at Sutton, on the Wednesday in Easter week: Mr. Pike to preach; or, in case of failure, Mr. Peggs.

ORDINATION.

Oct. 4, 1827, Mr. THOMAS HOE, of Hose was ordained to the pastoral office over the G. Baptist church at *Broughton*, &c. The morning service commenced at ten o'clock. After singing, Mr. Henham of Wimes would read appropriate portions of scripture and prayed. Mr. Orton of Hugglescote, delivered an introductory discourse, asked the usual questions, and received the minister's profession of faith. Mr. R. Smith of Nottingham offered the ordination prayer, accompanied by the imposition of hands; and afterwards delivered an impressive charge to the minister, from 1 Tim. iv. 16: "Take heed to thyself and unto the doctrine," &c. Mr. Goadby of Ashby concluded with prayer. In the afternoon, Mr. Winks of Loughborough read and prayed; and Mr. Goadby addressed the church, in a judicious discourse, from Phil. ii. 29. "Receive him therefore in the Lord, with all gladness; and bold such in reputation." In the evening, Mr. Orton preached on the reciprocal duties of officers and members. The congregations were tolerably numerous, very attentive, and deeply impressed. The day was of no common interest and will long be remembered. May the blessing of the Great Head of the church attend the union thus formed; and pour out his Holy Spirit abundantly both on the minister and people. Amen.

REPORT

OF THE

COMMITTEE OF DEPUTIES

OF THE

PROTESTANT DISSENTERS

TO THE GENERAL MEETING, DECEMBER
14, 1827.

It is now nearly a century since the commencement of this Institution; and your Committee think that a stronger instance need not be produced than thence arises, to mark the necessity for the most attentive consideration of the principles and tendencies of laws before their enactment. The statutes, to seek whose repeal we were originally appointed, might on the spur of the occasion have been deemed highly expedient, if not even necessary. But such a supposed necessity for restric-

tion strengthens the prejudice against the parties upon whom they are imposed; and the prejudice thus increased, especially if supposed to be grounded "in the wisdom of our ancestors," perpetuates the injustice.

The Test Act, at its first appearance, was levelled against the Roman Catholics; the Dissenters were only incidentally included; but by this inclusion, though acquiesced in by themselves from the best motives, they were marked as objects of suspicion and dislike; and although the circumstances of the country are now totally changed; though no danger can be imagined to exist, requiring such restraints; and though the Dissenters have on various subsequent occasions given repeated proofs of their being attached, equally with the most loyal of their fellow-subjects, to the constitution of their country, and to that Family which so happily fills the Throne; yet the professed dread of some unknown, undefined evil, to arise from their emancipation, joined with the desire of retaining privilege and power, still induces many to refuse to take the yoke from their necks; though the more liberal spirit of the times has relieved them from some of the hardships to which they were formerly exposed. This is exemplified in the change which has taken place in the occupations of your Committee.

By the original degradation of the Protestant Dissenters, the people were taught to regard them as fit objects of persecution; and it was accordingly inflicted in the shape of a variety of petty injuries by the malicious and the ignorant. Those days are in a great degree gone by;—and we have the sincere pleasure to record the lapse of another year, in which only one single instance of interruption of our worship has been brought before us, and that successfully repressed. We have, therefore, been more at leisure to devote our exertions to the great object of our original appointment,—the removal of those disgraceful and injurious disabilities which still remain. The very diminution of disturbance has in one view been disadvantageous to us; for the external marks of difference arising from the occasional excesses of a bigoted populace, having in so great a degree disappeared, it has become difficult to persuade many persons of sense and liberality, that any real grievances still continue to exist. They can scarcely believe that those whom they continually meet in society of whom they think no evil and suspect none, are still subject by

antiquated laws to the same degrading penalties and disqualifications which are considered as the appropriate punishments of infamous crimes. We however unfortunately know and feel this so to be, and to be a real persecution under which we unjustly suffer, from which it is our interest and duty, if possible, to relieve ourselves, and to guard our posterity;—and to this object, under your express instructions, we have peculiarly addressed ourselves during the past year.

Early in April, a joint Committee, consisting of the Committee of Deputies, of Deputations from the Ministers of the Three Denominations, the Scotch United Associate Presbytery, of London, and the Unitarian Association, was appointed to conduct an application to Parliament for relief; and above Twelve Hundred Petitions from all parts of the kingdom were presented to the House of Commons, which certainly produced a very great effect: and LORD JOHN RUSSELL, on whose personal and hereditary qualifications for such an office it would be superfluous to enlarge, had kindly and cheerfully undertaken to be our advocate. But a state of affairs arose, still too fresh in memory to make it necessary to recapitulate particulars, which induced a large majority of our parliamentary friends and supporters to advise a postponement of the measure, in which we consequently acquiesced, with the declared intention, however, of bringing it forward in the next ensuing Session of Parliament: in the active preparation for which the joint Committee, is now sedulously engaged.

Another subject was in the course of the Autumn brought before the Committee, which, though not entirely new, was of peculiar interest. Many of our body will recollect, and the record is preserved in our Minute Book, that in the year 1802, the Assembly of Jamaica passed an Act, grossly infringing on the provisions of the Toleration Act, (wise and liberal as far as they went,) which was followed by similar measures in 1807 and 1808; and that on each of those occasions, applications were made from this Committee, in concurrence with some other bodies, setting forth the illegal nature and tyrannical character of these Acts, which were in consequence disallowed by His Majesty in Council, and fell to the ground. This might have been thought a sufficient admonition to a Colonial Assembly, and in fact several years elapsed without any renewal of the attempt; till in the last Winter, another Act, equally illiberal and oppressive, was

passed and sent home for approbation; subjecting certain parties, both preachers and hearers, to penalties and punishments contrary both to natural right, and to the spirit and letter of English law: of which your Committee being informed, lost no time in remonstrating against this new and flagrant infraction of the rights of conscience, especially referring to the former transactions, as precedents immediately in point; and we have the exceeding satisfaction of announcing to the Body, that this Act also was on examination disallowed in Council, with the entire approbation of those of His Majesty's Ministers, to whom the administration of Colonial affairs is more immediately entrusted.

It may seem extraordinary that after the former defeat, and at an interval of only nineteen years, during which more humane and liberal sentiments on these subjects had become universally prevalent in the mother country, such an attempt should have again been made. But when it is recollected that Christianity is irreconcilably adverse to all those maxims and practices by which slavery is supported; that it has sooner or later triumphed over this bitterest enemy of the virtue and the happiness of the human species; and that it is impossible to instruct men in the true knowledge of their duties, without at the same time gradually opening their understandings to some perception of their rights also; our surprise will at once cease. A slave must in all policy be kept as ignorant as possible of his rational nature; and those who are determined to perpetuate the fetters of colonial bondage, must desire as much as possible to intercept that light, the possession of which tends not only best to qualify him for the enjoyment of freedom, but to make him actually free;—and of course those ministers of religion, however blameless and exemplary their conduct, who are employed in disseminating the knowledge and dispensing the blessings of Christianity, must expect to be feared and discouraged by such persons, in exact proportion to their zeal, their industry, and their success.

We have also to mention, that the subject of our Registers has been very particularly attended to; and that an amended form, with the necessary explanations, and a strong recommendation generally to adopt it, will be ready to be circulated throughout the country within a very short period.

Two cases, which have lately occurred, bringing into question the construction of

the Acts for Registering Places of Worship, have not escaped the attention of the Committee; they have directed legal opinions to be taken on the subject; only one of which having yet been received the matter is not ripe for this Report.

It may also be proper to notice, that attempts have been made, in some parishes, to include in the rate, levied on the inhabitants for building the New Churches, the sum expended for fittings up and ornaments; extending even to the organ. Your Committee are not aware that such demand has yet been made on any Dissenter; but should that case occur, they will be ready to attend to it;—considering the liability to the rate “for building only,” to be a more than sufficient burthen on those who, who by their very profession, can derive no benefit from the expenditure to which they are so called on to contribute.

The Committee flatter themselves that the account they have now given to their constituents of the proceedings of the past year, and their view of the present state of the Dissenters, will prove satisfactory; but they cannot permit the proceedings to terminate without again expressing their sanguine hope, that the period is fast approaching when every restriction on religious liberty, shall not only disappear from our Statute Books, but shall be swept from the face of all those Christian lands, which they still continue to disquiet and disgrace.

(Signed) WILLIAM SMITH,
CHAIRMAN.

REVIEW.

OBSERVATIONS ON PROVIDENCE, *chiefly in relation to the Affairs of the Church,*
by J. LEIFCHILD.

18mo. pp. 142. Price, boards, 3s.

Houldsworth, London.

THE pious author of the unassuming little volume before us, has evidently thought well on the subject. Without attempting to construct a consistent system of theology, like some of his adventurous cotemporaries, he has modestly taken things as they are; and, with the word of God for his guide, has endeavoured to assist his readers in a judicious observation, and pi-

ous improvement of the ways of God in governing the universe, and making all things subservient to his gracious designs, towards his church. His remarks are replete with good sense and useful instruction; and bespeak a mind deeply imbued with reverence for his Maker and a consciousness of total dependance on him for every blessing.

After a perspicuous view of providence in its general exercise, the author considers its special influence in promoting the kingdom of Christ on the earth. This he esteems the great end of all the divine proceedings in this world. “God moves no spring in nature,” Mr. L. observes, “orders no affair in the universe, determines none of the fates of nations, but with an eye to his people, and the furtherance of his gracious designs respecting them.” This truth he illustrates by a concise examination of several particulars. The framing and adjustment of the external condition of mankind, with an obvious reference to the preservation of the people of God—the opportune and seasonable appearance, at the most critical juncture, of suitable and efficient instruments, for the advancement of the church, and of the interests of religion—the frustration of evil designs against the truth, and even the conversion of them, contrary to the intentions of their authors, to its advancement—the fluctuating dispositions of the minds of worldly men towards the individuals composing the church and the people of God—and the events of every man’s life who is converted to God. After a brief but very satisfactory elucidation of these particulars, the pious author teaches his readers to improve the subject to the increase of their faith, their contentment and acquiescence in the divine dispensations, their confidence in God and their veneration for the Saviour.

Mr. L.’s mode of meeting difficulties is at once modest and instructive. He does not construct a system, and then boldly declare that it reconciles the most glaring inconsistencies. On the contrary, he explains his subject as far as the light of scripture and reason will fairly carry him; but when the silence of the one, or the limits of the other arrest his progress, he stops, and candidly confesses his inability to proceed. A pleasing instance of this is afforded in his reconciling the all pervading agency of providence with the freedom of the human will: which we shall transcribe as a fair specimen of the spirit and manner of the author.

"There is, however, another formidable difficulty remaining, and one, the perfect solution of which it is not permitted us to hope for, with our present limited capacity and contracted sphere of observation. It relates to the reconciliation of the all pervading agency of Providence with the freedom of the human will. Doubtless, this agency extends to the operations of *mind*, since so many of the affairs of the world derive their origin from the purposes of human beings, and since these purposes have in so many declared instances subserved its designs. It is equally clear, however, from the testimony of universal consciousness, the fact of man's accountableness, and the necessity of freeing the Divine Being from all concurrence in evil actions, that this agency so controuls and guides the operations of mind—in ways so secret and so wonderful, as not to affect its spontaneity. How this is done, it is impossible for us to know. But it is not demanding too much of us, to claim the admission of two truths established upon their own appropriate evidence, without being able to perceive their agreement. We may surely see enough of two lines, to convince us of their parallelism, without being able to detect in every place their distance and separation. That certain impulses of mind, relating to actions neither morally good nor evil, but yet determining important events in our lives, may be made, either directly by the Deity, or by the intervention of a spiritual agency, under his direction; without affecting our accountableness, we see no difficulty in admitting. That other actions originating in the evil dispositions and inclinations of men, may be made to happen at a time and in connection with events, which shall neutralize their evil, or render them subservient to a declared purpose, without implicating the Divine Being, in the remotest degree, in their guilt, or at all lessening the personal responsibility of the agents, is equally obvious. But beyond this, our way is not clear. We must therefore acquiesce in the general declarations of scripture, without being able to satisfy ourselves in every particular. The evil that men do, though placed in circumstances which seem necessarily to elicit it, is yet, we must believe, done of themselves, so as to bring them under the reproaches of their own consciences, and subject them to the righteous displeasure of the Almighty; and on the other hand, the truly good and pious actions of men, to which the operation of a divine and sanctifying influence is essential, have yet

so much of their own concurrence in them, as to constitute them rewardable beings, and denominate them voluntary agents."

THE UNION COLLECTION OF HYMNS
AND SACRED ODES, *additional to the Psalms and Hymns of Dr. Watts: adapted to the Use of the Church and the social circle, the Family and the Closet.*

12mo. price in canvas, 5s. 6d.

Houldsworth, London.

THE Psalms and Hymns of that genuine poet, Dr. Watts, have long been the delight and edification of christians of every name. Their value is so well understood and their credit so firmly established that few are hardy enough to think of removing them from that place in the worship of the saints, which they have so deservedly attained. "Appendices," "supplements," and "collections additional" to them abound; but to propose a substitute for them would excite almost universal disapprobation. Many excellent compositions have indeed been published since the Doctor's death; and, it must be admitted, that the changes in the circumstances of the religious world, have given rise to many occasional services, for which no appropriate hymns can be found in his volumes: but, as long as the great truths of the gospel remain unchanged, these compositions will maintain their high rank in the estimation of all sincere christians.

The "Collections additional to the Psalms and Hymns of Dr. Watts" are almost as numerous as the congregations of the saints: every church nearly having its own. This has been thought to be injurious to the edification of the worshippers, and to encourage a sectarian spirit. Many wise and good men have therefore expressed a wish that a compilation should be made, which might be generally adopted by the various denominations of professors. The Editor of the work before us has, with laudable industry, produced a volume which does credit both to his taste and his piety. He has not contented himself with copying from collections already published, and filling his book with hymns known to every one; but has evidently ransacked the most valuable original works, and chosen for himself. He has very judiciously, we think, introduced almost every scrap of Watts not included in his Psalms and Hymns; rightly judging that whatever dropped from the pen of that author would add a value to his selection. Doddridge, Weslev, Newton,

Cowper, Beldome, Steele, and many other well known authors, who have long supplied materials for similar collections, have also been freely resorted to by the present compiler: and indeed a collection of sacred hymns would be very deficient in which their compositions did not occupy a prominent place. But he has enriched his volume from sources to which the compilers of supplements and appendices have seldom resorted. The works of Montgomery, Bowring, Edmeston, Conder, Barbauld, Bernard Barton, Hemans, Moore, H. Kirke White, and various other of our most noted modern poets, have been consulted; and numerous valuable pieces, which have been transplanted from them into this collection, greatly enhance both its variety and merit. There is, however, one name which it sincerely grieved us to observe. The muse of Byron was too debased and too deeply imbued with the poison of infidelity to be at all admitted into the service of the sanctuary.

This collection includes seven hundred and eighty-six articles. Many of them are of superior merit, both as literary and religious compositions, and none of them sink below mediocrity. The compiler has assumed a liberty of selection which has enabled him to introduce a greater variety into his volume than we usually find. Most of his predecessors have confined their choice to pieces designed to be sung in public worship: but he has inserted many excellent productions, which are much better adapted for private devotion than for the temple; and not a few which, though highly poetical, appear to be designed for perusal rather than singing.

The editor professedly intends this publication for the general use of the various denominations of the christian world; and therefore has styled it, "*The Union Collection*." One method he has taken to qualify his book for this purpose, is to avoid topics on which sincere christians differ. Thus, that neither baptists nor pædobaptists may be offended, he has altogether omitted the subject of baptism; and recommends that each party have a separate publication of hymns on that subject. Whether this principle, which is, we fear, acted upon respecting topics of more vital importance, may not have an unhappy tendency to throw some essential parts of christianity into the shade, and to render the mind less alive to the value of religious integrity, we recommend to the serious consideration of the pious

editor.

The volume, as a whole, is intitled to our sincere approbation; and is well adapted to be an useful, interesting and instructive companion, in the sanctuary, in the family and in the closet.

THE ADVANTAGES OF UNION. *A Sermon preached at Kegworth, before the General Baptist Sabbath School Union, June 4, 1827; by R. STOCKS.*

Svo. pp. 20. Price, stitched, 6d.

Winks, Loughborough.

WE have been highly gratified by the perusal of this brief discourse. Being well acquainted with the preacher, and believing this to be his maiden publication, we congratulate him and his friends on the ability, energy and piety which it displays. May his life be long spared; if it please the all-wise Head of the church, and his character and usefulness be preserved, that he may be an instrument of great good to the cause of his Saviour in the world, and to that denomination to which he is so zealously attached!

This warm address, which evidently came from the heart of the preacher, seems to have reached the hearts of the hearers; as they "expressed an earnest desire that it might be printed." In this we think they acted wisely; and we sincerely hope that it will be read, with conscientious self-examination, by those who are engaged in the benevolent and important, though arduous office, of Teachers in Sunday Schools, to whom it is more directly addressed. We are persuaded, that every institution of that nature would consult its best interests, by purchasing a few copies of this affectionate discourse, to be circulated amongst its agents; as no Sunday School Teacher could read it, with proper attention, without receiving important personal benefit and being qualified more effectually and beneficially to promote the present and eternal interests of his scholars.

The text is Phil. iv. 2. "I beseech Euodias and beseech Syntyche, that they be of the same mind in the Lord;" and the preacher proposes to consider—"the oneness of mind" recommended by the apostle—the motives for union, and the advantages of oneness of mind—and the means by which it may be most successfully promoted. Under each of these heads, many judicious and appropriate observations are made, in a style at once perspicuous and affectionate.—But, in-

stead of presenting an abstract of a discourse which we trust will be perused by all our readers, we shall copy two short passages as a specimen, which will, we hope, excite a wish to see the whole.

"Be of the same mind respecting the necessity and importance of a personal interest in the Lord Jesus. Religion is admitted to be the most important of all concerns; but personal religion may be safely affirmed to be *"The one thing needful."* Suffer me then to ask, Are all the Teachers present *"born again"*—have you all obtained pardon for sin—are you all living by faith, and living in the prospect of a better world? Had you the purest sentiments ever drawn from that holy source the Bible, and were your fancy as brilliant and your ideas as lofty as the wisest of men or the highest of angels, yet you might be labouring to point others the way to heaven while ye yourselves were walking the way to hell. You may be industrious to promote the interests of the Sabbath-School while you neglect your own souls, and at last be cast away for want of having enjoyed and practised real religion yourselves. Except therefore there be repentance toward God, and faith in our Lord Jesus Christ, you will never enjoy the favour of God in the present world, cannot have the support and comfort of religion on your dying beds, and must never, *can never*, enter the heavenly world—that world which for ever closes its holy gates against sin and impurity of every description; and admits none but those who have washed their robes and made them white in the blood of the Lamb. Marvel not then, my friends, marvel not that I say unto you, it is needful, indispensably needful, that all should be born again—experience a change of heart, a meetness for that holy world where God reigns, where holy angels dwell, and where spirits of just men made perfect eternally reside. O ye Sabbath-school Teachers *"examine yourselves whether ye be in the faith;"* and see how matters stand between God and your precious, your immortal souls."

Again addressing Sunday-school Teachers, he says: "Feel, deeply feel, the responsibility of your office, and the infinite magnitude of your work. View it as connected with the worth of the immortal soul, and in the light of eternity—the glories of heaven, and the pains of hell. If you had your ideas thus exalted, your hearts enlarged, and your souls inflamed with holy zeal for the promotion of this stupendous work, and you would not con-

tend about trifles; and you would not debate long about who should be the superintendent the next quarter; what class you would teach, nor where the stove should stand. The grand inquiry would be, How can I benefit those dear little ones? What plans can be adopted more effectually to rescue them from the path of the destroyer, and direct them into the narrow way, that leads to joys on high, glory unsullied, and happiness never ending? View the subject as with dying eyes, and in the prospect of that tremendous day, when the dead small and great, shall stand before God, and await with tremendous anxiety their eternal sentence from his lips. *You, teachers, will all be there; all your scholars will be there;* and you may then appear to have been made to them, the savour of life unto life, or the savour of death unto death; and who is sufficient for these things?"

THE ACHIEVEMENTS OF PRAYER; selected exclusively from the Holy Scriptures. By Joseph Fincher, Esq.

12mo. pp. 362, price boards 6s.

Hatchard and Son, London.

WE learn from the Introduction, that "the first thought of this work was suggested to the mind of the compiler several years ago, when bearing a sermon on prayer." This idea acquired strength and consistency from reflection; and he has now realized it. He has copied the various instances of prayer from the Old and New Testaments and the answers to each, when they are recorded, in the language and order of scripture; and thus composed a volume comprising "the Achievements of Prayer." To this collection, he has prefixed a sensible Introduction, in which he expatiates, in a strain of ardent piety, on the nature, importance and efficacy of prayer; and then observes: "Presenting, in one view, Prayer and the Answer to Prayer, in the words, in which they are recorded, by leading us to examine into the circumstances, the situations, and the trials which were peculiar to those gracious and distinguished characters who were so eminently honoured of their Lord, may have a tendency, through the divine goodness, to promote a spirit of prayer; causing us thereby to imbibe the fervour of their spirits and the deep piety of their hearts."

This is the noble design of the worthy author; and his work appears adapted to accomplish it.

Missionary Observer.

FEBRUARY 1st. 1828.

MISERY AND IMPURITY OF HEATHENISM.

ON this mournful subject we shall now select some information from the communications of different persons. Let the statements fix deep on every Christian's heart, these two important lessons:—Praise God that thou art not a heathen,—and Pity, help and pray for those who are.

KIDDERPORE.

London Missionary Society.

Mr. Trawin, a valuable Missionary at this station, furnishes the following affecting account.—

Kidderpore, with its environs, contains an immense number of immortal souls; and is only three miles from the native part of Calcutta. The road on which our Chapel stands, is much frequented by pilgrims from all the eastern parts of Bengal, in their way to Jugernaut; parties of these deluded wanderers, occasionally listen to the Word of Life by the way. It is distressing to think how many of them die on the road. To detail all the causes of premature death among an idolatrous people, would be difficult indeed. Here, frequently, no value is put upon the precious life, and the ceremonies which generally ensue at death are dreadful.

I shall advert to a circumstance or two which have come under my own observation. Soon after we came to Kidderpore, a Native of Burdwan died. The people, under-

standing that he had left a Wife, immediately dispatched a messenger to inform her of her husband's decease, and the corpse was detained until they knew whether she would immolate herself on the funeral pile. On the 5th day she arrived with her son; on the 6th she obtained the Magistrate's permission to burn; and, on the 7th, the body, or rather the remains of the putrid mass, was taken out of the house, when the widow and her son, with a vast concourse of people, proceeded to the place of burning, where, after performing the usual ceremonies, she expired in the flames, which her own son had so unnaturally kindled!

Another instance is that of a poor man, who was drowned off Chitlah, about three months ago: this occurred while I was attending the school there. The man, a poor cow-keeper, was crossing the stream that parts Chitlah from Kaleeghaut, holding by the tail of one of his cattle; a mode of fording rivers not unfrequent in this country; the man, however, left his hold, and was drowned. The body being found, and no relative or friend appearing to burn it, the people stuck the corpse upon four bamboos, to be devoured by the fowls of the air. Oh! the sights that meet us at every turn in this Heathen Land! Surely they are enough to move the callous heart of an infidel. It is almost impossible to convey a correct idea of the ghastly spectacles, which are constantly exhibited in the public roads and at the Hindoo Temples.

To look at the famished bodies of the pilgrims, to behold the diseased and distorted limbs of the numerous devotees, and especially to observe the painted bodies of some ascetics who wander about in a state of almost entire nudity, is enough to fill the mind with horror and amazement at the superstitions of the people.

In addition to these every-day scenes, the cholera is raging among the Natives, and

slaying thousands upon thousands. The Chitlah Schoolmaster informed me, that 366 bodies had been burnt, on the opposite side of the stream the preceding day: The scene around us is awful indeed. At the ghauts used for burning, the fires are quenched neither day nor night. I endeavoured to improve the event, in an address to the Natives: some seemed much affected: others observed, "It is our destiny, and no one can alter it: the present calamity," added they, "is God's visitation for sin, and there is no possible way of stopping its progress." I begged them to view the subject in another light; and assured them, that, while sin was the sole cause of all our afflictions and death, God had sent this mortality to warn them of their danger, and to call them to repentance for sin, and faith in our Lord Jesus Christ.

Thus we are surrounded with objects of misery. *Sin reigns unto death! The strong man armed keeps his palace, and his goods are in peace.* How much I wish that the Friends of Missions could, for a moment visit this *valley of bones!* Could they on the banks of the Ganges witness the death of a Hindoo, surely it would be a scene not soon to be forgotten: there they would behold one half of the body of the expiring idolater immersed in water, with the name of Gunga written on his breast and forehead: around this appalling spectacle, stand the surviving relatives, and friends, crying "Hurree! Hurree! Hurree! Krishnoo!" The crimes of Hurree (or Krishnoo) the Hindoo god, it is well known, are too enormous to be mentioned; and yet they suppose that merely pronouncing his name at death operates like fire, and immediately consumes all the sins which the dying person has committed? Thus expires the Hindoo, awfully deceived, *without Christ, without God,* and consequently *without any well-grounded hope;* and now who is there that will not exclaim with the Prophet, "*Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain!*" Dwelling in this awful darkness, the Heathen claim our pity, our prayers, our property, and our utmost exertions. God forbid that the familiarity of those scenes should cool our own affections, or the want of immediate success damp the zeal of our Christian friends!

TARTARY.

Infernal nature of Heathenism.

A writer, whose information has

been published by the Church Missionary Society in Calcutta, furnishes the following dreadful statements.

I have received a Letter from the other side of the Himalaya Range, in which the writer has favoured me with much information respecting the Lamas of Tartary, and the moral and religious condition of the people. A description of a Temple at Hury-Ho I transcribe for your perusal: the account is painful and disgusting; but the recital will, I am sure, excite your sympathy for the deluded worshippers, and enliven your prayers to the Great Head of the Church to hasten the promised period, when the footsteps of His messengers shall be seen upon those mountains, and their voice heard by all their inhabitants, declaring that *God is Love;* and that *He is holy in all his ways, and righteous in all His works!*

The Temple of Hury-Ho is 60 feet long, 40 wide, and about 30 high. The principal object is a Demon; with a third eye in his forehead, and a mouth like a wild beast: round his head is a tiara of human skulls; a chaplet of men's heads, alternately black and white, reaches from his shoulders to the ground: his waist is encircled by the skin of a tiger, which is fastened about him by yellow and green serpents: a human skull, inverted, filled with blood, is in his left hand; and, in his right, a bird with wings, extended: each foot tramples on a human body: the figure is of colossal dimensions, being between eight or nine feet: he is in an upright position; together with a Female Demon, who has also three eyes, similar in countenance to the male, and crowned like him with a wreath of human skulls, and bearing in her hands the same blood-filled goblet: from the head of the Male grows out a horse's head; from that of the Female, a boar's, with bloody jaws. The paintings on the walls are not less horrible or disgusting: two sides of the walls are filled with quiescent figures, in a sitting posture; having each a halo or glory round his head, and the hands joined in the attitude of prayer: on the other two sides are the following designs—

1. A black Demon, with boar's face, in the right-hand a dagger and in the left a skull: a human body, mangled and bleeding, lies prostrate under each foot.—2. A yellow figure, with three eyes; a dagger in one hand, and a club in the other; sitting on a tiger, and mangling a human body.—3. A black Demon, with boar's face, gory mouth, and three eyes; in one hand a mace, in the other a skull; a human body under her foot.—4. A red Demon, with three eyes, and chaplet of skulls; in the right hand a club, in the left a scorpion: under each foot a human body

lies bleeding.—5. A human figure, face half concealed by a mask, with a glory round his head: he is in a sitting posture, drinking blood from a skull.—6. Similar to No. 1.—7. Two figures, male and female. a legion of non-descript animals around.—8. A Serpent, with a human face; body, full of eyes, coiled over a human body.—9. An equestrian figure, with three eyes: heads depend from the saddle bow: it is armed with a bow and arrows: the horse has a dragon's head.—10. A Dog, with human face. and a female human being.—11. A black Demon: across his lap is a human body, on the entrails of which he is feeding.—12. An equestrian figure, with boar's head: jaws bloody; armed with sword and shield: a dragon is sitting on the shoulders of the figure.—13. An equestrian female figure, of a white Demon, with three eyes; breasts exposed; sitting upon a horse, with a human skin, the head and hands of which are remaining, for a saddle-cloth: the reins of the bridle passing through two skulls: in her mouth is an infant: under the horse a human female is seen with her stomach ripped open.

Eight other figures follow, similar to No. 7.

My correspondent justly remarks—

A more lascivious, cruel, disgusting or diabolical set of paintings was surely never imagined! And this is the Religion of the Lamas!

CAFFRELAND.

Wesleyan Missionary Society.

Messrs. Kay and Shrewsbury have been sent to this benighted Region. Respecting the people, and their superstitions, their accounts are interesting but painful.

Caffreland is a large tract of country, bounded on the south by the Great Fish River, on the east by the ocean, and on the north by the tribes called Tambookies and Mambookies: it is about 250 miles in length, and perhaps nearly 200 in breadth. It is a land of hills and valleys, much better watered than most countries of Southern Africa: a great part might be rendered very productive by agriculture; but it is only occasionally that a traveller meets with cultivated land; chiefly the low grounds that lie along the sides of the rivers or of some stream of

water. It is almost entirely pasture land, and cattle are the riches of the Natives: they have no sheep, and but few goats: we have purchased a few sheep, and intend to encourage the Natives in an attention to their increase.

The chief support of the people is milk, which they never drink new; but, putting it into skin sacks, it is kept till it becomes curded and sour, when it serves them for food and drink together: the taste of sour milk is extremely unpleasant to a European. Occasionally a beast is slaughtered, and every man present in the kraal partakes of a part of it. There is a kind of rude hospitality toward one another invariably observed: a Caffre on a journey never takes any provision for the way: to whatever kraal he comes, or into whatever hut he enters, he sits down and eats and drinks of the sour milk as much as he pleases; and carries a day or a week according to his pleasure, being considered the whole time as one of the family. The grain raised on their cultivated grounds consists principally of Indian Corn; and a small husky, but very productive grain, which is called Caffre Corn: this is very good when boiled, sweetened with a little sugar, and new milk poured over it. The land is cultivated by the women: the men look after the cattle, and hunt the elephant and game.

The mode of living and the civil government of the people are patriarchal. They are divided into tribes, and every tribe is sub-divided into families; much after the manner of the Jews, in the times of Moses and Joshua. They have inferior Captains, and superior Chiefs or Princes; and these latter have Counsellors, without whom nothing of importance can be adopted. There are three principal Chiefs in Caffreland—Gaika, Isambi, and Hintza: the last is considered as the greatest man of all.

The Caffres are an acute and inquisitive people; and show a peculiar tendency to scepticism; since they are much more ready at raising objections against Divine Truth, than disposed to receive it with a meek and lowly mind.

As to religion, the state of this people differs from that of all others whom I have known. They may be said to be without any religion, true or false. Idolatry is wholly unknown among them: there is no idol, nor any worshipper of idols or of demons throughout the whole country—no sacred groves, nor venerated rivers, nor consecrated stones. But they are without any knowledge of the Supreme Being, nor do they in any way worship him.

While free from idolatry, the Caffres are slaves to the most debasing fears and superstitions. They are not, as many other Hea-

then, demon-worshippers, or under any particular dread of the Prince of Darkness, but they are held in perpetual terror by a fear of witchcraft; believing, as they do most firmly, that individuals among themselves, of both sexes, are capable of exercising on their persons and families a secret evil influence, to which are to be ascribed all the ills which they meet with throughout life.

On one occasion, when some thieves had robbed him, Mr. Kay writes,—

They are calling in the aid of one of their most celebrated wizards. In reply to my remonstrances against such a proceeding, they urge, (that the crime is one of extraordinary magnitude, and one which involves the interest of the whole tribe—that Islambi is determined to be avenged on his adversaries—and that such are their modes of finding them out and of executing justice. I entreated that no further search might be made; stating, that I would much rather never see the articles which had been stolen from me, than that they should take such steps on account of them. All, however, seemed to be of no avail. An assemblage took place, amounting to some hundreds of persons, of both sexes, with the Young Chief at their head. As it was fully expected that some one would be killed on the spot, I felt it to be a duty to be present, in order to prevent bloodshed if possible. The men were all armed, some with eight or ten assagais; which rendered the appearance of the body exceedingly formidable. After a few minutes' consultation, they commenced one of their heathenish ceremonies; at the conclusion of which the old warriors took their seats, and formed the court. A sorceress then came forth, preceded by several females, having on a black garment suspended from her shoulders, three large hairy tufts fixed on her head, and several spears in her right hand: her province was to point out the thieves, whom she pretended to have seen in a dream. When she had exhibited herself in a variety of disgusting gestures, she announced the names of two persons, one of whom was then in the circle: this done, a number of young men were ordered to seize him immediately; which they did in a most rude and unmerciful manner: while two or three held their spears over his head and breast, the others completely stripped him; not only of his kaross, but of every little ornament which he possessed. For the space of a few minutes the struggle was such as to excite fears in my own mind, that they were actually murdering him. I therefore stepped up to the Young Chief, and entreated him to interpose, and prevent their doing the

man any personal injury: he at once acceded to my request. Nevertheless, the poor fellow was dragged forth, and arraigned at the feet of the Council, in a state of perfect nudity, kneeling on one knee: he seemed as if he laboured under a consciousness of his life being in danger every moment: a rope was fastened round his neck, and a party despatched to apprehend the person said to be his accomplice. It is customary, on ordinary occasions, immediately to bind the persons named by these agents of Satan, hand and foot; and endeavour to extort a confession of guilt, by repeated and severe floggings, laceration, and branding by the application of heated stones to the heart, breast, and inner part of the thighs. When placed at the bar, he was allowed to ask the sorceress upon what ground she had preferred the charge against him: her assertions, however, were relied on as facts, by the deluded multitude; while all that the poor prisoner could say was deemed utter falsehood.

Such are some of the ways in which thousands are destroyed in South Africa. No less than six individuals were deliberately murdered a few months ago, because one of the wizards declared that their influence was the cause of the Chief's ill-health.

On another occasion Mr. Kay writes,—

A day seldom passes without bringing something forth which presents additional proof of the necessity of the influence of the Gospel in this benighted country. One of the old Chiefs having experienced more than usual debility, in consequence of the numerous infirmities incident to age, it was deemed absolutely necessary that some one should suffer, in order to his recovery. Such conclusions immediately become a most powerful stimulus to acts of barbarity, especially when supported by any of the witches: hence no time was lost in assembling the elders of the tribe, in order to perform the ceremonies customary on such occasions. One of his own wives was then selected as the victim: no sooner was her name announced by the sorcerer, than she was instantly seized, laid prostrate on the ground, and made fast in such a way as not to be able to move either hand or foot: thus secured she was immediately covered from head to foot, her face not excepted, with immense swarms of a large and very poisonous species of ant, her person having been first washed with some kind of liquid, designed to stimulate the venomous insects. This poor creature, after having been thus tormented almost to death, was then driven from her husband, and not allowed even to name him as such any longer.

Two of Islambi's men were murdered a

few days ago, amidst an assemblage of the people, which had been convened by one of the wizards. Such things are so frequently occurring as to render the consideration of them exceedingly affecting.

The Caffres do not, indeed, professedly, erect the bloody altars of Moloch; or, like the Hindoos, cast the living wife upon the funeral pile of her deceased husband (that she also may become fuel for the flames: but many of their superstitious usages are equally inhuman, and indescribably cruel. A man and his wife were charged with having exercised some kind of evil influence on one of the subordinate Chiefs. The man immediately fled, knowing that his life was in danger: but his wife and property, consisting of a small herd of cattle, were secured. After the customary ceremonies had taken place, she was bound with thongs, and seated on a fire prepared for the purpose; and there held by a number of savage wretches until the flesh upon her legs, arms, and other parts of her body was burnt to such a degree as to leave the bones quite bare. In this melancholy situation she was left to expire, and become food for birds of the air or beasts of the forest. When we discovered her, she had neither house nor food, nor any help, excepting from a little daughter, who occasionally brought her a draught of water; and she had evidently lain in this situation for several days. Hence her wounds were full of vermin, which were making rapid progress toward the vital parts, on the side on which she had lain, from not having been able to turn herself. Her sufferings, therefore, soon terminated in death, from the idea of which she shrunk with terror to the very last. Thus, do thousands perish in Caffraria!

In this land of awful darkness, where Satan has long maintained unmolested sway, the Missionaries find some encouragement, and anticipate the commencement of the Saviour's reign. Hasten it O Lord in thy mercy!

SOUTH AMERICA.

Over those immense regions where popery has long maintained its infernal rule, the light of truth begins to dawn. Some inter-

esting information on this subject has been published by Mr. James Thomson, in a work entitled "Letters on the Moral and Religious state of South America." In the account of his passage from Guayaquil to Bahahoyo he writes,—

Many topics of conversation occurred during our passage up the river. The sale of our New Testaments was known to every body, and thus afforded a subject of conversation in which we could all take a part. Of course I had also something to say upon this subject, as it was well known that I was the seller of them. Two copies were on board, one of which had been purchased by the captain of our canoe, and the other by one of the passengers. I have already told you of the evangelical aspect of the streets of Guayaquil, and the same aspect at times was exhibited on board, both of the New Testaments being frequently in use at the same time. During the many things that were said, arising from what was read, (the reading being frequently aloud,) a conversation took place, the relation of which will probably interest you, and more especially as it affords a specimen of the progress of thinking upon religious subjects in this country. The subject was a delicate one, but so much the better, as a specimen. The worship of saints was the matter treated of, though I do not remember what gave rise to it. I stated my views upon the subject, appealing to the Scriptures and to common sense in support of my opinion. A very keen and interesting conversation immediately took place, in which four, besides myself, took a part, and you will be surprised when I tell you that three of the four took my side of the question. The one who was opposed to us happened to be a stout disputant, and thus gave occasion to a thorough discussion of the matter. Among other things brought forward to show the incongruity and sinfulness of the worshipping of saints, I stated that the Apostle Peter himself, (who according to them is the prince of Apostles and saints,) refused this worship, and in proof of this, I referred him to the tenth chapter of the Acts. This passage was turned up and read by one of the company, and it appeared to all of us, except one, conclusive upon the subject. Our opponent, however, defended himself, by alleging that although Peter, upon that occasion, refused worship, he refused it because he was not glorified, but that after death things were otherwise.—You agree then, I remarked, that worship is not to be given to the saints when upon earth, but it is lawful, you say,

to give this worship to them after their death. Let us then go to another passage, I said, and see who of the inhabitants of heaven are to be worshipped. I then referred to the last chapter of the Revelation, namely, "When I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, see *thou do it not*, for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: *Worship God*." This passage cut off the refuge which our friend had taken in his distinction between worshipping a saint on earth, and a saint in heaven. He then took refuge in *the church*, alleging that since authority had been given to it by Jesus Christ to order and direct the concerns of his kingdom after his ascension, it was our duty to obey its orders, and one of these orders was, the praying to the saints. You know, of course, how I would have got rid of this objection, that is, by sweeping away this authority of the church altogether; and I stated this to be my opinion. The captain of our canoe, who took a large share in the conversation, and who saw in the church an authority to which he considered himself bound to submit, assailed our opponent by another argument, and a very effectual one. He came close up to him, and with an air of having something in his mind worth saying, "Is it not," said he, "the duty of children to reverence their parents, and to obey them readily and constantly?"—"Certainly it is," replied his friend. Our captain continued: "And if a parent should tell his child to steal, to lie, and such like things, should the child obey?"—"Certainly not," was the reply. "You are right," says the captain, "and that is just our case with the church. It is our duty to obey it, as it is our duty to obey our parents, but if our parents or the church bid us do what is obviously wrong, in that case it is our duty to *disobey*." You see what an excellent argument this was, and it completely silenced the other, and left him without anything to say upon the subject, except mere general talk and repetition. Our captain having gained this triumph, turned to one of the four, who seemed rather to acquiesce in the strength of our arguments from the Scripture, than zealously to defend our side, and put this question to him. "Can you tell me," said he, "why the priest reads all the service and prays in Latin, a language of which I do not understand a word, and thus leaving me, when in church, as a mere statue, without knowing what I am saying or doing?" This was a hard question, and it was answered significantly, but without words. Our captain next comes up to me, and says, "You see every one sets up

his little machine to gain his dollar." I thought I understood his meaning, although couched under a figure, but as I wished it to be well understood by all, I asked him what he meant by it. After a short delay, he answered me, by stating, that the church and the priests had made various laws and ceremonies for their own benefit, and that they might thus put a dollar into their pocket.—Various other things were said, and among which the New Testament was praised as a book any one might read and understand, and not like the prayers of the priests, which no one understood, perhaps not themselves. One of the four alluded to, towards the end of the conversation, said, in a very distinct voice, and in the hearing of all, "If I were going to die, this is my faith; I believe that there is one God who made all things, and that there is one Redeemer who died for us, and who rose again; and as to the worshipping of saints, and all the rest of it, I know nothing." I should not omit an observation of one of our female passengers. When two of us were debating about the worship of saints, she observed to me that she did not like such conversation. "Why so," I replied. "Because," said she, "if saints are not to be worshipped, then it will follow that we are not to pray to the Virgin Mary neither." I said, in reply, that I thought her reasoning worth being heard, as it was a fair deduction, and requested her to put it in the form of a question, to the one of the four who appeared the coolest, and who, as I said before, rather acquiesced in the strength of our arguments than defended our side. As soon as silence was obtained, the question was put, and the answer returned was just what I would have said if called upon to reply.

You will see in the whole of this conversation a freedom of thinking and speaking, which you probably did not expect, and I confess that I was myself greatly surprised at it, notwithstanding the many opportunities I have had of observing the sentiments of the people of this quarter. In the higher and more enlightened classes of society, I have often met with liberal sentiments; but as the two persons who took the chief part in the above conversation were of the lower class, it was both new to me and interesting. p. 186—191.

JAMAICA.

General Baptist Missionary Society.

In a letter dated from the Mis-

sion house Lucea, Sep. 26, 1827, a journal of Mr. Hudson's has arrived.

July 29th, Lord's-day.—To day we opened our new place for the worship of God. Brother Burchell preached two most appropriate discourses. In the morning he enlarged upon the conspicuity, the stability, the ultimate and glorious triumph, and universal increase of the church of Jesus Christ. In the afternoon he discussed at large the atonement of Christ, as the only foundation of a sinner's hope, and as the only way of reconciliation and mercy, which God had revealed for guilty rebels. Our attendance was exceedingly good. The chapel was crowded to excess in the afternoon, besides many out of doors who could not obtain admittance. Many were, I feel confident, very deeply affected with the services of this day. May the seed which has been sown be watered by the Most High, and be fruitful a thousand fold, to the praise and glory of his most Holy Name!

August 2nd.—This evening brother Mann preached for us. Several white persons were present. Humbly hope the Lord will make the labours of our brethren from the Bay useful to souls while they stay with us.

5th, Lord's-day.—Rain all day, with scarcely any intermission. Had three services, contrary to our expectations; considering the state of the weather, but of course, they were but thinly attended. When they will come to the house of God through such rain, it must indicate they desire to hear the good word.

6th.—Had this evening our Missionary Prayer-Meeting. Brother Burchell and myself addressed the congregation, and brother Bromley engaged with us in prayer. The chapel was nearly full, and the people seemed highly interested with the opportunity. Brother Burchell has been with me to Green-Island. He thinks it an interesting and populous neighbourhood, and advises me as soon as possible to form a Missionary station there.

12th, Lord's-day.—It was given out for brother Bromley to preach once to day, but as a conveyance was at hand on Friday, he was unexpectedly called away for St. Ann's. Congregations large, particularly in the afternoon.

19th, Lord's-day.—Have had a most awful Sabbath. The wind began to blow during the night, and increased very much during the forenoon. In the afternoon it raged furiously, and was really dreadful, attended with violent rains. In the morning before the rain commenced we had our regular prayer-meeting, when upwards of a hundred

were present, but I expected to have had no more services for the day. To my great surprise we had more than fifty at our morning preaching; and in the afternoon, nearly the same number; so my services were as usual, though it was with great difficulty I could hear my own voice, in consequence of the wind and rain.

21st.—More than thirty at Mrs. Hudson's inquirers' meeting, this evening. Heard a few of them pray; really surprised and pleased to hear them express themselves so humbly and fervently in prayer. Hope well of some of them, and trust they will, ere long, be added to the church of Jesus. The Lord help us, and encourage our hearts!

23rd.—Laid open to my congregation this evening, the hardness, and the deceitfulness of the human heart. Hope they understood me, for they seemed to feel much upon the subject. The Lord give them a clean heart and renew a right spirit within them!

26th. Lord's-day.—Fine day, but most oppressively hot. All the services well attended. In the morning more slaves than usual; and in the afternoon, many of our hearers could not find room to sit down. In the morning the people seemed to understand me better and feel more; though the subject in the afternoon, "The fool has said in his heart there is no God," excited a good deal of interest. Have generally been accustomed to choose plain and practical texts and preach to them in a plain and familiar manner. May great good be done to poor sinners!

27th.—Attended my inquirers' meeting this evening. Read to them, and asked them many questions. Three of them prayed very feelingly, and gave evidence that they had been brought to seek Jesus. Hope soon, through the blessing of God, to be able to join together a few of my fellow sinners, saved by Jesus, into a Christian church.

28th.—To night Mrs. H. held her meeting for inquirers. She expects soon to divide them, and make two separate classes. After the meeting was over, one of them, a free woman of colour, came to ask me for an inquirer's ticket. Before giving it, I conversed with her, which is my usual practice. I asked her what were her thoughts and feelings, when she heard the good word of God. She replied, "I am guilty, and ashamed of myself," and directly she burst into tears and was some time before she could proceed. "I have not" (continued she), "been living worse than my friends and neighbours, but I know I have done wickedly and have sinned enough of my own. Until the blessed Minister came we never knew these things." It was with feelings of pleasure and gratitude

I admitted her among the inquirers, and hope, that God will carry on the work of grace begun in her heart.

29th.—Took a short ride out to day into the outskirts of the town. Saw three sick people and prayed with them. Gave away some tracts. Went into the Negro huts, two of them not half so comfortable as our hovels at home for young cattle to run into, as shades from the sun and flies. Talked with the inmates, and found them totally ignorant; knew nothing whatever about Christ. I asked them, "Have you done any bad?" One said, "me have done no bad, but kill my Massa's cattle, and me a butcher by trade so me could not help dat." Another said, "me done no bad, but give the fowl yam, and kill pig for t'eat." A third answered, "me done no bad, my mother is there (pointing to her from his bed, as standing in the corner of the room,) you can ask her," I asked the mother, to which she replied, "no Massa he do no bad, we none of do any bad." Alas! poor creatures, they know not what sin is, nor do they feel their want of a crucified Redeemer. May the Gospel spread and its influences be enjoyed by many of these poor sinners who are looked upon by their fellow men as destitute of immortal spirits!

30th.—Gave a man from the country a number of tracts to distribute among his relations and friends. Preached this afternoon from "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh." Solemn subject! The people all attention. O that it might produce the desired effect upon their hearts and lives!

September 3rd.—Preached this morning, upon contentment; and in the afternoon improved the death of a man who was drowned in a river near Lucea. The text was "There is but a step between me and death." Did not feel quite so much freedom in speaking as usual, but hope the observations connected with the circumstance, might be useful. Had a very large congregation. May our speaking and hearing be attended with the blessing of the Lord, and conducive to his glory!

4th.—Left Lucea this morning, for St. Ann's, with Mrs. Bromley and child. Have enjoyed the Missionary prayer-meeting with our dear friends at Montego Bay. We are always happy and kindly treated here, and only wish we were more capable of making suitable returns for the many favours we have received.

6th.—Arrived at Falmouth, early this morning. Took Mrs. Bromley and child to the Rev. Mr. Blithe's, and staid myself at Mr. Mann's. All dined together, and had some interesting conversation.

7th.—This evening arrived at St. Ann's. Found Mr. Bromley, preaching to a good congregation. We have been highly favoured in our journey in many respects, and have reason to be thankful to a kind Providence that has watched over us. At Dry-Harbour I gave away some tracts, which I hope will be useful to all who may read them.

10th, *Lord's-day*.—Have preached at St. Ann's twice. In the afternoon had a large congregation. Some of the people were affected, particularly in the morning. There is, I think, every prospect of success; and I hope brother B. will be abundantly prosperous in the work of the Lord.

11th.—Am now at Port-Maria. Preached this evening to a very crowded audience. They were very happy in my paying them a visit; complained of its being too short, and wished I would come and live with them again. They were apparently much affected with the sermon. They are very anxious still for a Baptist Minister, and expressed their joy and satisfaction when I told them there was one come out for them. O that the Lord may pour out his Spirit, and cause his blessing to attend the word preached; that many souls may be truly converted to Jesus Christ!

12th.—This evening, preached at Oracabessa-Bay, to nearly as large an audience as at P. M. No Minister has ever preached to them since I left St. Mary's, for Lucea. A Scotch Minister has lately come to Port Maria and has taken a place which is very well attended, or otherwise, they would have been at both places almost destitute of religious instruction. Mr. Flood, I am informed, has only visited the people once since my departure.

13th.—Preached at St. Ann's for brother B. after returning from my visit at Port-Maria. Shall leave here in the morning for Lucea. The people at present, seem very glad to hear the Gospel, and I hope many of them will feel its power, and manifest its influence.

14th.—Rio-Beuno. This small town is about twenty miles from St. Ann's, and seventeen from Falmouth. The population may be nearly 200 free people; and I have been informed that there are many estates in this neighbourhood. This connected with Dry-Harbour, might form an interesting Missionary station, though not one of the greatest importance. It has struck me that Mr. Bromley might visit Dry-Harbour, which is only fourteen miles from St. Ann's, and Mr. Mann visit Rio-Beuno; which is only seventeen miles from Falmouth, and thus be doing much in a preparatory way, until a Missionary could be obtained from one of the Socie-

ties in England to occupy it. It will appear that the state of the people, particularly the Negro population, must be in a condition of degradation sufficiently awful, to call forth our energies when we relate the following facts. There is at Rio-Beuno, a church chapel, which is visited by a church Clergyman every Sabbath: but it was told me by credible persons, that *a single Negro scarcely ever entered the church doors.* O what a painful consideration that so many hundreds of immortal souls are going into eternity without hearing the Gospel of Christ! I left a number of Tracts in the village, in hopes they might be useful to their souls. May the Lord provide for their wants by, ere long, sending them a Missionary!

16th, *Lord's-day*.—To day have preached twice at Falmouth, for Mr. Mann, who is supplying my chapel at Lucea. Had a very large and interesting congregation in the morning. Prospects here are very cheering, and I hope much good will be done, particularly when a Missionary is fully stationed in this town. Falmouth is populous, and their parish is the most populous in Jamaica. It is a large field, and wants much cultivation. May the seed sown be abundantly fruitful.

17th.—Met our newly arrived friends at Montego-Bay, was happy to see them, and thankful that a kind Providence had preserved them from a watery grave, to which they were once in their passage nearly consigned. May their lives be spared, and may they be abundantly useful to many poor sinners.

21st.—Arrived at Lucea this morning, after a journey of 240 miles. In the whole it has been interesting; particularly, as I have had so many opportunities for preaching the Gospel to sinners. In two places where no Missionaries are yet stationed, I distributed Tracts, which through the Divine blessing may be useful. Several people were with us at family prayer this evening.

23rd, *Lord's-day*.—Preached again in our own chapel. Had many Negroes from the country in the morning. Heavy rain prevented my afternoon congregation from being so large as usual. Hope we are through mercy going on tolerably well. Have now a great stir among the Negroes about being married. It causes much trouble among us just now, but it is a good omen, and no doubt will terminate in the prosperity of the cause of Christ, and the happiness of the people.

MR. SUTTON'S JOURNAL.

Of excursions to two Hindoo Festivals in the last cool season.

January 11th.—Set off with brother Lacey this morning to attend a festival at Botaswer Bhagabot, which place we reached about four o'clock. As our way lay through the jungle, we met with none to whom we could preach by the way. On the road we killed a large snake, measuring seven times the length of my foot. As we expected to have plenty of work on the morrow, would not attempt much after our arrival besides preparing our tent and getting a place cleared for the people to sit or stand upon: brother L. however could not refrain talking with a few Brahmuns who came to look on, but they did not manifest the most friendly spirit. In the evening also, by lamp light, part of the poem called the "Jewel Mine of Salvation" was sung. After our tent, &c., was prepared, I went to examine some old temples near us, which form the *excuse* for the many annual festivals celebrated on the spot; I say excuse, for there was very little of a religious nature connected with them. The buildings must be extremely ancient, for though built of next to imperishable materials they are rapidly hastening to ruin: one, or perhaps more, had been undermined by the river, a branch of the Mahanudda, and tumbled into a mass of rubbish. As for the god whose habitation it once was, nothing could be learnt of his fate. When contemplating such scenes as this, the language of Holy Writ often impresses my mind—"The idols he shall utterly abolish:" and the ejaculation often ascends, "Come Lord Jesus, come quickly." The temples which were standing possessed nothing of that richness of sculpture. &c., which adorns many that I have seen; indeed, they seemed to have

nothing remarkable attached to them, but their apparently unfathomable antiquity. In one was the ling, and in another an image of Bhagabot: the smaller ones, I believe were empty. I could not learn the origin of the festival, but suppose it might be the anniversary of the setting up of Ma-Bhagabot, as she was the principal object of worship.

12th.—We arose refreshed this morning after a comfortable night's rest in our tent, and got our breakfast, &c., as soon as we could; but before we had finished our morning worship the people began to swarm in from all quarters; a rare motley group of men, women, and children, Byraggees (a class of Hindoo religious beggars), Fugueers, a ditto of Mahometan, mountebanks, pedlars, &c., &c. The ground was soon covered with toys, wares, sweetmeats, and pieces of cloth spread in every direction by the different holy beggars to receive the contributions of the charitable: these contributions generally consisted of a handful of rice, or some other grain, with two or three cowries, altogether worth perhaps the sixteenth part of a farthing: a few, and very few, gave more. As soon as the people arrived, it seemed the first business to bathe, that they might be purified for the occasion. They then repaired to the temple to get a dursuna, viz. a sight of the idol, and the women to have their forehead marked with red paint, they reminded me of sheep being huddled together in a market, to be be-raddled with tar, &c. This red spot or blotch between the eye-brows, is a universal ornament of the Ooriya ladies, and joined with the black powder with which they paint their eyelids renders them, in a Hindoo's estimation, quite bewitching. We commenced our work between nine and ten; brother L. at one end of the tent, and myself at the other; and

soon collected immense congregations. To them we published the everlasting Gospel, and explained, and exhorted, and talked, and sung, till we could talk no longer and were obliged to lay by for a little relaxation. But the people so pressed upon us, some prompted by curiosity to see what kind of beings we were, others to hear what we were saying, and others to get books, that notwithstanding we had three or four men to keep them off, we could scarcely get room or breath to eat a little rice. We afterwards abandoned the tent, and standing on some pieces of timber, under a few trees, addressed the people as long as we could utter a word: my throat failed me much sooner than brother L.'s did him; I apprehend I injured it at Kontuloo, but whenever it was sufficiently restored to say anything, I talked again till I was too hoarse to be understood. In this way we spent the day till seven o'clock at night. There was work enough for fifty Missionaries, and the people heard with so much candour and, considering their numbers, attention, that we considered it a famous day, and I think that even J. B. himself could not have denominated our intercourse with the people either Missionary excitement or Hindoo demoralization. During the day we distributed about 700 Tracts, besides poems written on the palm leaf. When we were coming away we could scarcely speak to each other, though brother L. had held out much the best all day, and spoken a great deal more than I had; yet his throat seemed to be the worst at last, that is, mine recovered soonest. As we were packing up, the principal man of the place came and begged that we would attend the next Jattrā, fifteen days hence, and said many things in favour of this place; when we told him we thought of attending another on the same day, in

a different direction; a proof this that he was not dissatisfied with our conduct. In the day, when walking out for a little relief, we saw a rude exhibition of the Hindoo Drama: the speaking part was performed by a fine active lad in a singing tone accompanied by a variety of anticks, and supported by a rude band of musicians, who roared out the burden of the song with the most unreasonable distortions of countenance; and to add to the effect, kept up a continual din with their barbarous music. We were invited to take a seat in the circle, but this we declined. There was very little in the performance captivating to an European taste. There was also a trial on the subject of the loss of cast, near our tent, but as we were not permitted to look on, I do not know how they decided on the poor fellow's case. The principal people of the village sat in a circle, and the culprit, I suppose, was placed in the centre, all sitting on the ground. It is, I should think, a formidable tribunal to have to appear before, for I overheard them interrogating the poor fellow very closely. I also noticed among the people a class of mountebanks, whose singular resemblance in habits and persons to our English gypsies, struck me very forcibly, and from what I have seen in India on the subject, and from what I remember of them in England, I have very little doubt that their relationship may be satisfactorily established. We took our leave of the place about eight o'clock, and reached home in safety about two o'clock in the morning: were thankful to find our dear partners better than we left them. May the efforts made on this occasion be found among those which have promoted the glory of the Redeemer, in the salvation of souls.

Saturday 13th.—Removed to day once more to our home; this has

been a long and severe affliction, which has kept us so long away: but blessed be God, that it was not unto death. O that it may prove that the glory of God is promoted thereby; and that the spared life of my dear partner may be more eminently spent for God. On my part I desire to be thankful that I am not altogether desirous of being without this proof of our Heavenly Father's care over us, viz. that he chastises us—'tis intelligence we cannot purchase at too high a price.

Visited Telinga school this evening, but very few scholars. Returning home had rather a long conversation with several Hindoos. But they were too full of speculative notions, to hear much about the way of salvation by Jesus Christ. One man had a deal to say about the form of the earth; the number and situations of the heavens, &c., &c., but I tried to stop him, by assuring him that I had no wish to dispute on these subjects; but to tell him how he might obtain the pardon of his sins, and the sanctification of his soul. A party promised to come to the house to talk these things over, but whether they will come is very doubtful.

Sabbath-day.—Heard brother L. this morning, on the parable of the Sower and Seed. In the afternoon I talked to my school-masters on the parable of the Great Supper. And in the evening from "Christ in you the hope of glory," as the great event which we wished to see accomplished in their experience.—How vain are all our professions and dependencies if this be wanting—We have just so much religion as we have Christ formed in us, and just as much reason to hope for glory.

15th.—Employed all the evening with school-masters and beggars.

16th.—Called at the Telinga school and afterwards had a good opportunity near it, being enabled to silence

my opponent; at first setting out I got on quietly: the man that I commenced with, talked a deal about his former births. But as they say it is the soul which transmigrates, I wished to know in what form he appeared last, whether as a hog or dog, or man or what he was. But he knew nothing about what he was before, and I therefore inferred that he never had been born before or he would have known something about it; for as 'tis the seat of intelligence which passes through different bodily forms, according to his own opinion, he ought consequently to retain a consciousness of his former condition; as a man recollects what he was, and learnt in his childhood. The argument silenced him though I fear it did not convince him; but he afterwards heard me declare the Gospel very attentively. Towards the close, I quoted a poem which says that rich and poor all go one way at death, that is, all must leave the world without taking any part of it with them; but they who find the true religion go to Heaven. When a man seemed to think I could give him no information without I could tell him first whether the soul went out of the eyes, or nose, ears, mouth, or from whence it went. And as I could not tell him this, nor give him the geography of Heaven and Hell, he would not believe in their existence. I reminded him that whether he knew where the prison stood or not, if he broke the laws the officers of justice would soon show it to him. The Hindoos are full of these trifling quibbles, and instead of fleeing when their house is on fire, stay to talk about the qualities of the thatch and mud walls.

In vain would boasting reason find,
The way to happiness and God;
Her weak directions leave the mind,
Bewilder'd in a mazy road.

Sabbath-day.—This has been a day of sad things in our English community, early in the morning the Judge put a period to his existence, by shooting himself in the mouth with a pistol.

Preached in the morning from, "Blessed are they who are called to the marriage supper of the Lamb." Intended to have made some observations on "Prepare to meet thy God," in the evening: but brother L. returned from the country and providentially took my place. For while we were at the burying ground my dear Eliza had a return of fever, which would have made it difficult to leave her.

Friday.—My dear partner has continued very ill all the week; but is to day sufficiently recovered to allow of accompanying brother Lacey to a festival at Teen Teer, viz. three streams; about twenty miles east of Cuttack. My bearers running faster than brother L.'s, I stopped a little while at a place called Purumnux, viz. supreme part of god: where there is a large annual festival, but of a very vile character. The temple is a stupendous building, and seems designed to last while time shall last: there are several very indecent representations upon it. I asked a blind Brahmun, who was sitting near it, what benefits were to be obtained by worshipping the idol;—deliverance from sin, wealth, children, &c., &c. And on putting the question, why he, who was blind, had not availed himself of these precious benefits; he said it was from want of faith. A Hindoo will suppose anything rather than admit the imbecility of his gods. It would be well if Christians would improve on this spirit.

About eleven o'clock, reached a Village, where we baited, being about half way on our journey. It was market day, which gave us a

favourable opportunity of making known the Gospel, and giving away books: we each had an opportunity of speaking. One man refused taking a book, saying he had received one at Pooree. While we were eating our boiled rice and sugar, we wished that some of our good friends in England could just take a peep at us on some of these occasions; it might correct their ideas of the Missionary life. Our table, if table it might be called, was worth perhaps half a farthing, and other things in proportion. By the bye, I cannot give the designer of a Tract or two of which I have heard, much credit, for either his wisdom or conception of a Missionary's appearance. Instead of the display there made, if he had taken some Gypsies' camp under a hedge for his model, he would have been nearer the mark. Major Scott Waring, I think, dignifies us with the title of vagabonds. I have not seen the Tracts alluded to.*

In the very small village where we baited, there are three temples, one of Doorga, one of Honooman, and one of Mahadaive, indeed the country is full of idols go where you will: ah! when shall it be as full of Christian temples! Felt much discouraged in my setting out to day, at the long and extensive sway of idolatry, and of the strong wall of superstition and prejudice with which it is now defended, but was afterwards refreshed by thinking on the passage. There shall be an handful of corn in the earth upon the top of the mountains, &c. Reached our place of destination about sun set, (you will recollect

* Could it have been supposed that any person would have been weak enough to tease the Missionaries with hints, that their friends thought them to be living in extravagance, because of the Engraving on the thirty-first Quarterly Paper!! Who, while exercising common sense, could have imagined that the designer and engraver of that cut, went to India to draw a picture of Mr. Lacey's horse!

we have next to no twilight,) and as our tent was not arrived, we had only to kindle a fire of dry leaves, and set our palkees under the shade of an old wall for the night. We sat for some time listening to and endeavouring to profit by the curious observations of our bearers who was sitting or laying round the fire. They have so peculiar a method of abridging and vulgarizing the language, that nothing but the most intimate acquaintance with their familiar scenes can introduce to a knowledge of it. About nine o'clock, the country resounded with the din of poojah in every direction, and continued greatest part of the night. Brother L. and myself endeavoured to improve some of our hours of darkness, by singing some of the songs of Zion. Perhaps these wildernesses never re-echoed before with the praises of redeeming love; 'tis an affecting thought.

MISSIONARY ANNIVERSARIES.

July 20th, BUTTERWICK.—No particulars received.

Sep. 4th, Morning, LINEHOLM.—Messrs. Dean, Midgley, and Pike attended, fewer speakers being present than were expected: a sermon was delivered. Collection, £1. 18s. 4½d.

Evening, BIRCHCLIFF.—Speakers, Messrs. R. Ingham, Hollinrake, Hurley, Jackson, and Pike. Collection, £3. 17s. 9d.

5th Morning, SHORE.—Instead of a meeting a sermon was preached. Collection, 17s. 7d.

Evening, HEPTONSTALL-SLACK.—Speakers, Messrs. Hollinrake, Ingham, Hurley, and Pike. Collection £3. 13s.

6th, HALIFAX.—Speakers Messrs. J. Ingham, Thomson, Atkinson, Hurley, Pike, &c. Collection not known to the writer.

7th, Morning, ALLERTON.—A sermon was preached few speakers being present. Collection £1. 13s. 6d.

Evening, QUEENSHED.—Speakers, Messrs. Thomson, Atkinson, Hurley, Pike, &c., &c.: a numerous meeting. Collections £3. 11s. 2½d.

Sep. 4th, MARSHAM.—A Missionary-Meeting was held here, and the little chapel was very crowded. Brethren Peggs, King, and

Melville, addressed the meeting. This appears a prosperous little cause.

Mr. Peggs preached at Worstead, (a Particular Baptist Chapel,) and received a small donation, and on his visit to T. F. Buxton Esq. M. P., at Cromer Hall, he liberally presented him with £20, for 200 copies of "The Suttles' Cry to Britain," the entire profits of which are devoted to the Mission.

Sep. 7th, FORNCETT ST. PETERS.—Mr. Peggs in his Home Missionary journey in Norfolk, preached for the Mission at this place, and collected £1. 12s. Mr. King from Marsham is now the Minister, and there is a prospect of a revival in the cause.

Sep. 23rd, 24th, MELBOURN.—The annual sermons, in behalf of the Mission, were preached on Lord's-day, by Mr. Pike. The Missionary Meeting took place on Monday evening, and was well attended and interesting: speakers, Messrs. Goadby, Peggs, Naylor, Pike, &c., &c. Collections about £12.

Sep. 30th, and Oct. 1st, SAWLEY.—Sermons on the Lord's-day by Mr. Peggs; the Meeting on Monday evening encouraging and interesting: speakers, Messrs. Peggs, Butler, Stocks, Naylor, Wood, Pike, &c. Collection not known to the writer.

Oct. 2nd, 3rd, 4th, AUSTREY, WARTON, AND NETHERSEAL.—Messrs. Peggs and Pike attended meetings at these places, assisted by several other friends, collections unknown.

Oct. 4th, WHITTLESEA.—No particulars of this meeting received.

Oct. 7th and 8th, WIRSWORTH.—Sermons by Mr. Peggs on the 7th; the meeting on Monday evening. Speakers, Messrs. Barrow, Hine, G. Pike, Peggs, Holehouse, Pike, &c.; an interesting and well attended meeting; collections £7. or £8.

9th, SHOTTLE.—A pouring wet afternoon, and very unfavourable evening for a meeting in a School-room, among the Derbyshire hills, nevertheless many more than could be expected were present. Speakers, Messrs. Richardson, Peggs, G. Pike, and Pike. Collection about £4.

BONSALL AND CROMFORD.—Sermons were preached and collections made for the Mission by Mr. Peggs, at Cromford and Bonsall.

October 12th, AUSTREY.—Mr. Peggs attended Missionary Meetings, and preached for the Mission in other branches of the Austrey Church at Appleby, Polesworth, Netherseal, Lullington and another village, the name of which is forgot among the numerous places in which this active church is carrying "the saviour of the knowledge of Christ." It would promote the interests of Religion, both at

home and abroad if Missionary Sermons and Missionary Meetings were held in every town and village in which the General Baptists preach.

Oct. 17th, TYDD ST. GILES.—The annual Missionary Meeting was held in the afternoon, and a sermon delivered in the evening: the afternoon meeting was gratifying. Speakers, Messrs. Jarrom, Rogers, Lilly, Pike, &c. Collections upwards of £4.

18th, BOSTON.—An account of this meeting having appeared in the Boston Gazette, We copy it verbatim.

GENERAL BAPTIST MISSIONS.

The Anniversary of the Boston Auxiliary to the above Society was held on Thursday last, at the Chapel in that town. The services were introduced on Wednesday evening by a Sermon, preached by the Rev. H. Everard, of Spalding. The Missionary Meeting on Thursday afternoon was well attended, and highly interesting. The report stated that the receipts of the year were £45. 12s. 2d; and by the statements of the Rev. J. G. Pike, the Secretary to the Parent Society, it appears that the Society is extending its operations considerably, both in the East and West Indies. Appropriate addresses were delivered by the Rev. J. Thompson, of Gosberton, Miles C. Dixon, (Methodist),—Goodall, (New Methodist), J. Pretty, (Methodist), T. Haynes, (Independent), W. Smedley, of Coningsby, and J. Bissill, of Sutterton. In the evening the Rev. J. G. Pike, preached an impressive sermon, from these words—"Thou shalt be recompensed at the resurrection of the just." The collections were liberal, and were increased by a very handsome donation from John Wilks, Esq. The following is an extract of a letter from that gentleman to Mr. Noble, which was read at the meeting, and received with great applause:—

Finsbury Square, October 10, 1827.

"Though the labours of the General Baptist Missionary Society are necessarily limited, I have often thought that the scenes of labour were well selected, and that the labours were conducted with laudable economy, prudence, and zeal. The soul must be icy that has not been warmed by some of the narratives of their successes in the West Indies, and to Mr. Peggs and their other Missionaries in the Eastern Hemisphere may be mainly attributed the desire recently expressed for the abolition of Suttles, and the termination of some pagan rites which in our vast Eastern Empire dishonour human nature and afflict the Christian heart. Your papers have again presented that Society to my mind, and as Mr. Pike, the excellent secretary to the Institution, is to visit Boston, I inclose £10. 10s. 0d, which I request you to give him as a life subscription from me to the Parent Society, and I also inclose £2. 2s. 0d, to be presented as a donation to your Boston Auxiliary Society at the anniversary to be held next week. That anniversary meeting will be, I hope, numerous and productive, because such associations bless those 'who give as those who take,' and because the liberal and enlightened spirit which the inhabitants of Boston evince towards Bible, Missionary, Educational, and Benevolent Societies, doesthem honour, and will ensure them even more effectual benefits than would be obtained if rills of water flowed through every street; if an unobstructed harbour invited commerce to their quays, —or if the cause of freedom maintained ever a triumphant sway.

Your's sincerely,

JOHN WILKS."

20th, GOSBERTON.—Messrs. Taylor, Bis-sil, Everard, Thomson, Pike, &c., attended a meeting at this place. The evening and the season were found peculiarly unfavourable, the meeting consequently was not so well attended as usual, the collection not quite £4.

28th, 29th, ILKISTON.—The sermons on Lord's-day by Mr. Pike; the Missionary Meeting on Monday evening was highly interesting and crowded to such excess as displayed an honourable zeal in the friends at this place. Mr. G. Pike presided; the resolutions were moved, seconded or supported by Messrs. Pickering, Stocks, Henham, Scott, Winks, Butler, Pike, Shaw, and Holehouse. Collections with the boxes usually added to them, about £16, being more than on any previous occasion.

ASHFORD.—In this place which had never been visited on behalf of the Foreign Mission; Mr. Peggs preached to very good congregations, and £1. 14s. was collected. It is very important that these outposts should be occasionally seen, and those things that are wanting set in order.

BRADWELL.—Mr. Peggs preached twice at this place, and £2. were collected for the Mission. This chapel is shut up for want of a Minister, or rather of a disposition in those who are able to support one. The Lord revive his work in the midst of the years!

30th, WARSOP.—A sermon in the afternoon, and a Missionary Meeting in the evening when Messrs. Austin, and Pike addressed the audience. Collection unknown to the writer.

31st, MANSFIELD.—A sermon was delivered in the afternoon, and an interesting and well-attended Missionary Meeting was held in the evening; Messrs. Weaver, Roomie, and Foster, (Independents), Peggs, Nott, and Pike advocated the Missionary cause. Collection not known to the writer.

Nov. 4th, SOUTHAMPTON.—In this populous town Mr. Bromley was assistant Minister to the Rev. J. Crabb, in consequence of which a collection for the General Baptist Mission was promised Mr. Peggs on his passing through this place to Portsea, in June. Mr. Peggs preached on Lord's-day Nov. 4th in Mr. Crabb's chapel, and on the following evening, being the union Missionary Prayer Meeting, he delivered the address to a very crowded audience. A collection on the occasion was given, and this with the Sabbath collections and a couple of donations made the sum collected, £9. 3s. It is desirable that the Hampshire conference, should attempt to establish an interest in this beautiful town.

6th, DOWNTON.—Mr. Peggs proceeded through Lyndhurst, accompanied by Mr.

Hall, to Downton, where a Missionary Meeting was held that evening. Mr. P. and Mr. Hall had an interview with Sir G. Rose, Bart. at Lyndhurst, who received them very respectfully and liberally subscribed for copies of the *Suttee and Pilgrim Tax Pamphlets*. This Nobleman is very useful in the county in attending public meetings. At Downton, the meeting was well attended and addressed by Messrs. Peggs, Hall, Meed, Ashley, and Horner, but the collection was very small.

SALISBURY.—The next day the brethren proceeded to this city, where a Missionary Meeting was held, which was very numerously attended, but the collections were small. One of the Independent Ministers who was present, delivered a very animating speech. The Minister now supplying the chapel is Mr. Horner, baptized some years since at Woodhouse Eaves. The cause is gradually gaining ground. Mr. Peggs waited on a lady whom he saw last year, and she very liberally presented him with a £5. note for the sacred Missionary cause. Collections and subscriptions, deducting the expenses of printing, £7. 7s. 6d.

Edmonton.—The young ladies at Mrs. Pike's school presented Mr. Peggs with a bag containing 16s. 6d.; a similar sum was received from the young ladies in Mrs. Deacon's school, Battersea: Mr. W. Pike's scholars presented him with 11s.

Nov. 4th, 5th 6th, 7th, ASHBY, PACKINGTON AND MEASHAM.—Sermons on Lord's-day by Mr. T. Stevenson; Measham Meeting on Monday evening, but being the wake evening, a very unfavourable time, nevertheless well attended. Speakers, Messrs. Goadby and Pike. On Tuesday evening, *Ashby* Meeting. Speakers Messrs. Goadby, Stocks, Tate, Naylor, and Pike. *Packington* Meeting the following evening; Messrs. Goadby, Winks, and Pike pleaded the Missionary cause. Collections at each place, but the amount not known by the writer, though not equal to some former years.

28th, LONG WHATTON.—An interesting Missionary Meeting was held in this village, and was well attended: Messrs. Butler, Stapleton, Pike, Winks, and Holehouse addressed the audience; and the next evening a similar meeting was held at Belton, and attended by Messrs. Butler, Winks, &c. Collections not known to the writer.

Dec. 2nd and 3rd, BURTON-UPON-TRENT.—Sermons on Lord's-day by Mr. Peggs; the Missionary Meeting on Monday evening. One of the Wesleyan Ministers presided, and with Messrs. Elliott, Peggs, Pike, &c., &c., addressed the audience. The meeting was interesting and very crowded. Collections not known, though more than last year.

2nd and 4th, SMALLEY. Sermons on

Lord's-day by Mr. Stovel, of Swanwick. A pleasing and crowded meeting; on Tuesday evening, Messrs. Barrow, Orange, Peggs, Pike, &c., pleaded the Missionary cause: the day was unfavourable, but the attendance highly pleasing. Collections not known.

December 21st, PETERBOROUGH.—Mr. Peggs preached, and made a collection for the Mission. The congregation was considered large and respectable, and £1. 17s. was collected. A small sum has been raised by subscriptions. Religion in general, and consequently concern for the spread of the Gospel in the world, appears at a low ebb in this city.

24th, LONG SUTTON.—A Missionary Meeting was held in this place, and the congregation was good; but few Ministers were present, which diminished the interest of the meeting. Mr. Peggs preached on the previous day at Fleet and Sutton, when collections were made. He preached also on the Monday evening after the Missionary meeting. It is pleasing to add that the income of this association has increased in the past year.

26th, MARCH.—Mr. Peggs preached on behalf of the Mission in the afternoon, from Psalm xlix. 8, and in the evening a highly interesting Missionary Meeting was held: Mr. Jarrom of Wisbeach presided: the report of the Auxiliary was read by Mr. Sergeant, and stated an increase in its exertions, in the support of the sacred cause; and the meeting was addressed by brethren Scott, (Quorndon,) Lyon, (Chatteris,) Yates, (Boston,) Wright, (Magdalen,) Peggs, and Pickance and Judd, Students at Wisbeach. £6. 6s. were collected at this anniversary.

27th, CHATTERIS.—A Missionary Meeting was held in the General Baptist Chapel, at this town. Mr. Jarrom preached an animated discourse in the afternoon from Judges v. 18. "Zebulun and Naphtali were a people that jeopardized their lives unto the death in the high places of the field." The meeting was opened by Mr. Tuck, a Methodist Preacher, and addressed by brethren Jarrom, Scott, Wright, Peggs, Sergeant and Yates. Much lively interest was felt in the details of the operations of the Society, in the East and West. It is pleasing to see the Missionary spirit increasing in this part of the Connexion, particularly among the female friends of the church at Wisbeach, in their exertions to prepare a Missionary Bazar, which is to be opened for the sale of its various articles in June. May the female friends of the Mission in the churches follow their example and that of others who are thus coming "to the help of the Lord, to the help of the Lord against the mighty."

31st, ISLEHAM.—On Friday and Saturday after the Chatteris meeting, Mr. Peggs travelled through St. Ives, where arrangements were made to preach for the Mission, Ely, and Soham, to this interesting General Baptist church. The cause commenced in 1811, with three members formerly belonging to Soham, distant about three miles. There is now a church of about sixty members, a good congregation, and an excellent Sabbath-school. The late Mr. N—, of liberal memory, bought the ground and built the chapel at an expense of £1600, and before he died he left £1600 more for the support of the cause of Christ. His widow has lately expended £100 in the erection of a chapel in an adjacent village. Mr. Peggs preached three times on the Lord's day, and on the following evening an interesting Missionary Meeting was held. Mr. Compton presided, and several neighbouring Ministers addressed the audience. Collected at the monthly Missionary Prayer-Meetings £11. 9s. 9d., which, with other sums realized, made the contributions to the Missionary Fund, from this place, £16. 12s. 9d. It is very desirable that this isolated people should be united with the body, and its whole energies directed to the extension of the cause of Christ among us.

January 1st, SAINT IVES.—The few friends of the dying cause among the General Baptists in this town, declining to open their chapel for a sermon on behalf of the Foreign Mission, Mr. Peggs preached in Mr. Mackenzie's chapel, (Particular Baptist), to a good congregation. Collection £2. 5s. Another pound was obtained from some friends the next day, and the Miss Barnes's gave a Sovereign, for the purpose of sending copies of "The Sutees' Cry" to the principal European functionaries in India, to interest them in suppressing this horrid custom.* There are a few names in this place who feel the sentiment of the Psalmist "Thy servants take pleasure in her stones and favour the dust thereof," The Lord revive his work in the midst of the years.

MISSIONARY MEETINGS.

24th.—Sermons at Archdeacon-Lane, Dover-Street, and Carley-Street, Leicester.

25th.—The Missionary Meeting in Archdeacon-Lane chapel.

Several other Meetings proposed but not fully arranged.

* Mr. Holland the Independent Minister, very kindly promised a collection for the Mission if convenient the next time Mr. P. went that way.

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AND

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VOL. VII.

MEMOIR

OF

MR. JACOB BREWIN,

*Late Assistant Minister of the General
Baptist Church at BARTON,
Leicestershire.*

It is an honour to the church of Christ, and beneficial to the christian reader, when the memoirs of a truly good man are committed to the press. Although he is dead, he then, still speaketh; and communicates the most important instruction. The recollection of his piety and virtue, of his zeal and devotedness to God, operates frequently as a stimulus to the humble christian, to copy his example, to "gird up the loins of his mind and be sober and hope to the end." But, as one generation passeth away and another cometh, the deceased christian, if no pious memofial record his worth, is soon no longer recollected. His coevals, like himself, are mortal, and 'fall off like leaves in autumn.' "Their memory perishes, and they have no more any portion, in any thing that is done under the sun." Succeeding generations rise; and hardly a trace of the departed saint remains. "But his record is on high:" his name is

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written in the Lamb's book of life.

It is however much to be lamented, that many of the excellent of the earth should have quitted the sphere of their active and laborious exertions below, without leaving behind them one christian brother disposed to record the worth of departed excellence, by transmitting their name and piety to succeeding generations. The writer of this article has felt much pleasure in perusing the life of the late *Mr. S. Deacon* of Barton; and was naturally led to make some enquiry concerning the life and character of *Mr. Jacob Brewin*, another worthy minister of the same church; concerning whom nothing has yet been recorded.—The design of this brief memoir is to rescue from oblivion the memory of this excellent man.

Mr. Brewin was born at Ravenstone, near Ashby-de-la-Zouch, Leicestershire. His parents were poor, but industrious. Jacob was their youngest child; and like John the baptist, appears to have been sanctified from his mother's womb. He always seemed to have a sense of his moral obligations to God, from his earliest remembrance. He hardly ever associated with the boys of the village in their play; but often

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retired to his chamber, where his mother, unperceived, frequently heard him in prayer. He was accustomed from his youth to hear the preaching of the gospel: frequently travelling six miles on the Lord's day morning for that purpose. As his parents were of the church of England, he regularly attended there also. Mr. Sellam, an enlightened clergyman, who preached at Smisby near Ashby; and Mr. Glazebrooke, the pious clergyman, of Ravenstone, seem to have been instrumental in leading him to obtain accurate views of the gospel plan of salvation. Yet he could not recollect any particular time when his mind was first instructed. While yet a child, he seems to have obtained the knowledge of his Redeemer; and, as he grew, his mind became more enlightened, and his views more expanded. About this time, Lady Huntingdon's preachers opened a place at Ashby, at which he frequently attended.

The clergyman at Ravenstone became attached to him; invited him frequently to sit with him; and encouraged him to give out the hymns for him at the church. Soon after his marriage, he removed to Odstone, near Barton; where he occupied the place of principal gardener to a gentleman of fortune in that neighbourhood. Here also his conduct was most exemplary, though living in the house with a number of rude servants. He never joined their foolish conversation; nor shared in the madness of their laughter. Indeed, the difficulty he had in hearing, though a great privation, was rather an advantage to him, when among them. The lady of the family, always hostile to piety, began more and more to shew her disapprobation of Mr. Brewin's religion. "Either he makes a great

deal too much of religion," said she, "or we make a great deal too little of it." So amiable and pious an example, to be frequently in her presence, she could not brook; on this account he was soon afterwards discarded. But his remove was not a long one, as his old master had a brother, who had a country seat, with gardens and plantations in the same neighbourhood. Mr. Brewin now became gardener to this gentleman, and served him many years with the greatest fidelity.

His removal to Odstone brought him in contact with the General Baptists at Barton; where he afterwards regularly attended. But it was not until some time had past, and after several interviews with Mr. Deacon, on the subject of baptism, that he gave up his former views respecting that ordinance. He and Mrs. Brewin were baptized, on the same day, in the year 1789. Their unaffected piety caused them to be very highly esteemed among their christian friends.

About the year 1796, a providential occurrence took place, which, eventually, produced a great change in the life of Mr. Brewin. A female, who had been accustomed to perform menial services in the house of his master, was deprived of the use of her limbs. Mr. Brewin exerted himself to visit this poor woman and her sister, to impart religious instruction. Several of the friends accompanied him in these visits of mercy. The opportunities were employed in singing, prayer, and expounding portions of scripture. The profitable manner in which these opportunities were employed, led many to attend. Several were converted to Christ, and Mr. Brewin had invitations to visit other branches of the church. The church at Barton also encouraged

him to assist their pastor in the work of the ministry; and he, and some others, who were then rising up in the church, were almost regularly employed in this good work. But this new employment drew down upon him the displeasure of the esquire, in whose employ he was engaged. He discharged him from his service, and gave him notice to quit his house. The Barton friends, whose liberality has been evinced on many occasions, raised a considerable sum towards building him a house at Barlstone; to which place he removed in the year 1800. Soon after this he engaged himself as gardener to Thomas Boulton, Esq. of Tooley Park, in whose service he continued till his health declined.

As Mr. Deacon himself was now in the decline of life, the supply of Barlstone and Bagworth devolved chiefly upon Mr. Brewin: who came frequently from Tooley on a Tuesday evening, to deliver the weekly lecture at Barlstone. His labours were blessed, and many additions were made to the church. The new branch at Bagworth and Thornton acquired considerable strength; and Mr. Brewin lived to see a substantial meeting-house erected in that part of the church, chiefly through his own efforts.

But his labours on the Lord's day, added to those of his daily employment, were too great: his constitution, though naturally strong, gradually sunk under them. For two or three years, he was oppressed with a growing asthma, attended with unfavourable symptoms of dropsy. These disorders rather abated in the summer; but returned every succeeding winter with increasing force. During the month of December, 1815, and the two following months, he was heavily afflicted;

yet no murmuring expressions were heard from his lips. He felt happy, but had no extacies. He was well aware that his end was approaching. Though pious conversation was his general theme, he talked but little in his illness; but that little was much to the purpose. He was much in prayer; and having commended his soul into the hand of God, he fell asleep in Jesus, Feb. 23, 1816. He was buried in the new chapel at Thornton, the following Thursday: when a crowded assembly of friends attended, and a suitable discourse was delivered on the occasion by Mr. Goadby of Ashby, from 1 Pet. i. 24, 25. Mr. Orton of Hugglescote afterwards improved the event at Barlstone, to a numerous and deeply affected auditory.

It would be doing injustice to the character of this eminent christian, were the writer now to lay down his pen. And yet his request, on his death bed, forbids that much more should be said. It may however be briefly stated, that he possessed many shining excellencies. He was a christian of the primitive order. A man of great diffidence. His habits were of a retired nature; but his intellect was strong and sterling. His unassuming manners, and fervent piety, were known only to those who were his intimate acquaintance. Many of his friends, still living, can bear testimony to the truth of these remarks. He possessed an amiable disposition, peaceful and affectionate. His neighbours, even the most ungodly among them, admired his general deportment. And steady, pious christians, would say, 'I wish I was more like friend Brewin.' As a husband and a father, he was kind and indulgent, anxiously concerned for the spiritual instruction of his children.—For a person in his situation of life, he

was a man of considerable reading. He had a delicate sense of the beauties of poetry, of which he was ardently fond. Cowper, Watts, Milton, and Young, were his favourite authors. Several specimens of his poetic genius are still in being; some of them were published, many years ago, in the G. B. magazine, signed, B. O. the initials of Brewin, Odstone. He was eminently a man of prayer. "I dare not neglect family prayer," said he, "though I fear many do." And could the plantations, the gardens and the summer house bear testimony, as well as his family, they would tell how often they echoed to his voice in prayer.

As a speaker, his voice was rather monotonous, and his manner not prepossessing; but the matter of his discourses was excellent. He spoke more usually to the comfort of the christian, than to the conviction of the sinner: a rich vein of christian experience generally ran through his discourses. Those who were accustomed to hear him, loved him much, and hardly noticed the defects of his delivery.

His death, added to that of Mr. Deacon, which happened the following week, made a chasm in the church which was not easily filled up; and supplied the mourning friends with an affecting illustration of our Lord's words, that "*the servant,*" however faithful he may be, "*abideth not in the house for ever.*"

His friends, in the neighbourhood, caused a monumental stone to be erected in the chapel at Thornton, as a testimony of their pious attachment to his memory.—May his aged widow, his surviving children and friends, copy his amiable example, and inherit his christian virtues; and, at last, "having finished their course, and kept the faith," may

they "have an entrance ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Amen.

J. G. A.

A GLANCE

AT THE HEAVENS.

THE MOTIONS OF THE PLANETS.

*"Hearken unto this, O Job; stand still
and consider the wondrous works of God."*

ELIHU.

IN our last, we endeavoured to convey to our youthful readers a correct, though very inadequate, idea of the magnitudes and distances of the sun and the primary planets; and to excite in his mind reverential views of the power of that Being, who first called these stupendous globes into existence, and whose dominions spread to such an inconceivable extent. But, when we reflect that these bodies are constantly moving through the regions of space, with velocities as astonishing as their distance and magnitudes, and with a punctuality and regularity that transcend the most perfect machines constructed by the most ingenious of human artists, our conception of the wisdom which contrived and the power which executed the amazing plan, must be proportionably increased. And, when we recollect also, that the solar system, extensive and wonderful as it is, is very probably only one amongst millions of systems, equally vast and equally perfect in construction, and all probably connected as one inconceivably grand whole, our imagination labours in vain to grasp the

overwhelming idea; and we are compelled to exclaim with the patriarch of old, when he contemplated the heavens which the Spirit of Jehovah had garnished, and the constellations which his hand formed, "Lo these are parts of his ways: but how little a portion is heard of him? But the thunder of his power who can understand?" Let us however contemplate this celestial machine, with as much attention as our limited powers will permit.

Before an engineer can construct a delicate or powerful machine, he must be able to calculate the force and effect with which each part ought to act upon the others, so as to produce the desired result: and, before we can form a proper conception of the wisdom and power of the great Architect of the universe, we must consider the *laws of nature*, as they have been called; or those properties which the Creator impressed on matter, when he first called it out of nothing. These are few and sublimely simple: the most important of which are,

1. All matter is in itself inert or powerless: that is, it always remains in the same state, either of motion or of rest, till that state is changed by some influence distinct and independent of itself. A ball or any other mass of matter, when at rest, would remain at rest to all eternity, unless moved by some foreign impulse; and, when once put in motion, would continue to move for ever with unchanged velocity, unless prevented by some external force.

2. All bodies move in a right or straight line, with the velocity and in the direction impressed by the force that puts them in motion. Thus if a bowl, lying at rest on a bowling-green, is struck by a bat on the southern side, it would fly

forwards, in a straight line, towards the north; and would continue to do so, with unabated speed, till stopped by some external force.* From this principle, it follows that, when a body is impelled to move by two powers, acting in different directions, it will not proceed in the direction of either, but will describe a line compounded of both. Let a bowl, placed at the south east corner of a square bowling-green, be struck, at the same instant, by two bats, each with a force that would impel it, in a given time, one along the eastern side of the green to the north east corner, and the other, along the southern side, to the south west corner; and the bowl would not move in either of these directions, but would roll across the centre of the green to the north west corner, and thus describe the diagonal of the square.

3. Re-action or resistance is

* We are well aware that this assertion will startle some of our young readers. They know that when they throw a cricket-ball, with the greatest force, it will indeed fly off at first, through the air, with considerable speed; but its motion becomes every moment less rapid; it sinks gradually to the ground; and, after rolling along for a short time, stops and remains at rest. Granted. But our critics should recollect, that the ball, during its course, is constantly acted upon by the force of gravity, which draws it every instant towards the earth; that it passes through the air, which perpetually resists its progress; and that, when it reaches the ground, it has to overcome the obstruction caused by the roughness of the surface over which it rolls, or the friction which continually impedes its course. By these counteractions the motion of the ball is gradually diminished, till it finally ceases. But the celestial bodies move either in empty space, or in a medium so extremely rare as to offer no resistance to their movements. They therefore are left free to obey the laws of motion and attraction without impediments; and every observation demonstrates that these laws govern all their motions.

always equal and in a contrary direction to action or impulse. For, if you press the table with your hand, the table presses your hand with equal force; or you could feel no resistance. Or, if you drag a heavy body along the ground by a rope, the body pulls you with as much force as you pull the body; for, the rope is equally stretched in both directions,

4. All bodies attract one another with a force compounded of their distance and magnitude: that is, every mass of matter possesses the property of drawing any other mass of matter towards itself; and as the other is endowed with the same property, they would, supposing them of equal magnitude, if there existed no other bodies to disturb their progress, mutually approach each other, till they met in a point equally distant from each of the places which they left. But if one body weighed two pounds and the other one, the attraction of the former would be double the latter; and they would meet at a point one-third of the whole distance from the larger. If three or more bodies were supposed to be acted upon by mutual attraction, they would all unite in a point where their distances and weights would be mutually balanced. This point is called the centre of gravity. For, while the power which draws one body towards another is called attraction; the force by which bodies press towards this centre is styled gravity. The young reader may illustrate this fact, by taking a rod of twelve inches long, and fixing two balls, each one pound weight, at its extremities. Then, as the bodies are equal, the centre of gravity falls in the middle of the rod, at six inches from each end. Let this point be supported by a prop, and the two

bodies will exactly balance each other. Again, let one of the balls be taken off the rod, and another of three pounds' weight be fixed on: then, as one ball is three times as heavy as the other, the centre of gravity will be three times as far from the less ball as from the greater: that is, it will be three inches from the latter, and nine from the former. Let this point be supported by a prop, and the two balls will be exactly balanced. Or, let the balls thus united be made to revolve round, they will both revolve round this centre and no other point in the whole line.

Attraction is the grand principle by which the universe is supported. It prevents the smallest bodies from flying into atoms, confines the waters of the ocean within their proper limits, secures the mountains firmly on their bases and retains the planets in their orbits. But should it be inquired, what is attraction? how was it imparted to matter? or, how does it act on bodies? the wisest of the sons of science can only refer it to the sovereign will and appointment of the great Creator. His power originally imparted this property to matter, his wisdom imposed the laws by which it acts, and his providence has preserved those laws inviolate, in every part of the system of the universe, since the period when he first "stretched out the north over the empty space; and hung the earth upon nothing."

Now to apply these facts to the planetary bodies, let us suppose the vast globes of which we treated in our last paper to be placed at rest, at the distances there stated, without attraction; and they would remain perfectly unmoved as long as that state lasted. Suppose by some external force they were put in motion; then, if attraction did not ex-

ist, they would rush forwards through space, in parallel straight lines, with an uniform velocity neither increasing nor diminishing. On the contrary, suppose attraction alone to operate on these bodies, and they would all be drawn towards the common centre of gravity, with a speed proportioned to their distances and magnitude. And, as the sun is more than five hundred times as large as all the other bodies in the solar system taken together; it is plain that, according to the laws which we have just explained, the sun would draw them all to its surface. But, when the Almighty endued matter with the property of attraction, he also, by an act of his will, gave motion to the planetary orbs. This motion then would impel them forwards in a straight line; whilst, at the same time, the attraction of the sun would be constantly drawing them out of that line towards itself. The celestial bodies, therefore, as long as these two counter-acting powers were justly balanced, would neither move through space in straight lines, nor fall into the sun; but would all move round that luminary as their common centre of gravity.

In order to obtain a more clear idea of this subject, let the young astronomer, tie a ball to one end of a string, and fasten the other round a stake fixed in the centre of a bowling green, so that it can easily move round it. Then, taking the ball as far from the stake as the string will allow, towards the south, strike it in a direction that would carry it forwards towards the east. But the string constantly drawing it towards the stake, the ball would describe a circle round it; and, did nothing impede its progress, would continue to revolve in that circle. The string here represents the force

by which the planets are attracted towards the sun; which is called by astronomers the *centripetal*, or centre-seeking force: the strength of the motion, or velocity imparted by the bat to the ball, represents the power of the motion imparted to the planets by their Creator, when he first set the mighty machine in action; and is styled the *projectile*, or more usually, the *centrifugal*, or centre-shunning force. By the joint operation of these two powers the motion of the universe is maintained, with a degree of swiftness and exactness which demonstrate the transcendant wisdom and power of the adorable Projector. This interesting truth will be abundantly established by a statement of the principal facts, as discovered and confirmed by numerous and undeviating observations, during a succession of ages, by the most skilful and diligent astronomers.

Let the young reader therefore recollect the magnitudes and the distances of the different planets, as stated on a former occasion; and then endeavour to conceive these immense bodies as flying through the regions of space, with the astonishing velocities which we shall now attempt to explain. *Mercury* performs a revolution round the sun, of upwards of two hundred and thirty millions of miles, in about eighty-eight of our days, moving at the rate of one hundred and ten thousand miles an hour. *Venus* describes an orbit of four hundred and twenty millions of miles, in two hundred and twenty-four days and sixteen hours; or about eighty thousand miles an hour. Our *Earth*, heavy and fixed as it appears, travels round the sun, in the course of three hundred and sixty-five days, six hours, and completes a circuit of nearly six hundred millions of

miles, with a speed of sixty-eight thousand miles an hour. Beyond our earth, *Mars* performs its circuit of upwards of nine hundred millions of miles, in nearly six hundred and eighty-seven days; advancing fifty-five thousand miles every hour. Passing at present the *New Planets*, we arrive at *Jupiter*, and perceive that immense planet and its attendant moons, completing a revolution round the common centre of the system, of more than three thousand millions of miles, in four thousand three hundred and thirty-two of our days, or almost twelve of our years; proceeding at the rate of twenty-nine thousand miles an hour. *Saturn* and its splendid equipage perform their journey, of upwards of five thousand millions of miles extent, in ten thousand seven hundred and sixty-one days, or almost thirty of our years, at the rate of nearly twenty two thousand miles hourly. At the utmost borders of the solar system, as known at present, the planet *Herschel*, describes his immense orbit, of upwards of eleven thousand millions of miles, round the distant centre, in thirty thousand, four hundred and forty-five days, or more than eighty three of our years; proceeding only fifteen thousand miles every hour.

The astonishing rapidity with which the planets perform their revolutions, like their distances and magnitudes, requires an effort of the mind adequately to conceive it. Perhaps the youthful reader may be assisted in making this effort by a familiar illustration. He has doubtless seen a mail-coach pass along the road, and admired the speed with which it travelled. Let us suppose it to drive ten miles an hour; or, for the sake of round numbers, two hundred and fifty miles in twenty-four hours. Now Mer-

cury revolves round the sun at the rate of one hundred and ten thousand miles every hour; and thus moves eleven thousand times quicker than the mail coach. Or, in other words, the planet would travel the same distance in one hour, as the mail coach would, in four hundred and forty days of incessant travelling; our earth also, in its annual revolution travels as far in one hour as the mail coach, would in two hundred and seventy-two days. And *Herschel*, the slowest of the planets, moves in one minute the same distance as the coach does in a day. Astonishing however as these velocities are, they fall far short of the rapidity with which some of the comets move, when in that part of their orbit which approaches the sun. One of them has been calculated to fly eight hundred and eighty thousands miles an hour; a distance which would occupy the coach for nearly ten years to travel; and which exceeds two hundred and forty miles every second. We have not room to pursue this illustration any further: but would advise our young friends themselves to make the calculation for each planet: for such an exercise would have a happy effect in fixing the facts on the memory, and in enlarging the mind.

In meditating on these numbers, this remark forces itself on the intelligent mind: How necessary it is that the two forces which support the planetary motions should be duly balanced. If the power of attraction predominated, these bodies would fall into the sun: or, if the impulse of motion by which they are propelled forwards exceeded the proper quantity, they would fly off into distant space. But we find these powers most wisely adjusted. Mercury, whose nearness to the centre of gravity exposes it to the strongest

attraction, is impelled forwards with the greatest velocity; and Herschel, whose immense distance from the sun greatly diminishes the power of attraction, proceeds with the least rapidity: the former advancing seven times as far in an hour as the latter. We should recollect also that each planet is attracted not only by the sun but by every other orb in the solar system, and probably by countless bodies far beyond the limits of that system. And yet all the astonishingly rapid motions of these immense bodies have continued ever since the creation with the utmost precision and constancy; and the most exact observations, for the period of six thousand years, have constantly corresponded with the results of the most rigid calculations founded on the principles of natural science.

How profoundly wise and irresistibly powerful then, must that glorious Creator be, who first conceived the plan of this stupendous machinery, called it into existence, gave the primary impulse to its motions, and has preserved them in the most perfect order to the present moment; who can preserve them till they have accomplished all the noble and benevolent purposes for which they were intended; and can, when his grand designs are completed, with the same facility, arrest their course, and command them back into their original chaos. Let us then devoutly reverence that God "who prepared the heavens and set a compass upon the face of the deep;" "by whose word the heavens were made, and the host of them, by the breath of his mouth."

Thus we have endeavoured to give a clear, though concise, description of the revolutions which the planets perform round the sun, which constitute their years. But while each planet revolves round the common

centre of the system, it constantly turns round, or rotates, upon its own axis; and thus produces the vicissitudes of day and night to its own inhabitants. We must however postpone the consideration of this rotation, and of the important effects produced by these combined motions, to a future essay: when we shall discover additional proofs, not only of the wisdom and the power, but also of the goodness and the benevolence of the great Creator.

HINTS ON CONSCIENCE.

"The spirit of a man is the candle of the Lord, searching all the inward parts of the belly." **PROV. XX. 27.**

REGARDLESS as most men are of cultivating an acquaintance with themselves, and indisposed as the human mind naturally is to the useful exercise of self-examination, yet every one has a knowledge of the various parts of his life and conversation more perfect than any other individual can possess. He can ascertain the springs and motives of his conduct, with much more precision and certainty, than the most vigilant and acute observer can do. He is conscious of the proper or improper emotions of his soul, of the laudable or censurable desires or intentions of his will; and is thus in possession of many facts, which materially affect his moral and religious character, which are unknown to any of his fellow creatures, and with which the omniscient God only is acquainted.

But he perceives also, on a review of what passes in his own breast, that he is not an unconcerned or indifferent observer of these things.

He feels, often to his cost, that he has a principle implanted in his soul, which not only notices but judges all his actions, and passes sentence of approbation or of censure upon the actor. This principle is denominated *conscience*; and its nature and operations ought to be well understood. It is a faculty of the human mind which all the ruin of the fall has not been able wholly to destroy; which, whether the will consents to the decision or not, disapproves and condemns what the understanding shews to be wrong, and approves and applauds what it discovers to be right. The work of the moral law is still written on the hearts, even of those who are destitute of the revealed will of God, and their thoughts constantly accuse or excuse all their actions as moral agents; blaming them for doing what they know to be improper, and approving them when they perform what they esteem to be right. It charges guilt upon man as a moral agent; causes him to feel that he is exposed to punishment when he acts wrong; and either prompts him to seek pardon or drives him to despair. It has been called the viceroy of God in the soul; which arraigns the offender, proves his guilt, and passes sentence on the convicted soul. Its voice therefore demands attention; and none can slight its admonitions with impunity.

It is however necessary to guard against improper views of conscience; and to beware of ascribing to it properties to which it can lay no claim. Some authors have described it, as an "original faculty of our nature, which decides clearly, authoritatively and instantaneously on every subject that falls within its province;" and have asserted that "we have the same reason to rely

upon the clear and unbiassed testimony of our conscience with regard to what we ought, and ought not to do, as we have to rely on the clear and distinct testimony of our eyes respecting colours." Another writer observes, "that the Author of our nature has furnished us with infallible principles of judging, concerning right and wrong, in giving us certain instincts and feelings, and in establishing a certain order and course of nature to which these instincts and feelings are adapted, is a point almost demonstrable." These representations it is to be feared, may mislead the unthinking, and induce them to depend on their feelings and instincts in determining the path of duty, in preference to the cool and impartial exercise of sound reason and judgment; or to a reverential and obedient examination of the word of God. It does not appear that conscience is given us to decide authoritatively and instantaneously what is right and wrong; its office is rather to acquit the actor of guilt when he does what he believes to be right, and to condemn him when he does what he knows to be wrong. It would not be safe to conclude that an action is agreeable to the divine will merely because the conscience approves it: its rectitude must be determined by some other rule to which conscience conforms its decision. Indeed, instances frequently occur in which the most atrocious crimes are perpetrated, with the full approbation of the consciences of the perpetrators. Scripture supplies us with many instructive and affecting cases of this description.

Our Saviour, who "knew what was in man," informs us of some who, when they persecuted his faithful followers even to death, would think that they did God service.

The consciences of these mistaking men could not then condemn them, when they murdered innocent christians: and yet we can hardly conceive of an action more directly opposed to the revealed will of God, or to the dictates of natural morality. The apostle Paul also tells us that, at one period of his life, he "verily thought that he ought to do many things contrary to the name of Jesus of Nazareth." This ardent persecutor, therefore, instead of being condemned by his conscience for his blasphemies against the adorable Redeemer, would be applauded for his zeal for what he sincerely esteemed to be the truth. And, when he gave his vote for putting the saints to death, and "being exceedingly mad against them, persecuted them even to strange cities," he doubtless thought he was doing God service. But he himself explains it: he "did it ignorantly in unbelief." His understanding was misinformed, and his conscience, being misled, pronounced an erroneous sentence.

Sometimes conscience errs in the contrary extreme, and condemns things which are in themselves indifferent or even laudable. This error arises from the same source; the darkness or misapprehension of the understanding. As however it sometimes springs from an anxious fear of doing wrong, it is described as a *weak*, rather than an evil, conscience; and is intitled to the indulgence of the better informed christian. Amongst the converts at Corinth, there were many persons of this description. The idolatrous inhabitants of that city were accustomed to offer large sacrifices to their gods, and to make splendid entertainments, which were sometimes held in the temples of their idols; and meats which had been offered to their imaginary deities, formed a prin-

pal part of the provisions. These entertainments were given in honour of the idol; and the guests were considered as paying a sort of adoration to it, when they attended them. Paul, who well knew that an idol was nothing, and that the ignorant and profane act of those who offered sacrifice to it, made no alteration in the things offered, could partake of these sacrifices, with gratitude to the great Giver of all good; and, without any respect to the pagan god to which superstition had consecrated it. He therefore could eat them without any defilement or sin. But many of the new converts could not easily shake off their former prejudices; and retained, even after they had renounced their heathen errors, some confused notion of a connection between these feasts and the worship of idols; and thought that partaking of this food was in some degree, paying honour to the god to whom it had been consecrated. They could not therefore join in these feasts without wounding and polluting their consciences; and when they were emboldened to attend them, by the example of their more enlightened and stronger brethren, while these prejudices remained, they contracted guilt.

For it must be observed, that, fallible and weak as this monitor may sometimes be, yet it is the duty of every individual to act according to the convictions of his own conscience. He ought doubtless to endeavour to obtain just and accurate conceptions of the subject; and to examine, with all the diligence and care of which he is capable, the grounds of the decision which conscience approves; but when that approbation is clear, he is bound to follow it. The first principles of morality teach us, that a man is acting wrong, who designedly neg-

lects what he is convinced he ought to perform, or deliberately does what he knows he ought to leave undone. How far a sincere intention of acting right may preserve a person from guilt, when he does actions which in themselves are wrong, is a very different and important question; but both nature and scripture join in condemning those who designedly act contrary to the dictates of their own consciences, whether those dictates are in themselves well or ill-founded. It is on this principle that the apostle discusses and determines the question respecting the propriety or impropriety of christians eating things forbidden by the Levitical law; a question which caused no small contention in the church at Rome. Rom. xiv. He "knew and was persuaded by the Lord Jesus that there was nothing unclean in itself," and therefore that there could be no immorality in eating any kind of food that agreed with the health of the body. But, lest this decision should encourage those who esteemed certain meats to be unclean, to partake of them and contract guilt, he immediately adds, "but to him that esteemeth any thing to be unclean, to him it is unclean." And, as if peculiarly anxious to preserve the young christians from this important mistake, he repeats the sentiment in various forms of speech, and inculcates it with great earnestness, to the end of the chapter: concluding with this awful denunciation: "He that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." So momentous indeed did the violation of conscience appear to the philanthropic mind of this eminent apostle, that he judged it to be the duty of those who were more enlightened to conform in their conduct to the unfounded prejudices of

their weaker brethren, by abstaining from the use of the food in dispute, rather than tempt them to act inconsistently with their own convictions. Addressing the better informed christian, he says: "If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died." "For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence."

How carefully then ought we to shun every violation of our consciences, even in the smallest concerns! It not only involves us in present guilt; but has a baneful tendency to debase and injure this noble faculty itself, and to prepare the unhappy man for greater crimes. For every instance in which we venture to condemn or disregard its remonstrances, defiles the mind and weakens its authority. A repetition of such slights overwhelms its voice; and the unhappy man becomes capable of committing the most atrocious crimes without remorse. All the checks which the voice of conscience interposed are withdrawn: and nothing but a miracle of grace can save the hardened sinner from final ruin. The Holy Spirit represents persons in this dreadfully dangerous state as "giving heed to seducing spirits and doctrines of devils, as speaking lies in hypocrisy, and having their consciences seared as with a hot iron." Their hearts are become as obdurate and their conscience as insensible as a part of the body, which, in a surgical operation, has been deprived of all sensation by the application of hot iron; they are past feeling. May this awful state never be the portion of any one who reads these lines!

To prevent this heavy curse from

coming upon us, let us diligently and earnestly labour, through divine assistance, to cultivate an enlarged and practical acquaintance with the will of God, as revealed in his word; that our understandings may be illuminated and our consciences instructed to form a correct judgment in every case in which it is called to decide. Let us entertain a holy dread of trifling with the great principles of right and wrong or of disregarding the dictates of our own consciences. Let not the apparently trivial importance of the case encourage us to neglect impartially to consult and implicitly to obey this inward monitor; since every allowed deviation prepares the way for greater wandering, and more aggravated transgressions: till the unhappy man is plunged into the depths of guilt and despair. Happy is it, when some dispensation of providence or of grace rouses into exercise that faculty which appeared to have been dormant and inactive; and excites it to resume its office in the soul. Then indeed it displays redoubled vigour. It reviews with the strictest severity those transactions which it appeared to have suffered to pass unnoticed: and charges the full guilt of them on the soul of the alarmed sinner. He feels that his aggravated offences have justly exposed him to the wrath of his Maker; and he trembles under a fearful looking for of judgment. Nothing then can calm his fears or soothe his awakened conscience, except the atoning blood of the Redeemer. The blood of bulls and of goats could never make the offerers perfect as pertaining to the conscience; but the blood of Christ, who by the eternal Spirit offered himself without spot to God, can purge the conscience from dead works to serve the living and true

God. Let us then lay hold on the hope set before us in the gospel; and pray for grace that we may "exercise ourselves to have always a conscience void of offence toward God and toward men." "Brethren, if our heart condemn us not, then have we confidence toward God."

EZRA.

(To be resumed.)

DIRECTIONS

FOR RECONCILING

DIFFERENCES AMONGST FRIENDS.

Gentlemen,

SUCH is the imperfection and the depravity of human nature, that misunderstandings frequently arise among the best friends and the most sincere christians; which, unless speedily cleared and properly treated, too often lead to altercations, offence and animosity. It is therefore highly desirable that, when such unhappy circumstances occur, they should be promptly and effectually removed. The following *Directions* for accomplishing this important object were found among the papers of the late Mr. John Taylor of Queenshead; and appear to have been written not long before his death. It has been suggested, that the insertion of them in your Miscellany might have a happy tendency, to assist persons, who are unhappily parties in these unpleasant contentions, to act in a manner and temper more consistent with the spirit of christianity, than they sometimes display; and also to instruct those who endeavour to merit the blessing pronounced on peacemakers to pursue their benevolent and pious attempts, with more success than usually attends such friendly efforts. With this view, they are submitted to your disposal.

SELECTOR.

RULES to be observed by FRIENDS who are at variance, if they wish to be RECONCILED.

1. Enquire plainly what is wrong; and wherein the offence consists. Like David to his angry brother, let the party who observes that offence has been taken, go to the offended person, and calmly but

firmly enquire "What have I now done?" Or, if he cannot obtain access in person, let him enquire of a mutual friend; and like the same sensible young man say, "What have I done? What is mine iniquity? and what is my sin before thy father, that he seeketh my life?" Such an inquiry will often produce an explanation that would heal the breach and restore friendship.

2. Let the offender ask what is required in order to remove the displeasure; and let the offended party take care that the requisition be reasonable, moderate and satisfactory. And especially be careful, if the requisition be complied with, that it does satisfy; and that no further concession be expected or desired. Let not the offended insist too rigorously on full satisfaction; but rather give up a part of his just claims than exceed them. 1 Cor. vi. 6. 7. Let him be ready to *forgive* when he perceives evidence of the sincere repentance of the offender; remembering who has said, "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." Read also Mark xi. 25. Eph. iv. 32. Col. iii. 13. And let the offender be ready and willing to confess his fault and give reasonable satisfaction to the offended. Let both parties shew a sincere desire and real forwardness for reconciliation and peace. Let them read together and pray over, the thirteenth chapter of the first epistle to the Corinthians; and sedulously endeavour to feel and exhibit the blessed influence of that love which is there so justly commended.

3. If the parties at variance can satisfactorily settle the business, it is well, and often the best. But, if they cannot, then, instead of accusing, reproaching and provoking each other, let them choose sensible, faithful and impartial men; and refer the whole business to them. Let both parties agree to regard the decision of these disinterested persons as binding: and when they have given their decision let the matter be dropped.

4. In forming a judgment, let those to whom the examination has been referred, endeavour to ascertain the real facts of the offence which has been committed; and then keep to the subject themselves in investigating the question, and labour to keep all parties concerned from wandering to other topics. Let them never censure or accuse any one without full evidence of his guilt. Let them take care that his accusers plainly and distinctly state what fault the accused has com-

mitted; and not extend their complaints to what has been intended. God alone can know the designs and motives of our fellow creatures; and it is seldom safe for us to guess at them. Let them be cautious to distinguish proof from presumption or probability; and take into consideration the circumstances of the offence; the temptations, causes, necessity, provocations, and all other extenuations of the crime that can be fairly pleaded. Let these have their full weight in favour of the offender: but expatiate little on the aggravations of a crime. It very seldom promotes reconciliation; but often retards or prevents it. Let them talk no more on a subject than it deserves. And, remembering the value of time, waste none of it in vain discourse, which never does any good, but often produces mischief.

5. In determining the business, let them consider the general dispositions and character of the parties; their usual conduct on other occasions and towards other persons; and take notice how much of the charge is true; how much, certain; how much, doubtful; and in the doubtful, on which side the greatest probability lies. Let them recommend such methods to heal the breach as are easiest, safest, cheapest, and most honourable and pleasing in the sight of God and good men. Let them endeavour neither to grieve nor injure any of their friends; but recollect that God is their best Friend, and be especially careful not to offend him. If he has declared his will in the scriptures, on the subject in debate, let them be determined to follow it, at all hazards. But let them be sure that they rightly understand, and impartially apply what God says. Sense, reason, gratitude, and self-interest require that the will of the Creator should be the supreme law of his creatures.

RULES

FOR A

PROFITABLE SABBATH.

From an old Periodical.

In the first place. Watch and pray, as you value your souls against a spirit of carelessness and indifference in religion. Remember that the life of a christian is a life of self-denial. It is a race,—a pilgrimage,—a warfare!—Its exercises are described by wrestling, striving, watching,

and the like. And of all the drones in the world, drones in God's live are the least deserving the approbation of the church, and the most under the frown of heaven. The scripture probably contains no expression of displeasure more impressive than that which is addressed to the Laodiceans, on this very subject,—“So then because thou art lukewarm, and neither cold or hot,—I will spue thee out of my mouth.” Yet it is astonishing how soon we may be beguiled into such a frame of mind. The commonness of religious exercises,—the attractions of the world,—and above all, the corruption of depraved nature, have a constant influence to produce this awful indifference. And few greater evidences can be afforded of it, than the neglecting the worship of God in his sanctuary, or carelessly trifling with the morning of a Lord's day.

Secondly. Rise early. Your enjoyment of the Sabbath, and your attendance upon the worship of God in the morning of it, greatly depend upon this. If you have much to do before you can unite with God's people in his house, the time of your rising must be arranged accordingly. A lazy sluggish professor, who can satisfy himself with consuming the best part of the morning in bed, is but ill prepared for the service of his Maker in the course of it. And scandalous it certainly is to any one who names the name of Christ, that a man who would rise for a sixpence, at almost any hour on any other day in the week, should shut his ears on the morning of a sabbath, when God is calling to him from heaven, and be lulled by the devil to sleep.

The conduct of the wicked, who can rise at any time to unite in a party of pleasure; the conduct of heathens, who are waiting the rising of the sun, in order to pay the earliest adorations to him as soon as he makes his appearance; in a word, the conduct even of satan himself, who is always on the alert, to destroy if possible, the comforts and souls of men, is a sufficient reproof to such individuals.

Thirdly. Endeavour to enjoy a good saturday-evening. It was a custom with the Jews to have a season of preparation, previous to the duties of the sabbath. Their sabbath began at six in the evening; and at three in the afternoon began the preparation. God grant us that anxiety for the enjoyment of the sabbath, which will lead to a preparation for it, as far as we are able; and a good frame of mind on a saturday-evening will seldom lull a person to sleep, or make him indifferent

about the worship of God on a sabbath morning.

Fourthly and lastly. Think of the rapid approach of death, and endeavour to realise to yourselves the views and feelings you will then have of what you have been, and what you have done, and what you have left undone, when you are just going to give in your account unto God. It is a lamentable fact, there are not a few in our churches and congregations, who are all their life long planting thorns in that pillow upon which at last they must lie down and die; and none are doing this more effectually than the careless and the slothful. “Ah,” says one on a death bed, “that I had been more actively engaged in the service of God!” “O,” cries another, in the anguish of his soul, “that I could but live my time over again! What a different person would I be! O the sins I have committed,—the duties I have neglected,—the sabbaths I have murdered!” But it is in vain! He is just on the borders of eternity; and all the wealth of worlds can neither purchase him a respite from death, nor afford him an opportunity of retrieving his condition for ever! “O that they wise, that they understood this, that they would consider their latter end.”

ON

CHURCH DISCIPLINE.

Gentlemen,

THE subject of church discipline cannot be deemed unimportant, by any thoughtful christian. In page 6—8 of the present volume of your Repository, you have published an extract on this subject, from the late Rev. R. Robinson; which, from the originality of idea and neatness of expression, peculiar to that writer, will be read with interest. But your readers will not, it is hoped, receive the sentiment it breathes, without reflection and examination. Perhaps, that these might be employed, was the design of your correspondent, in submitting it for your publication.

Mr. R. says, “Discipline is order: and primitive discipline was order without government and above the want of it.” I submit whether discipline is not rather the means used to obtain and establish order. That the primitive church enjoyed order, without government, is an assertion, not only without proof, but ap-

parently contrary to fact. Were not the *immediate* followers of Christ subject to him as their Master, and required to render strict obedience to him, as Prince and Ruler in Zion? Matt. xxi. 8—10. Surely thus an order of government was established over them, and that was an absolute monarchy. The Saviour is the rightful Sovereign, and requires uniform obedience to his laws. His immediate disciples received from him reproof, admonition, and instruction, not only as individuals, but as a church. Mat. xviii. 15—22. Indeed it appears impossible that, in the present imperfect state, any *society* can exist without laws and government. Mr. R. admits that, after the decease of the Saviour, the church was under the *direction* of universal itinerants, immediately inspired. And let it be remembered, that these inspired directors required the church to, "obey them that have the rule over them and to submit themselves." Heb. xiii. 7, 17. This is something more than saying, "Is Paul aged: his advice ought to be respected." His direction is not merely the counsel of a man of experience, venerable by age? but it is the injunction of an inspired director, concerning whom the Saviour says, "He that despiseth you, despiseth me."

It is readily granted that we cannot point to any chapter in the life of Jesus and say, "Here is our ritual; this is our order; these are the institutes of our discipline," &c. but, does it thence follow, that, "the apostles no more drew up a discipline than they did a ritual for the hiring of servants, or the celebration of marriage?" Respecting the mode of conducting the latter, they give no directions; but, will any one be so confident as to say, that they give no directions respecting the discipline of the church? Their remarks on this subject are not indeed made in one connected treatise; but they arose as circumstances occurred to require them, and they are invested with the authority of inspired directions. And, let it be remembered also 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." 2 Tim. iii. 16, 17. Nor is it consistent with the wisdom of the great Head of the church, to suppose that he withdrew his inspired servants from the stage of life, till they had taught the churches all things that he had commanded, and completed

the volume of inspiration; so that it might stand the perfect directory of faith and practice, and be competent thoroughly to furnish the man of God to every good work.

To imagine that cases of fact or discipline may arise in the church, for which the scriptures furnish no directions, is subversive of the perfection of scripture, and introductory to a principle destructive to the order and happiness of the church. True liberty is never so complete and secure, as under a good constitution, administered by wise and just laws. When there was no king or ruler in Israel; every one did that which was right in his own eyes. But this was not liberty; it was licentiousness: it was not order; but confusion tending to anarchy. So it is a mistake to suppose, that christian liberty requires the nonexistence of complete directions for the exercise of christian discipline. If it is possible for a case to occur, not determinable by scripture precept or precedent, and there be a diversity of opinion respecting its disposal, is not the liberty of some most likely to be sacrificed to the opinion of others? And none are more likely to require this surrender than those that are enthusiastic in their love of liberty. It is often apparent that it is *their own* liberty of which they are so extremely jealous, and not the liberty of others.

That a case has arisen for which the scriptures give no direction, is one of the main supports of, what is called, open communion: and if the possibility of this be admitted, a wide door will be opened for the entrance of other unscriptural innovations. If the Master of the house has given no directions, who shall dare to prescribe? Where there is no law, there is no transgression. The opinion of one is as good and as authoritative as that of another, if the opinion of all is not required to bow with submissive deference to inspired directions. Who then shall say that, "the church has not power to decree rites and ceremonies, and authority in controversies of faith?" J. J. B.

VARIETIES :

INCLUDING

HINTS, ANECDOTES, &c.

THE PROUD PROFESSOR.—The years of my youth were spent in the city of Su-

perbia. I was a constant worshipper in the great temple there. The rudiments of my education were received under a famous professor called Gamaliel, who fills the place of an ancient doctor of the same name. It would be difficult to say, whether my tutor was more distinguished for his learning or his labour. By his guidance and assistance, I profited above many of my equals; yet it ought to be confessed, that much of my progress was owing to the stimulating power of my associates, whose names were Love-Praise, Merit, Moral-Rule, Boasting and Shacklewell. These were almost always with me; and by their unceasing assiduity, instilled my principles and fixed my habits. They taught me to aspire after Moses' chair, which they daily set before me as the summit of honour.

Young Love-Praise was the most active, for he was always awake; and as he had a fine ear for soft sounds, his appetite for honey was never cloyed, and his smell for incense and perfumes was exquisite. He made me two presents, which he said were of unspeakable value. The first was a magnet, having the property of attracting whatever came near it, to a centre-point called Self; the second was a net curiously formed to catch compliments and flatteries from whatever quarter they should come, and however rapid in their flight. Mr. Merit taught me to weigh, to the nicety of a scruple, my small tythes of mint, anise and cummin; to make long prayers and loud talking proselytes; to keep the mind void of godliness, and quite full of vanity; to blow up the fire of zeal, and quench the sparks of charity: to bring in to God, the final Judge, a reckoning of great services and good works, as a fair title to heaven. Mr. Moral-Rule instructed me in the art of cutting down old stubborn precepts, and shaping and softening them to suit modern times. In this art I had so much skill as to make religion appear creditable even in the most fashionable company, by giving it the exact form and features which existing circumstances rendered necessary. Mr. Boasting gave me a trumpet, capable of sending forth more sounds than all Nebuchadnezzar's instruments of music. This I was advised to employ according to the direction of Mr. Merit. "Let the earth and sky," said he, "ring with echoes. If nobody will undertake to blow it for you, blow it yourself, and resolve to make it heard." Mr. Shacklewell brought me some silken bonds, which were professedly for the purpose of bracing and strengthening me. Without them

he said my principles would hang loose, and my religion might be easily torn away by the rude hand of violence or the silent and insinuating power of innovation. By these soft bonds that ought to be called prejudices, I was so enwrapt and tied, as to be almost as much confined as a man loaded with fetters of iron. Having such a teacher, and such companions, my progress was rapid, and my expectation high. Touching the righteousness of the law, I thought myself blameless, and had no fear of death.

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THE IMPORTANT INQUIRY.—A Hindoo of a thoughtful, reflecting turn of mind, but devoted to idolatry, lay on his death bed. As he saw himself about to plunge into that boundless unknown, he cried out, "What will become me?" "O," said a Brahmin who stood by, "you will inhabit another body." "And where," said he, "shall I go then?" "Into another." "And where then?" "Into another, and so on, through thousands of millions." Darting across this whole period, as though it were but an instant, he cried, "Where shall I go then?" Paganism could not answer: and he died agonizing under the inquiry, "Where shall I go last of all?"

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HUMILITY.—A truly pious man, of rank and influence in society, was in the habit of entertaining and admitting, to a degree of intimacy, persons of very humble circumstances in life, if they only gave evidence of true religion. His friend, who was accustomed to measure every thing according to the standard of this world, rallied him pleasantly on the subject of his associates; intimating a surprise that he should admit to his hospitality and friendship persons of so obscure an origin, and if so little estimation among men. He replied, in a tone of unaffected humility, "As I can scarcely hope to enjoy so elevated a rank as they in the future world, I know not why I should despise them in the present." The reproof came home to the feelings of the proud man, and he was silent.—Conscience whispered, meanwhile, "How dim are my prospects of rising in the future world to an equality with the pious poor, if my christian friend is in danger of falling below them?"

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A MOTHER'S REFLECTION.—What a delicate office is that of a mother! How wary should she be of her footsteps! how spotless her example! how uniform her patience! how extensive her knowledge of the human heart! how great her skill

in using that knowledge, by the most vigilant and strenuous applications of it, in every variety of occurring circumstances, to enlighten the understanding and reform the heart! Legislators and governors have to enact laws and compel men to observe them; mothers have to implant the principles, and cultivate the dispositions, which can alone make good citizens and subjects. The former have to exert authority over characters already formed; the latter have to mould the character of the future man: giving it a shape which will make him either an instrument of good to the world or a pest to society. O that a constant sense of the importance and responsibility of this station may rest upon me! that grace may be given me faithfully to discharge its difficult duties.'

OBITUARY.

ABRAHAM FORSTER was born at Barrowden, near Morcott, 1787. More than thirty years of his life passed away without any lasting concern for his precious soul. At length it pleased the Lord, by the preaching of the gospel, to awaken his conscience, and to lead him to enquire what he must do to be saved. He was directed to Christ; and, by looking to him by faith as the Saviour of sinners, he obtained pardon and good hope through grace. He was baptized, in May, 1823; and admitted into the fellowship of the G. B. church at Morcott.

During the last year of his life, he was much afflicted with shortness of breath and a pain in his breast; but while his body was visibly declining, his soul was evidently ripening for glory. A short time before he died, he became dropsical; yet he was still able to go out among his friends. About a week previous to his dissolution, his indisposition was so severe, that his friends and himself thought he was at the point of death. At this interesting period, as he sat up in his chair labouring for breath, he was enabled to testify to all around him the value of the grace of God; and to exhort all to attend without delay to the salvation of their never-dying souls. He often exclaimed, "O! the goodness and grace of God to me one of the vilest of sinners, but saved through the blood of Christ. Come, Lord Jesus! come quickly! I want to see thee; to praise and love thee for ever." Then turn-

ing to his attendants he, would add, "O! friends! what I shall soon enjoy! I wish I could take you all with me. It is hard work; but it will soon be over. I have no fear of death: through my dear Lord, I conquer even now."

To the surprise of his friends, he became suddenly much better; and in the afternoon walked into the village. He continued much easier till the ensuing Lord's day; when he attended public worship and heard a discourse which led him to contemplate heaven as the New Jerusalem above. On his return home, he said to his wife, "O! that beautiful city! I shall soon be there, I know I shall, though I am now so much better. You do not know what I feel. Do sit down, and read over the chapter to which our minister has directed us." During the night, his mind was much engaged with heaven and Christ. In the morning, he frequently exclaimed, "O that beautiful city! the dwelling place of my dear Lord! I hope soon to be there." On the same day, June 25, 1827, while sitting at dinner, he suddenly expired; and thus in a moment realised all his desires. His remains were interred in the G. B. burying ground at Barrowden, on the 28th; and a funeral sermon was preached, July 8, from Rev. xxii. 20, to a numerous and attentive congregation. E. P.

Nov. 23, 1827, died, at *Sutton Bonington*, ISAAC OVENDALE, in the forty-third year of his age. The former part of his life he spent in walking according to the course of this world; and passed through various changes of circumstances well calculated to discover the vanity of earthly things. In 1817, he took up his residence at Sutton; and, after residing there some time, began to attend upon the preaching of the gospel at the G. B. meeting-house. He attended some time without feeling any concern for his eternal welfare; but in the year of 1819, he heard a discourse in which the state of a sinner were faithfully described. He fancied himself to be the only person the preacher was addressing: and the word came with so much power as to give him great concern. Being thus led to look into himself he discovered that he was a great sinner, and exposed to eternal punishment. For two years, he continued in great distress of mind, seeking rest but finding none: but, in the summer of 1821, he was enabled to commit himself to the Saviour, and found peace and joy in believing. The following year, he offered himself to the church at Sutton; and,

being cordially received, made a public profession of religion by being baptized; and his general course of conduct since, has shewn that his profession was sincere.

In the early part of last year, his health was impaired; and though medical aid was obtained, he gradually grew worse. His afflictions continued long, and during part of the time were very severe; but his faith and patience never forsook him. From the commencement of his indisposition, he professed a firm confidence in the merits of Christ, and a steady reliance upon his promised grace. He did not enjoy so much of a rapturous frame as some have experienced; and, on the contrary, he was mostly a stranger to that gloomy darkness, and those disturbing doubts, which have been the subject of complaint with many others. But, though a kind of settled peace was his most usual enjoyment, he was not without his moments of endearing nearness to his divine Master. In the midst of his greatest bodily affliction, he often expressed heartfelt gratitude for his goodness manifested to him. His complaint was frequently attended with severe coughing and sickness, and after recovering from one of these attacks, he observed to a friend who had called upon him, "One glance of heaven will repay me for all this." On another occasion he exclaimed, "Christ is better to me than his promises, in visiting me with so much comfort."

The last ten weeks he was severely tried. During all this time he was unable to lie down on his bed; but his resignation never failed, nor a murmuring word ever escaped him. On the last day of his life, he appeared to have as much laid upon him as human nature could bear. On being asked, 'Is Jesus now sweet to you?' he said, "Yes: and very precious;" shortly after adding, "It is hard work; but I hope the Lord will support me. I am a great sinner; but through the blood of Christ, I have obtained forgiveness." In this manner, after struggling hard several hours, he quietly fell asleep in Jesus: leaving an affectionate widow to mourn the loss of a kind and tender husband. His remains were interred in the G. B. burying ground at Suttou, when Mr. Wilders improved the event, from 1 Cor. xv. 55, "O death! where is thy sting?"
W. W.

ORDINATION.

ON Dec. 25, 1827, MR. ROBERT VEROW, was set apart to the pastoral office over

the G. B. church at *Earl-Shilton*. Mr. Thomas Orton of Hugglescote opened the morning service, by reading Matt. x. and prayer. A few remarks were made by Mr. Taylor of Hinckley relative to the work of the day; after which the call of the church was read, and confirmed by a shew of hands. Mr. Verow signified his acceptance of the call, and read his confession of faith. Mr. Orton offered up the ordination prayer, and was joined by Mr. Taylor in the imposition of hands; who then addressed the minister, from 2 Cor. ii. 15, 16. In the afternoon, Mr. Knight of Wolvey opened the service, and Mr. Orton addressed the church, from 3 John 8. "We therefore ought to receive such, that we might be fellow-helpers to the truth."

Earl-Shilton is a large village, nine miles west of Leicester, and four east of Hinckley. The G. Baptists have had a place here for more than a hundred years. For many years, they were served by ministers of the name of Green. Through some disagreeable circumstances, the church declined; and they were, about twenty years since, united with the Hinckley church; and, at the division of that church, with Thurlaston; from which they separated again seven or eight years ago. Mr. Verow has regularly served them ever since the last separation, though he has always resided at Hinckley.—See the Minutes for 1820, article "Shilton," and the G. B. Hist. vol. ii. page 355.

REVIEW.

THE COMPREHENSIVE BIBLE; dedicated by permission to his Majesty: containing the Old and New Testaments, &c. &c.

4to. pp. 1480. Price, crown paper, boards, 30s.

Samuel Bagster, London.

ESTEEMING this publication one of the most useful and important that has recently issued from the press, it has been our design, ever since its first appearance, to notice it in our Miscellany; but, desirous of giving it that degree of examination which its merits justly demand, we have postponed our intention from month to month, in hopes of obtaining proper room for a more enlarged review. It does not, however, appear very probable that these hopes will soon be realized; and

and we deem it a duty which we owe to the work itself, and especially to our readers, to give as satisfactory an account of this interesting volume as our limits will permit, rather than leave them ignorant of its numerous claims to their attention. And, as we conceive that a plain and faithful report of its valuable contents will most effectually recommend it to those who properly value the oracles of divine truth, and are sincerely anxious to study them with understanding and edification, we shall at present attempt only to give a simple and concise description of the "*Comprehensive Bible*."

In a very appropriate Dedication, the publisher thus states the design of this undertaking. "This Edition of the *Holy Scriptures* is intended to comprise copious explanation in a concise form, and thus diffuse a more correct and enlarged knowledge of this Sacred Book—establish in the minds of men a firm reliance on its Divine inspiration—and communicate more widely and more deeply the instruction, the consolations, and the hopes of christianity."

In prosecuting this very laudable object, the volume is introduced by the original Preface, prefixed, by the venerable Translators, to the first edition of the present authorised version of the Scriptures into English. This is a learned, sensible, and very instructive discourse in defence of Translations in general and of that Version in particular; which will afford much satisfaction to the intelligent reader.—To this preface succeeds, "The Contents of the Old and New Testaments; arranged in a manner by which the Books, Chapters, &c. may be read as one connected History." In this useful Table, the several portions of the historical books are referred to, in the order in which the events recorded in them are supposed to have occurred; and the psalms, prophecies, epistles, &c. are introduced in those periods of the history when they are assumed to have been written. Thus those who are desirous of obtaining a regular and complete view of the volume of inspiration, may survey it as one grand whole; including the varied dispensations and operations, of providence and grace from the creation to the close of the sacred canon. How useful such a perusal would prove in arranging, connecting and illustrating the important facts, doctrines and precepts, contained in the pages of Revelation, the intelligent reader will easily perceive.—"A second Contents of the Old and New Testament in the present

order of the Books; forming an Analysis and Compendium of the sacred Scriptures," follow; in which the subjects of every chapter in the Bible are concisely but clearly stated; and thus the inquirer may, at one glance, perceive the context, scope and matter of any part of the word of God which he has occasion to examine; and attain clearer conceptions of the design and meaning of the holy penmen.

"An "Introduction" to the scriptures succeeds this Analysis; and forms a very important and useful part of the work. It comprises laboured and valuable Essays under the denomination of Chapters, on the following subjects.—1. The genuineness, uncorrupted preservation, authenticity, and inspiration of the Sacred Scriptures.—2. The Divisions and Marks of Distinction that occur in the Scriptures.—3. The Manuscripts and early printed Editions of the Scripture, and also of the Polyglott Bibles.—4. The Samaritan Pentateuch, and Ancient Versions of the Scriptures, and also of the Authorized English Translation.—5. The Ancient Jewish Writings connected with the Scriptures, the Apostolic and Primitive Fathers and Doctors of the Church.—6. The Jewish Sects, Factions and Orders of Men.—7. The Jewish and other Weights, Measures and Coins.—8. The Jewish and Roman Modes of Computing Time.—9. A Brief Outline of the Geography and History of the Principal Nations mentioned in the Scriptures. These chapters are full of important information, closely compressed; collected, with great judgment and industry, from the most respectable Biblical writers, ancient and modern, British and foreign. For the Editor lays no claim to originality; but candidly refers to the authors from whom he gleaned the valuable materials for this very useful Introduction.

This preliminary matter, which occupies ninety-six closely printed quarto pages, leads to the body of the work; in which the Canonical Books are excellently printed with a good type, after the standard edition of Dr. Blayney. To each book is prefixed a Summary of its object, character and contents; and is followed by "concluding Remarks," partly practical and partly illustrative. At the end of Malachi is introduced "A general Outline of the History of the period, from the close of the sacred canon of the Old Testament until the times of the New," which is well adapted to prepare the reader to enter on the history of the Gospel with more advantage. Every page is

divided into four columns; the two outermost of which are occupied by the sacred text; and the two innermost contain an inestimable apparatus for the illustration of it: rendered by its position on the middle of the page more prominent, and secured also from soiling or injury in turning over the leaves.

These columns include: 1. The *Chronology* of every event which is recorded and of every prophecy, &c. delivered: marked, not only at the top of each column, but also opposite each particular. The year of the world, the year before Christ are constantly given; and, when it could be done, the corresponding year of the principal eras of antiquity: such as the Building of Rome, the Grecian Olympiads, the Athenian Archons, the Kings of Israel, Judah, Egypt, &c. How greatly these dates must assist the student, who wishes to compare sacred with profane history, is obvious.

2. The *Various Readings*, as given by our venerable Translators are carefully noted; and the explanation of Hebrew and other names, when necessary to understand the text.

3. *Notes*, chiefly drawn from the best authorities. They are exclusively philological and explanatory; and never interfere with doctrinal points. In general they are brief; but often contain, in a few words, the essence of large dissertations, and convey very satisfactory information on many difficult subjects. They are in number about four thousand.

4. The most important, as well as by far the largest, portion of these marginal treasures is the list of references to *Parallel Passages*: which are stated to amount nearly to five hundred thousand. This department must have required immense labour. The whole of the references found in the collections of Blaney, Scott, Clarke, and the English Polyglott, have been copied into this work; and a copious selection has been made from Canne, Brown, and Wilson. Parallel Passages are esteemed by many eminent divines, a most excellent mode of investigating the genuine sense of the sacred text, in which the Holy Spirit becomes the interpreter of his own words. After having frequently had occasion to consult these references, we have invariably found them relevant, judicious and instructive; and can therefore cordially recommend them to all who are desirous to understand what they read.

At the close of the volume, three large Tables are subjoined. 1. "A Chronolo-

gical Index to the Holy Bible, according to the computation of archbishop Usher; shewing in what year of the world and in what year before or after Christ each event happened, and the places of scripture where they are recorded; interspersed with the principal events in profane history." This Table appears to have been compiled with great care; and the original historians are constantly referred to, when the event is not mentioned in the inspired volume. 2. "An Index to the Subjects contained in the Old and New Testaments." This Index includes all the Proper Names of Persons, Places, &c. together with a very detailed enumeration, in alphabetical order, of the various subjects, whether historical, doctrinal or practical, on which the sacred writers have treated. Whatever topic therefore may employ the reflections of the reader, he may, by consulting this Table, turn to all the places in his Bible where it is introduced. 3. "An Index to the Notes, Introductions and Concluding Remarks:" very necessary to a ready use of the valuable treasures contained in the illustrations to which it refers.—We fear however that a laudable desire of compressing the greatest quantity of information into the smallest compass possible, has induced the Editor to employ a type in all these Indexes, but especially in the second, the smallness of which will render it less useful.

Such are the contents of "the Comprehensive Bible:" and we should not do justice to the learned Editor, to us unknown, did we not fully acknowledge the ability, judgment and diligence which he has displayed in the execution of a task, that must have cost him incredible labour and intense application. The worthy publisher also deserves, the gratitude of every friend to the best interests of man, for the liberality and spirit with which he has embarked his property, in an undertaking so well adapted to promote the present and eternal good of mankind. We earnestly hope that this laborious and expensive work will meet with that support which its excellence so justly merits. Every private christian would do well to enrich his parlour with a copy of this volume; but the minister of Christ ought to make great sacrifices rather than remain destitute of this valuable assistant in his sacred and arduous employment.

•• There are various Editions of the Comprehensive Bible, on superior paper, &c. the particulars of which may be seen in our *Literary Notices* for January last.

PERSECUTION FOR RELIGION JUDGED AND CONDEMNED. *First published in London, in the Year 1615. The fourth Edition, with a Preface by JOSEPH IVIMEY.*

Svo. pp. 82, price stitched, 2s.

Wightman and Co. London.

THOSE of our readers, who possess the *History of the General Baptists*, by the Editor of this Miscellany, will find a full account of the parties by whom this pamphlet was first published, of the occasion of its publication, and of the nature of its contents. (*Vol. i. Book ii. Sect. 1, 2, 3.*) To others it may be proper to state, that the first English General Baptist church after the Reformation, was founded, in Holland, by Mr. John Smyth, in 1608: eight years before the first Independent Church was organized; and twenty-five years previous to the formation of the first Particular Baptist church in England. These professors, who had fled from the persecutions of Queen Elizabeth, soon after the decease of their founder, about 1613, thought that conscience required them to return home, and manfully bear a testimony for the truth among their countrymen. They accordingly removed their church to London; where they endured grievous persecutions and hardships. To obtain relief from these sufferings, and to vindicate their characters which were basely calumniated they published, in 1615, the Tract before us; in which they boldly asserted and successfully defended the great principle which lies at the foundation of religious liberty "that no man is to be persecuted for his religion, be it true or false, so he testify his faithful allegiance to the king:" a proposition, at that period, esteemed rebellion against the church, and treason against the state.

But times are changed. "It is at present," observes Mr. Ivimey, "held so honourable to have been the first christian denomination in recommending religious liberty to the esteem of the world, that it would not be very surprising if 'contentions among brethren' should take place respecting those to whom this honour justly belongs." Messrs. Bogue and Bennett, the historians of the Dissenters, claim it for their own friends, the Independents; and say, "Were Britain to erect a statue of gold to the memory of the first patrons of this sentiment, she would but imperfectly discharge the debt she owes to those who have been the

source of her wealth, her strength and her glory." On this passage Mr. I. very justly remarks. "If the statue of gold should ever be erected, it must be to the memory of the *Baptists* and not of the *Independents*. Until that be done, which may not be yet for a few years, let this work, well deserving immortality, which judges and condemns the principle of persecution for conscience sake, be considered a monument more valuable and more durable than even one of pure gold. It is hoped that this re-publication will secure the honour due to the right quarter. It belongs, I do not hesitate to say, to a *General Baptist church* in London; who, when 'all the world wondered after the beast,' and thought they did God service by putting those whom they called heretics to death, proclaimed at the expense of liberty and even life, this noble sentiment."

We feel sincerely obliged to this worthy minister for the frank and candid manner in which he attributes this publication to its rightful owners; and we heartily thank him for the seasonable re-publication of this scarce and excellent Tract. We hope it will materially aid the exertions now making to remove penal statutes against religion, that disgrace to christian legislation, from the code of Britain.

The style of this interesting and curious pamphlet is easy, correct, and, considering the age when it was composed, very perspicuous: the reasoning strong and conclusive; and the dialogue well maintained. It presents a favourable specimen of the principles and abilities of the authors. They inveigh against the pride, luxury and oppression of the bishops; declare their respect for magistrates; protest against the political errors of the papists; condemn those who through fear comply with any external worship, contrary to their own conscience; and refer for evidence of their sentiments, to the *Confession of Faith*, published by them in 1611.

But the principal glory of this piece, is the manly and explicit avowal which the authors made of the true principles of christian liberty, at a time when they were either unknown or opposed by almost every other party. They preserve a just distinction between civil and religious concerns; and, while they fully allow the magistrate his proper authority in the former, they boldly maintain every man's right to judge and act for himself in the latter. "If I take," says christian, one of the speakers, the advocate of the

Baptists, "any authority from the king's majesty, let me be judged worthy of my desert; but, if I defend the authority of Christ Jesus over men's souls, which appertaineth to no mortal man whatsoever, then know you that whosoever would rob him of that honour which is not of this world, he will tread them under foot. Earthly authority belongs to earthly kings; but spiritual authority belongeth to that spiritual King, who is King of kings." When we consider the state of the times when this tract was published, this rational, intrepid and dignified language, must excite our just admiration.

We hope most sincerely that the General Baptists will prove their gratitude to Mr. Ivimey for rescuing from oblivion this honourable monument of the piety, liberality and courage of their predecessors, by sedulously encouraging its circulation.

We copy one extract, from which the reader will perceive the style and spirit of these worthy confessors. In answer to the objection of Anti-christ: "Hath not the king the same power that the kings of Israel had, who compelled men to the observation of the laws of God?" Christian inquires, "Who is now king of Israel?" to which his opponent replies, 'I confess Christ is now king of Israel.' Christian then proceeds, "Yes, Christ alone is king of Israel, that sits upon David's throne, and therefore mark the true proportion. In the time of the Old Testament the kings of Israel had power from God to compel all to the ordinances of God, or to cut them off by their sword from the earthly land of Canaan, and the promises thereof; so in the New Testament the king of Israel, Christ Jesus, hath power from the Father to compel all to the ordinances of God, or to cut them off by his sword from the heavenly land of Canaan, and the promises thereof. The kings of Israel only had this power under the law, and the king of Israel only has this power under the Gospel: and therefore whosoever will challenge this power under the Gospel, he must be the king of Israel in the time of the Gospel, which is peculiar only to Jesus Christ, unto whom all power in heaven and earth is given."

"And let it be here well observed, that by this opinion of yours you make the kingdom and ordinances of Israel under the law, and the kingdom and ordinances of Israel under the Gospel all one; directly contrary to the whole Scripture. For the kingdom and ordinances of Israel under the law were of this world,

but the kingdom and ordinances of Israel under the Gospel are not of this world, as Christ, the king thereof himself testifieth. John xviii. And therefore you setting up a worldly king over this heavenly kingdom and ordinances, you and all of your profession declare yourselves to be of that worldly kingdom, and so to look for that heavenly and spiritual king yet to come in the flesh; being in the number of those that deny Him to be come in the flesh, and so are deceivers and Antichrists, whatsoever you say to the contrary."

INTERESTING NARRATIVES from the Sacred Volume, illustrated and improved; shewing the excellence of Divine Revelation, and the Practical Nature of True Religion. Vol. ii. By JOSEPH BELCHER.

12mo. pp. 400. Price, boards, 4s.

Wightman and Cramp, London.

We had occasion, in a former number,* to express our warm approbation of the first volume of these really "Interesting Narratives;" and are happy to give an opinion equally favourable of the second. The author's avowed object is to counteract the prevailing taste for religious novels, which he esteems likely to have a very injurious tendency on the minds of young christians. In this opinion, we entirely agree; and it affords us pleasure that his success has encouraged him to complete his design. We hope soon to meet him again, in some kindred line of composition. The volume before us contains twenty-seven "Narratives," chiefly collected from the Old Testament; eight only being drawn from the New. The subjects are chosen with judgment and treated in a manner adapted both to interest and instruct the youthful mind. The narrations are clear, and the practical uses important and naturally rising out of the facts. Much has been written on the inimitable history of the favourite son of the affectionate, though perhaps, indiscreet, patriarch Jacob; yet we perused with considerable pleasure Mr. Belcher's five leading articles, in which he introduces Joseph as—the dutiful son—the affectionate Brother—the faithful Steward—the pious Prisoner—and the righteous Governor.

We heartily recommend the whole

* Vol. iv. page 104.

work to the attention of our readers; and present them with a short extract, as a specimen of the mode in which this author improves his subjects. Under the title of the *Unbeliever Punished*, he gives us the story of the incredulous lord, who was trodden to death in the gates of Samaria, when the starving inhabitants rushed out to seize the provisions left in the deserted camp of the Syrians, and concludes thus:

"It only remains that we suggest some of the most important lessons this affecting narrative of facts teaches us. We see, then, that the promises and threatenings of Jehovah are sure of accomplishment, however much appearances may be against it. We learn that unbelief is a sin which God will assuredly punish. We are struck with the fact, that God regards the wants of his people; and that, as the hearts of all men are in his hand, he is ever able to find means to help them. And, to close, we learn what is our duty to the sons and daughters of misery. The world presents a vast population, where a spiritual famine rages; the word of Jehovah has provided "a feast for all nations;" let us not sneer at the improbability of their enjoying it, but indulging confidence in the word of the Lord, filled with gratitude for the blessings we enjoy, and having hearts glowing with sympathy on account of their moral woes, let us proclaim "the good tidings." If we neglect it and hold our peace, "some mischief will come upon us;" to spread them we have every encouragement; let us, then, invite all around us to the great feast of gospel blessings. Come and welcome to Jesus Christ."

LITERARY NEWS.

Just Published.—The first volume of "The Works of the English and Scottish Reformers," edited by the Rev. Thomas Russell, A. M. extra boards, 10s. 6d.

A second edition of "Sermons on various Subjects," by the late Rev. John Hyatt, edited by his son, Charles Hyatt, with a memoir of the Author, by the Rev. John Morison, and a portrait of the Author. 10s. 6d.

Elements of Arithmetic for children, on an entire new plan, by Ingrain Cobbin, A. M. Second edition, half-bound, 1s. 6d.

Elements of Grammar for children, by the same, seventh edition, 1s.

The Author of the *Evangelical Rambler* is preparing a Series of Papers to be intitled, "The Evangelical Spectator," which will appear periodicaly.

A fourth edition, in 18mo. of the Rev. John Thornton's *Fruits of the Spirit* is now in the press.

Westley and Davis have announced a New Annual to be entitled "The Evergreen or Christmas and New-Year's gift, and Birth day present, for 1829," intended for youth of both sexes under the age of twelve years.

HEAVEN.

This world is all a fleeting show'r,

That's past as soon as giv'n

And all the joys its votaries know
Deceitful come, deceitful go:

There is nothing true but Heav'n.

There is an hour of peaceful rest

To mourning wand'ers giv'n,

A tear for every soul distress'd,
A balm for every wounded breast,

Is found above in Heav'n.

False is the light on glory's plume,

As fading views of ev'n;

And love, and joy, and beauty's bloom,
Are blossoms gathered for the tomb:

But nothing fades in Heav'n.

Poor wand'ers of a stormy day

From wave to wave are driv'n;

Nor fancy's flash, nor reason's ray
Could ever show the lucid way,

That leads to rest in Heav'n.

There is a soft, a downy bed,

As fair as breath of ev'n;

A couch for weary mortals spread,
Where they may rest their aching head,

And find repose in Heav'n.

There is a home for weeping souls,

By sins and sorrows driv'n,

When toss'd on life's tempestuous shore,
Where storms arise on ocean's roar:

But all is o'er in Heav'n.

Now faith lifts up a tearful eye,

The heart with anguish riv'n;

And reins the tempest passing by;
The ev'ning shadows quickly fly,

And all's serene in Heav'n.

There fragrant flowers immortal bloom,

And joys supreme are given;

There rays divine disperse the gloom;
Beyond the confines of the tomb,

Appears the dawn of Heav'n.

Missionary Observer.

MARCH 1st. 1828.

INDIA.

JOURNAL OF MR. SUTTON.

WE now continue the interesting journal of Mr. Sutton, part of which appeared in our last number; from later intelligence it appears that Mrs. Sutton had in a great degree recovered from the illness mentioned in the present article.

Teen Teer, Saturday Jan. 20.—We committed ourselves to His hands who never slumbereth or sleepeth, and arose in the morning refreshed and prepared for our work. The people did not attend so early as at the last festival we attended, but when they did attend the general aspect of the assembly was very much like that; bathing, a sight of the idol, and pleasure, were the employments of the day. The temple is a very old one, built of brick, but rapidly hastening to ruin. The idol was the Ling, and on the sides of the temple is an image of Gunesha, another of Parbottee, and another of Cartickeeswera. I think the standard sum for a dursuna, viz. sight of the idol, was seven sundas of cowries. The rich, I suppose, would give more, but this small sum for each individual, from so great a multitude, would make no contemptible aggregate.

We begun preaching I suppose about ten o'clock, and continued it with intervals of rest till five o'clock, the people were more numerous than at Bhagabot, but in a general way not so intelligent, or rather perhaps they did not manifest the same disposition to understand; we had all day as many to hear as our voices could reach, and if we could have talked ten times as loud, we should have had no deficiency of hearers. It is of great importance that a Missionary's voice should be good, and his articulation distinct; if this latter quality does not exist it will be a thorn

in his flesh, which will often pierce him to the quick. Perhaps St. Paul understood this; at least I can say feelingly that I do. We sometimes preached from our tent door, and sometimes went out under a tree and addressed the people, and distributed our books. With the exception of now and then a proud, self-important Brahmun, they are ready to tear us in pieces in order to get them; it was a very arduous task to distribute our books properly; and in order to ascertain who could and who could not read, we were obliged to resort to all kinds of schemes. It would be tedious indeed to give an account of all we say on these occasions, and to tell you in brief once, is to tell you perhaps always; my first endeavour, after introducing myself, is to show them that they are sinners, and in what respects they are so: that as this is the case, they need both pardon and sanctification: I show them next that Hindoism does not furnish this necessary remedy, and thence point out the suitableness, and value of the Gospel, as the only true remedy for sinful man. We are of course often diverted in our course by a variety of objections, queries, and interrogations; sometimes we reply, but, if we can, postpone an answer if likely to lead astray, but the inquirer generally forgets his question in a few moments, and is ready to propose fifty others. Their volatility is one of the most discouraging features in their character, and their unsusceptibility of feeling is perhaps the next. I think that poetry and striking figures, and quotations from their own shastras, have the greatest hold upon their minds. And let a man's abilities be what they may, I apprehend that a Hindoo congregation would be the best school in the world to teach him practically that a Paul may plant and Apollos water, but God must give the increase or there will never be any. Being pretty well fatigued with the

labours of the day and the noise of it too, for we laboured in the midst of a deafening noise of drums and tamborines all day: we left about six o'clock to proceed homewards, walked about four miles and reached our half-way house, about ten miles by ten o'clock. Here we had dinner, tea, and supper altogether; for we got no time to eat after breakfast till now. And after we had finished our meal, spent an hour or two very pleasantly with the sidars, chokedars, &c. (stewards and watchmen) of the salt warehouses, where we slept; they asked some pertinent questions about the Gospel, which made way for some (calculated to be) useful conversation. Here we stood our palkees in the verandah, and slept comfortably till morning dawned, when we again assembled our bearers, and made the best of our way home. Passing through a small village I stopt for a moment near a school, where some boys were singing a poem, the burden of which was their religious duties; my ear caught one line, which may help you to form some idea of the ground work of their system, it ran thus, "Jaha paoo ta, goorookoo dea," viz. whatever you find, that give to the gooroo. I can assure you this lesson is by no means forgotten to be inculcated and practically enforced. We reached home about ten o'clock (Sabbath morning), but being too late for English worship, postponed it till evening, when I endeavoured to preach from, "I remember the kindness of thy youth, the love of thy espousals," &c. My dear partner was able to attend once more in the house of God, after her long affliction and consequent absence. May this attempt which we have now made to spread the triumphs of the cross be owned and blessed by him, who is the great and only potentate, the King of kings, and Lord of lords, who only hath immortality dwelling in the light which no man can approach unto, whom no man hath seen, nor can see, and to whom be honour and power everlasting. Amen.

January 30th.—Visited Telinga school this evening. And afterwards stayed in the road for the purpose of talking to the people. I first addressed myself to a baughty Bengalee; who said that Christianity was of but yesterday, but Hindoism was from eternity; and how could I expect the Hindoos to embrace it. They never would. I wished to shift the discourse to something likely to be profitable, and said that the value and genuineness of a religion did not depend so much upon its antiquity as upon its power to purify the soul. He was not very fond of this point of attack, and as he could lay nothing to the charge of Christianity, said it was good for us as Englishmen; but that as we had professed it but for a few hundred

years, so we should change it for some other in a few more. He also made use of the common mode of reconciling matters, by saying that there might be many doors which all led into the house. I contended that whatever ways there might be, yet none but a holy way could possibly lead to heaven; and pressed for a proof of Hindoism answering this description. But he did not like the argument and left me. I pressed him to take a part of the harmony of the Gospels, and to read it with a humble mind, and consider the claims it had upon his attention. Maintained a desultory conversation for some time, till it being dark; and not being able to get into a profitable train, was about returning, when a Mussulman begged to know what our books said respecting self-murder, alluding to the sad case of a gentleman at Cuttack who had committed self-murder. I told him one of God's commandments was, that "Thou shalt do no murder." Hence self-murder was evidently sinful, as a breaking of God's commandment. But the act also showed either discontent with God's dealings, or a want of confidence in His power and goodness, for he was more afraid of temporal evil than of his Maker's anger; and had cut short an existence which God had given him, and which it was his prerogative alone to destroy. He seemed quite satisfied with these observations, and afterwards said, that our books before Jesus Christ came were all good, but now they are mixed with a portion of evil, and that Satan had crept into them. He wanted to know how it was, as I was the Sahib's gooroo, that they did not mind my instructions; for what his teacher told him that he did, or whether my Bible authorized me to teach them to get drunk, commit adultery, &c. These are painful subjects to have to do with; I informed him however that I was not their teacher, nor had they any. Had a long talk afterwards with a venerable Hindoo, on finding out and embracing that religion which would purify the heart and prepare us for heaven; several followed when I left, and one as spokesman for the rest, asked some very pertinent and pleasing questions.

On Friday Afternoon 2nd, brother Lacey and myself again set off to attend a festival at Robaneswer or the land of God, and after walking part of the way and having a sufficient quantity of trouble with our bearers, we arrived about ten o'clock; going through a thick jungle about a koss from the place, we came within a few yards of a tiger, I was half asleep at the moment, but the tremendous shout of the bearers aroused me, and I heard him at a very little distance, making his way through the bushwood. Having our Musalchees, viz. torch-bearers, I apprehend there was little danger, if we had not had these

men with their torches it would probably have been fatal to some of our party. While writing, the lines occur to mind,—

"He guards thy life, he keeps thy breath
Where thickest dangers roam,
Go and return secure from death,
Till God shall call thee home."

and how applicable they are to this and many other occurrences in India. On our arrival we were greatly refreshed to meet our beloved brother and sister Bampton. They were in bed and asleep, but awoke and got up at our approach, and gave us a hearty welcome: we had not seen sister B. for more than seven months, and but just had a sight of Mr. B. during the time. We found enough to talk about till past five o'clock, as we knew it was our only time, and should not have parted then, had not our intended work for the day demanded preparatory refreshment. However, I believe the Bampton's had no rest for they had to pack up their luggage, (no trifling job here with such people as Hindoos,) they then got their breakfast, and sister B. was off at day-break with the luggage, tent, &c., to about eight miles distant. I wish our good friends in England could see one of these movements. Mrs. B. I believe has the honour of being the first English woman who ever braved an eight miles ride through a Hindostanee jungle by herself, and on horseback; and our worthy countrymen in India, I suppose, would think her mad. She is not the first however, of Christ's flock, who has been called so. I trust we felt and do feel grateful for the grace given to our dear fellow labourers. May they long be spared to labour for poor benighted Orissa. Brother B. remained to attend the festival. While he tried to get a little sleep, brother L. and myself wandered about a little to wonder at this wonderful place. O who can describe it! temples upon temples, multitudes! multitudes! multitudes! and yet multitudes without end! to count them is impossible: they crowd upon the view in every direction. The number of churches which may be seen from any of the London bridges, will give but a feeble idea of the scene. The Hindoos say they are 1,852 years old; and that at that distant period, it rained gold upon the place, which induced the people to build temples in return for the favour. One would think there must have been some extraordinary influx of wealth, or the expense of building them could never have been discharged. Many of the temples, though extremely ancient, and hastening to destruction, still bear evident marks of former grandeur. They are highly ornamented with figures of various descriptions from the base to the pinnacle. Very many are now completely buried in the jungle and entirely unapproachable; others are

fast falling to ruins from the trees, &c. growing out of the walls, and forcing a passage where perhaps, the tool of the mason could never find admittance: others are taken greater care of, and are consequently, in a much better state of preservation. We examined many, they were principally dedicated to Mahadeive, and contained the abominable ling and yoni. Three or four however we discovered which contained most frightful representations of the bloody Kalee: these were admirably situated for deeds of darkness, and of blood; whether such things are perpetrated here I cannot say; but I can conceive of few places better adapted for such purposes. The temples were evidently frequented, for there were the remains of large logs, which had been used, half burnt, for the purpose of sacrifice. The principal temple, which is a very large one, nearly as large as Juggernaut's, indeed some call this the sheath, and Juggernaut's the sword, meaning that Juggernaut's will go within this, contains the rajling, or king of the representations, which bear that name. It was to get a sight of this ling raj, that the people flocked from all quarters to-day. While we were getting our breakfast, Mr. Sunder arrived, so that we mustered four to attack this king, of millions of princes, and a still greater number of subjects. For there are more temples dedicated to this vile object, and there are more who worship it than any other image in India. See Ward's remarks upon it. The natives vary so much in their accounts of the ling raj, that it is difficult to ascertain the real size of it; but I apprehend it cannot be less than three feet high. As it respects the general scenery of the place, could you forget the idolatry connected with it; there are few places so calculated to excite contemplative feelings and solemn thoughts as the melancholy grandeur of Bobaneswer. In the Christian's heart it produces feelings of so deep a kind that his inner man seems to die within him, while sighing over the dark extended reign of idolatry. Ah my Saviour and my God when shall thy kingdom come! when shall thy unfathomable love unloose the long encrusted fetters from the poor Oriyas, and make them free indeed. Come blessed Jesus, come with power and glory come, and ere I die give me to welcome thy approach. I long for the day to arrive when the jungles of Orissa shall re-echo with salvation through the blood of Jesus. I ought to beg pardon for this digression; but my dear brother, the overwhelming scene is enough to melt a stone.

As soon as the people assembled, we dispersed, and each taking his station beneath some convenient tree, we proclaimed the good news of the Kingdom. I have seldom felt more pleasure than I did this day in talking

to the people; they appeared in a general way so much more intelligent than is commonly the case; and often manifested a disposition to understand what was said. I suppose that each of us occasionally shifted our standing, and once, for a relief, I found out brother B., and heard him for a little time; and helped him distribute his books. The people as usual, were excessively eager to get them, which makes it very difficult to try who can read and who cannot before we give them a book. 'Tis very evident that a knowledge of the great outlines of our commission is very extensive, which must of course prepare the mind for a better understanding of what we have to say. We retired to our tent about four o'clock in the afternoon, when we took some slight refreshment, and brother B. left to follow Mrs. B. to their next field of labour. We commenced our work again, but as no Mussalchees could be obtained, and the next day was Sabbath-day, we were obliged to leave sooner than we intended, in order to get through the jungle by day light. We reached our first stage by eight o'clock, where we got some jol-pon, a kind of fried rice and sugar; and afterwards something fried like parched wheat; we slept in our palanquins standing in the road; and starting early in the morning, reached home about eight o'clock. Brother L. preached in the evening on the love of Christ constraineth us, &c., and afterwards administered the Lord's Supper. May the Divine blessing rest on this effort to spread the everlasting Gospel.

Thursday 8th.—We set out on our journey to Balasore, and reached Shangey, about eleven miles the first day. Our mode of travelling is different this journey to any we have before adopted. At the disposal of Mr. Baptists goods, I purchased an old bullock carriage, which, with a little putting to rights, made a travelling vehicle for us at a little expense; this serves for us to ride in and also to sleep in occasionally; and a common country hackery, something like a carpenter's timber carriage, carries our table, tent, &c. There are no draft horses in this country for such purposes; we have therefore hired two yoke of oxen for ten rupees the journey, which will save us nearly thirty rupees, but will employ eight or ten days to travel the 100 miles; this however answers our present purpose, as we wish to improve the journey by the way. I suppose we travel at the rate of two miles an hour; and over very rough roads in the night, we generally take from five o'clock in the evening till eight or nine in the morning to make our stage; this is very wearying to both body and mind. Yet on the whole we think that it is the best plan we have hit upon. After we had pitched our tent, &c. I heard a drum beating, which was

the signal for a poojah, I therefore set off towards the place, and found an old woman and a Brahmin boy poojah kurring a quantity of idols, if idols they may be called, I suppose there might be fifty rough stones, without any shape or make, which had lain there from time immemorial, but no information could be given respecting what they were intended to represent, or what names they possessed; all that was known was, that they were the village gods. There was however, one which received peculiar homage, but decency forbids my giving their account of it. On these different stones the old lady and the boy were smearing red paint and muttering some mysterious incantations. I waited in silence a little while, till the old woman presented the stones some food (viz. boiled rice and ghee) and afterwards brought me some of the holy composition, of course I had no disposition to partake, which excited their astonishment, and led to the introduction of my message; it was a very ignorant party which had assembled, and I could scarcely make them put two ideas together; a few however could read, to whom I gave books. I asked for a stone but they did not seem willing to give one, and as I never press any thing of the sort, I left them without one. One or two of the principal people came afterwards to the tent for a book.

Nothing particular occurred on the way to Balasore, and as my beloved partner was very ill the whole of the way, I had but little opportunity of seeking out people to talk to, we therefore hastened on our journey and reached our place of destination on Wednesday in the evening: I got up for a very short time just to look about me, but did nothing more. The place seems very large, and a European who has been a great number of years in the place says, there are at least 15,000 inhabitants. There are several very poor Catholics here, apparently in wretched circumstances. The place was formerly of great note, and there are the remains of several large manufacturing establishments. The place in which we have taken up our abode, is the remains of a concern of that kind, belonging to the Danish government. What stay we shall make will depend upon our intercourse with the people. My dear partner being better to day, I went among the people in one of the bazars: I first addressed myself to a respectable shop-keeper, and told him a little about the object of my mission; I was soon surrounded by a pretty good number of people, to whom I said as much as I thought was prudent for a commencement: they were much pleased with a book which contained the ten commandments in brief, and several desired to have one. A Bengalee was much disappointed that I had not one in the Bengalee

language to give him: I however presented him with the sermon on the mount, instead. There appears to be many Bengalees here, but they seem to understand me as well as the Oriyas. As I was returning, I heard the Oriyas expressing their surprise and admiration to each other, that I talked to them in Oriya, several said "he speaks sooda Oriya," viz. pure Oriya: another said "there is no Bengalee in it;" and so on. On the whole I was rather pleased in the appearances, but do not expect to find the place equal to Cuttack. O that we had more labourers to seek the salvation of these precious, dying and yet immortal souls, for whom no man careth. There is so much to be done, that one can scarcely determine on what spot to labour. May the Lord of the vineyard direct us, and speedily cultivate the whole of this waste howling wilderness.

17th.—Collected a good many people together in one of the bazars this evening, and talked for some time, on the great subjects of salvation. After showing them that they were sinners, and consequently exposed to punishment, if a remedy could not be found. I told them that if they knew of a sufficient remedy for the curse of sin, I had no further business among them, and should feel at liberty to return to my native country. I then appealed to the different Brahmuns and pundits, to declare whether Hindoism furnished this remedy. One or two things were mentioned, such as repeating the name of God, &c. but having exposed the insufficiency of what they advanced, I explained the satisfaction of Christ, with which I left them. I might observe that the man who proposed repeating the name of God, was sitting in a shop, and I made use of a comparison which we often employ,—viz., now suppose a man was to purchase ten rupees worth of goods from you, and not having the money to pay for them, was to set down at your door with his malee, viz. rosary, and dropping a bead at a time, was to say mahajun, mahajun, viz. shop-keeper, shop-keeper. &c., would that satisfy for his debt; he readily acknowledged it would not. I then showed him that the immense debt of sin which he had contracted and was contracting daily, could never be atoned for by his merely repeating the name of God. But suppose, I continued, the man who purchased your goods was to bring a satisfactory security or bondsman, would you not set him at liberty: yes was his reply. I then showed him that Jesus Christ was the surety of sinners, and had not only promised to pay, but had actually given his blood to discharge sinners from their overwhelming debt. The people generally like this mode of arguing, as they at once enter into the great object of Christ's mission to our fallen world: indeed,

without such illustrations, we are likely to be quite unintelligible to them. O that a great and effectual door may be opened unto us.

Sabbath-day 18th.—Missed our English worship at Cuttack, and seem to feel that if our lot is cast at Balasore we must probably bid farewell to it for ever, as there are none here, according to present appearances, who will condescend to hear the Gospel from a Baptist.—Was employed part of the morning in reading a packet of letters from America, containing the particulars of the removal of my dear partner's mother and sister's husband; also of Dr. Baldwin, her late pastor, and from the first one of the steadiest friends of the American Baptist Mission. I hope of all we may say, "that they sleep in Jesus and are blest." Thus our dearest friends lead the way to heaven and bid us follow them. May faith and patience be given us to do so! We had before received the painful intelligence but not the particulars.

Before I had dined to day, several people called to converse a little and get a book; and when they left, another, and another lot succeeded, so that I had no opportunity for going out to the bazars. Indeed I prefer their coming to the house as we have better opportunities of pursuing a subject than when we get with a fluctuating congregation in the streets: they gave me some rather encouraging information respecting the extent of the place and its neighbourhood; also informed me of a festival to be held next Lord's-day, about six miles off, and mentioned several others, to take place in a little time; and that there are several villages near.

19th.—Gathered a large congregation of Oriyas and Bengalees this evening, and had a long trying season with them: they attacked me on all sides with a great deal which I did not comprehend, and I found enough to do to bear up against them: however, as I had truth on my side, when I had an opportunity of speaking I could always make my ground good. It is a very distressing circumstance connected with them, that they are always dealing in mysteries and abstruse speculations, and are never able to satisfy themselves; instead of being willing to be informed of those subjects which are absolutely necessary to their peace, and which God in his mercy has placed within their reach. I often think of the language of the Apostle, "became vain in their imaginations, and their foolish heart was darkened, professing themselves to be wise they became fools;" and am ready to weep over its striking adaptation to the poor Oriyas. O for an overcoming faith!

20th.—The following is a copy of a letter which I have received from a *respectable native*.—

“ My Dear Sir,

Although my acquirements are infinitely little, and do not allow me to communicate with you in English, yet, being induced from our mutual ignorance of the languages of the country we live in respectively, I beg leave to exhaust at once the little stock of my English words; that having been quite pleased with your preaching to the natives during the last Car Festival at Juggernaut, I had been very anxious to enjoy your company for sometime in my return from Calcutta; but as I found only Mr. Bampton I paid him my respects, and in a short course of time equally pleased with his conversation, and also borrowed from him a Vodea (I suppose Oriya, as they pronounced the word Wodee Wodea at Berhampore) copy of the Old Testament, and since compared my Telooگو translation of that holy writ with the Vodea Copy. I therefore wish to know whether your profession can indulge me by despatching my Translate to the Serampore Mission, with your recommendation to commit it to press if approved. Wishing you every success in your labour among the heathens, I beg to remain, with profound respect,

My dear Sir,

Your very humble servt.

Ganjam, 9 Feb. 1827.

C. S.”

“ To Revd. Mr. Sutton,
Missionary, Cuttack.”

The above is an exact copy, and by no means discreditable to the writer's proficiency. I saw him at Pooree on his way to Calcutta. He appears to be an intelligent man and three parts a Christian.

25th.—Was able to leave the sick chamber of my beloved partner this evening, and spent nearly two hours in the bazar with a good company of people. Spent nearly half an hour in talking with two Hindostanee men, who had come from the upper Provinces to see Juggernaut. They promised to come to the house, but whether they will or not is very uncertain. The people heard better to night, and admitted the insufficiency of Hinduism to purify the heart.

27th.—Again am enabled to leave home for the purpose of going among the people. Walking through the bazar saw a poor Brahmun who was on his way to Juggernaut, but the bearers who were carrying him in a doolie, perceiving him to be near his end, set him down and fled. This is a fair specimen of Hindoo humanity. Talked a little and gave a book to some people near at hand, but finding them very awkward went to another place, and by degrees collected a rather large assembly, which behaved better.

28th.—Talking with a gentleman to day who had been under the charge of the late

Mr. Scott.* He remarked, that when Mr. S. prayed in his family, he used to name each one present so particularly and affectingly, that it occasioned a thrill through all his system, and forced tears from his eyes involuntarily. He further observed, that he was so venerable and pious, that whenever he approached him he felt as if he was addressing the Apostle Paul.

My dear partner is again very unwell. O 'tis a heavy trial!

March 1st.—Went to Old Balasore, and stopping for a few moments to look at an Oriya school near a temple, was surrounded by a great many people, to whom I began to address myself, but was soon encountered by the most awkward Brahmun I ever had to do with. His system was, that sin and holiness were both alike, or, if there was any difference, that God was the Author of both. —That happiness and misery were convertible terms, and that any supposition of either of them being endured was mere illusion. —That Heaven and Hell were both in this world, and to be experienced during the abode of the Spirit, (viz. God,) in the body, that death was the termination of both, and that the spirit was then set at liberty and mingled with God; and as the body was nothing, it vanished into nothingness. That the words ambha and toombha, viz. I and you were destitute of meaning, for God was all and in all, and a vast deal more which I don't recollect. But I could not get rid of him till I left the place. Thus it is that they are wise in their own conceits, and being deceived, deceive.

2nd.—Went into the bazar this evening, and collected about fifty persons, they were very shy and seemed afraid of encountering any opposition to their system, there was very little ingenuousness in speaking of their own hopes of salvation, but all was evasion and reluctance in speaking particularly on any subject. Some of them remembered Mr. Peter's being here, and acknowledged that they could not answer him. The principal features in Christianity seem to be pretty well understood, and they seem to be afraid of knowing any thing further, for I could not persuade one to take a book. One man said we should teach their children to eat cows' flesh, and birds and dogs, and many other things; and excited the approbation of the people, by his contemptuous reflections upon English customs.

3rd.—Dined to-day with the gentleman who has kindly lent us a bungalow to reside in, and afterwards took a walk with him into the neighbourhood. In our way met with a Hyraggee, and began conversing with him on the way of salvation; on a person calling to him, he said he was got into a line and

* The Commentator.

could not leave. He walked a long way till he came to our bungalow, where I gave him a book, he had but little to say in favour of his own system. On asking, at my companion's request, why he who was a young man and so healthy, did not work instead of begging about the country, he replied that it was true that, two or three generations ago, his ancestors were of a working class, but, that from that time they had been byraggees, and what could he do. The country is full of these idle religious beggars, they are the very locusts of the land. Mr. — who had seen but little of such kind of intercourse with the people, thought him a very hopeful character; but more painful acquaintance with their duplicity gave me reason to think there was scarcely a shadow of hope. O that I may be mistaken.

Sabbath-day.—Went this morning with Mr. S. to have our family worship at Mr. —'s read and prayed, and afterwards as I conceived it applicable to his circumstances, expounded the parable of the barren fig-tree.

It was rather a refreshing opportunity in this land of darkness and spiritual death, for more than a hundred miles all around me, and with the exception of Cuttack side, a great deal more. Not one preacher of the Gospel is to be found, amidst perhaps four millions of souls, (that is according to the statement given me.) Under this awful consideration who can resist the exclamation, "who is sufficient for these things?" The Scriptures say, that Jesus shall subdue the people under him. He is the King of Glory! Went into the large Bazar this evening, and found the people better disposed; several asked for books, and said that they contained, *ucha pat*, viz. good instruction. I afterwards saw a part of one torn and scattered in the road, but I have met with but very few similar instances. The people are dying in great numbers all around us with the destructive Cholera, brought on, I apprehend, by drinking long stagnant dirty water. They are generally carried off in about twenty hours after they are attacked. I have given medicine to several, but the people are so prodigal of life, they seldom send for help till the person is almost dead. Speaking to a man this morning about burying a person who died in the night, he said that he had buried him about two feet deep in the earth, and on my replying that the dogs and jackals would scratch him up and eat him, he said with the most perfect nonchalance, "Well what if they do? the man is dead!"

7th.—Had a long conversation this evening in the outskirts of the town, with a considerable number of people; many heard very well for sometime and took several books, till one man too wise to be able to learn any-

thing more came up, and broke up the assembly. He said that the Krishna alluded to in the Bhagabot, was not really Krishna, but only illusive appearances, and consequently the acts of adultery, robbery, and murder, said to be committed by him, were not really chargeable upon him. What will they not say!!! I tried to convince him of the necessity that exists for possessing righteousness far beyond what Hindoism can furnish before we can enter the kingdom of heaven, but the great difficulty is that they have no idea of the heaven revealed in the Bible, it is only in that precious Book that life and immortality are brought to light.

8th.—Have this day decided upon remaining at Balasore; it has occasioned us a great deal of anxiety, and consideration, and I hope earnest prayer for Divine direction; and now we have determined, we feel it to be a relief to our minds, such as it would be difficult to describe. Our decision was considerably assisted by the offer of a small but well situated cottage and furniture at a small price, we hope that fitting up, &c., to make it complete will not exceed 450 rupees, or £56. 5s. The removal of four things from Cuttack will of course cost something. O that the Lord may now command his blessing, and enable us to cultivate with success this part of his vineyard, that here we may behold many trees of his own hand's planting, which will yield fruit unto life everlasting. Amen and Amen.

9th.—Have had several people from a distance to day, who said they had heard of my fame, and they wished to know how to obtain salvation. I talked a little to them, gave them a couple of books, and wished them to come to-morrow, or next day: one said, I suppose in compliment to me, that "He was a sea of virtues."

Sabbath.—Preached at Mr. —'s from, "Ye were as sheep going astray, but are now returned to the Shepherd and Bishop of your souls." A lady of the station wished to be present but was prevented. I hope that we may yet get a few together on the Sabbath-day to hear the Word of God; and surely they will not hear in vain! In the evening went into the neighbourhood of Old Balasore, intended to have gone into the bazar, but seeing some people sitting idle, I inquired if any of them could read; and while one was attempting to understand a catechism, others soon collected to whom I talked for some time, about how to obtain the pardon of sin, and the purification of the heart.

12th.—Among other applicants to day a man entreated me to go and see his son for he was at the point of death, he told me his house was but half a mile, but I found it nearer two and a half miles; the child however was near death when I arrived and probably

died before I had left the house half an hour. It is now a matter of conscience whether to attend to those who require medicine for the body, or to seek after those who will hear respecting their souls. Perhaps some one will say I think there is no room for hesitation, when a person is dying and you can probably give him assistance which will save his life, it seems clear enough. Perhaps however if that individual could feel the responsibility which rests upon a Missionary, to preach as far as he can among the heathen, the unsearchable riches of Christ, he would hesitate as I do. To day however I feel at liberty in this respect, for I have a swelling on my tongue, which incapacitates me for speaking, and therefore I can employ my time in doctoring. I have met with one instance of real gratitude; to day a poor fisherman whom I was successful in curing, not only expressed himself thankful, but brought a nice dish of fish as the first fruits of his recovery, for my breakfast, they were highly prized and doubly sweet!

My fame as a doctor seems extending, for I have had people with all sorts of diseases and accidents to cure. Surgical cases I of course can do nothing for, but refer them to the doctor. Mr. B. was surprised the other morning while walking out for our health, to see the people come to me as though I had been twenty years in the place. An old lady who brought her child to be cured of an attack of the Cholera, gave him as her reason for applying to me, "That she had heard of my fame." Visited a young woman who was attacked with the Cholera, and just as she was recovering her husband was seized; on calling to ask after her, the mother exclaimed, "Oh sir she is well enough but save my son;" and instantly fell at my feet with both hands joined to entreat me. I was successful in both cases, the son is now fast recovering, and the old lady is the most grateful Hindoo I have met with. Calling to take him some sago (which notwithstanding cast he eat), she fell at my feet and gratefully exclaimed, "Ah sir, you have saved my boy!" What a luxury it is to do good under such circumstances. It is very common for people when at work to ejaculate the name of their idol; such as Juggernaut, Juggernaut! To day a bricklayer at work exclaimed frequently, "Hurree Krishnoo! Hurree Krishnoo!" I replied, "Who is Hurree Krishnoo?" "My desire." "Then you have a very unholy desire." "How do you prove that?" "What says the Bhabot?" "I don't know." "Did you never read the tenth chapter?" "No." "Did you never hear it read?" "No." "Why do you tell a falsehood?" "How do I?" "By saying so." He soon afterwards

repeated a part of the chapter, and had probably read it a hundred times. It is singular how unconcernedly they lie, even when there seems to be no end to be answered by it.

JAMAICA.

DISALLOWANCE OF THE JAMAICA SLAVE LAW.

THE determined support which the British Government has recently given to the important cause of Religious Freedom, was announced in our last number. We shall now furnish some further information on this subject so interesting in itself, and so truly honourable to the Government of the United Empire. Our readers may judge for themselves how hostile some of the Jamaica Legislators are to Religious Freedom, by reading the following clauses of the disallowed act.

"And whereas it has been found that the practice of ignorant, superstitious, or designing slaves, of attempting to instruct others, has been attended with the most pernicious consequences, and even with the loss of life:—Be it enacted, That any slave or slaves found guilty of preaching or teaching as Anabaptists, or otherwise, without permission from their owner and the Quarter Sessions for the parish in which such preaching or teaching takes place, shall be punished in such manner as any three magistrates may deem proper, by whipping, or imprisonment in the workhouse to hard labour.

"And whereas the assembling of slaves and other persons, after dark, at places of meeting belonging to dissenters from the established religion, and other persons professing to be teachers of religion, has been found extremely dangerous, and great facilities are thereby given to the formation of plots and conspiracies, and the health of the slaves and other persons has been injured in travelling to and from such places of meeting at late hours in the night:—Be it further enacted by the authority aforesaid, That from and after the commencement of this Act, all such meetings between sunset and sunrise shall be held and deemed unlawful; and any sectarin, dissent-

ing minister, or other person professing to be a teacher of religion, who shall, contrary to this Act, keep open any such places of meeting between sunset and sunrise for the purpose aforesaid, or permit or suffer any such nightly assembly of slaves therein, or be present thereat, shall forfeit and pay a sum not less than twenty pounds, or exceeding fifty pounds, for each offence, to be recovered in a summary manner before any three Justices, by warrant of distress and sale, one moiety thereof to be paid to the informer, who is hereby declared a competent witness, and the other moiety to the poor of the parish in which such offence shall be committed; and, in default of payment thereof, the said Justices are hereby empowered and required to commit such offender or offenders to the common gaol for any space of time not exceeding one calendar month. Provided always, that nothing herein contained shall be deemed or taken to prevent any minister of the Presbyterian kirk, or licensed minister, from performing divine worship at any time before the hour of eight o'clock in the evening, at any licensed place of worship, or to interfere with the celebration of divine worship according to the rites and ceremonies of the Jewish and Roman Catholic religions.

"And whereas under pretence of offerings and contributions, large sums of money and other chattels have been extorted by designing men, professing to be teachers of religion, practising on the ignorance and superstition of the negroes in this island, to their great loss and impoverishment: And whereas an ample provision is already made by the public and by private persons for the religious instruction of the slaves:—Be it enacted by the authority aforesaid, That from and after the commencement of this Act, it shall not be lawful for any dissenting minister, religious teacher, or other person whatsoever, to demand or receive any money or other chattel, whatsoever from any slave or slaves within this island, for affording such slave or slaves religious instruction, by way of contributions, or under any other pretence whatsoever; and if any person or persons shall, contrary to the true intent and meaning of this Act, offend herein, such person or persons shall, upon conviction before any three Justices, forfeit and pay the sum of twenty pounds for each offence, to be recovered in a summary manner, by warrant of distress and sale, under the hands and seals of the said Justices, one moiety thereof to be paid to the informer, who is hereby declared a competent witness, and the other moiety to the poor of the parish in which such offence shall be committed; and in default of payment, the said Justices are hereby empowered and required to commit such offender or

offenders to the common gaol for any space of time not exceeding one calendar month."

The despatch of the Right Hon. W. Huskisson, principal secretary for his Majesty's Colonial department, to Major General Sir John Keane Lieutenant Governor of Jamaica; is a document full of sterling sense, and which reflects high honour on the writer, and on the Government, whose sentiments it expresses. The insertion of the whole has been requested, but it is feared that its length is too great for our narrow limits. We therefore insert those parts which have a peculiar reference to the clauses of the Slave Law already adduced, and to some other subjects which have a bearing on the religious interests of the slaves.

On the objectionable clauses adduced Mr. Huskisson writes:—

"The Privy Council did not submit to his Majesty their advice, that this Act should be disallowed, without great reluctance. The great importance of the subject has been fully estimated, and his Majesty has perceived with much satisfaction the advances which the Colonial Legislature have made in many respects to meet the recommendations conveyed to them in Lord Bathurst's despatch of the 11th May, 1826, but, however much his Majesty may be desirous to sanction these valuable improvements in the Slave Code of Jamaica, it has been found impossible to overcome the objections to which other enactments of this law are open. I am commanded to express to you his Majesty's earnest hope, that upon a deliberate review of the subject, the Legislative Council and Assembly will be disposed to present for your assent another Bill, divested of those enactments which have prevented the confirmation of the present Act. Among the various subjects which this Act presents for consideration, none is more important in itself, nor more interesting to every class of society in this kingdom, than the regulations on the subject of religious instruction. The eighty-third and the two following clauses must be considered as an invasion of that toleration to which all his Majesty's subjects, whatever may be their civil condition, are alike entitled. The prohibition of persons in a state of slavery assuming the office of religious teachers, might seem a very wise restraint, or rather a fit restraint against indecorum is pre-

ceedings; but, among some of the religious bodies who employ Missionaries in Jamaica, the practice of mutual instruction is stated to be an established part of their discipline. So long as the practice is carried on in an inoffensive and peaceable manner, the distress produced by the prevention of it will be compensated by no public advantage. The prohibition of meetings for religious worship between sun-set and sun-rise will, in many cases, operate as a total prohibition, and will be felt with peculiar severity by domestic slaves inhabiting large towns, whose ordinary engagements on Sunday will not afford leisure for attendance on public worship before the evening. It is impossible to pass over without remark the invidious distinction which is made not only between Protestant Dissenters and Roman Catholics, but even between Protestant Dissenters and the Jews. I have, indeed, no reason to suppose that the Jewish teachers have made any converts to their religion among the slaves, and probably, therefore, the distinction in their favour is merely nominal; still it is a preference, which in principle, ought not to be given by the Legislature of a Christian country. The penalties denounced upon persons collecting contributions from slaves, for purposes either of charity or religion, cannot but be felt both by the teachers and their followers, as humiliating and unjust. Such a law would affix an unmerited stigma on the religious instructor; and it prevents the slave from obeying a positive precept of the Christian religion, which he believes to be obligatory on him, and which is not inconsistent with the duties he owes to his master. The prohibition is, therefore, a gratuitous aggravation of the evils of his condition. It may be doubtful whether the restriction upon private meetings among the slaves, without the knowledge of the owner, was intentionally pointed at the meetings for religious worship. No objection, of course, could exist to requiring that notice should be given to the owner or manager whenever the slave attended any such meetings; but, on the other hand, due security should be taken, that the owner's authority is not improperly exerted to prevent the attendance of the slaves."

On the determination of his Majesty's Government to sanction no violation of religious freedom, Mr. Huskisson observes:—

"I cannot too distinctly impress upon you, that it is the settled purpose of his Majesty's Government to sanction no colonial law, which needlessly infringes on the religious liberty of any class of his Majesty's subjects, and you will understand that you are not to

assent to any bill imposing any restraint of that nature, unless a clause be inserted for suspending its operation until his Majesty's pleasure shall be known."

On the odious profanation of Lord's-day work, and Lord's-day markets Mr. Huskisson writes:—

"In the provisions for the due observance of Sunday, I remark, that the continuance of the markets on that day, till the hour of eleven, is contemplated as a permanent regulation. It is, however, impossible to sanction this systematic violation of the law prevailing in every other Christian country. In the proposals transmitted by Lord Bathurst to his Grace the Duke of Manchester, a temporary departure from this rule was permitted, but only as a relaxation required by peculiar and transitory circumstances. The clauses denouncing penalties on persons employing their slaves to labour on Sunday, are expressed with some ambiguity, so as to leave it doubtful whether the penalty will be incurred at any other time than during crop, or for any work, excepting that required about the mills. Neither is it clear that an owner, procuring his slaves to work on Sunday by persuasion, or by any other means than those of direct compulsion, would violate the law. I do not perceive that provision is made for those cases of unavoidable necessity which would create an exception to the general rule."

On marriage he observes:—

"On the subject of marriage, I observe that no security is taken against the possible case of the unreasonable or capricious refusal of the owner to consent. By confining the power of celebrating marriages to the Clergy of the Established Church, every other class of religious teachers are deprived of the means of exercising a salutary influence over the minds of their disciples, and probably the Roman Catholic Priests may be entitled to say that such enactment takes away from them a right, which, by the common law, they enjoy in every part of His Majesty's dominions, to which the Marriage Act of George the Second does not extend. The necessity of undergoing an examination by a Clergyman of the Established Church, as to the nature and obligations of the marriage contract, is not very apparent, and might, perhaps, operate as a serious impediment to the formation of such connections. It is difficult to understand how the range of inquiry respecting the "obligations" of the marriage contract is to be limited, since that expression may be supposed to embrace a large

variety of moral and religious considerations, with which the slave population, in its present state, must be very imperfectly conversant. I observe that this Act does not require that any registry should be kept of the marriages of slaves, nor even that any periodical returns should be made of the number of such marriages."

Mr. Huskisson's closing paragraph is highly to his honour.—

"Were the law unobjectionable on every other ground, it would be impossible to surmount the difficulty presented by the clauses for restraining religious liberty."

Our readers will not think it much to the credit of some Jamaica Gentlemen that the reading of Mr. Huskisson's dispatch was interrupted by "*frequent bursts of indignation.*"

JAMAICA.

General Baptist Missionary Society.

THE ferment occasioned in Jamaica by the honourable conduct of the British Government, has been connected with a measure on the part of the House of Assembly of an oppressive description. A letter from Mr. Allsop states the facts. Doubtless an inquiry into the legality of the conduct of the House of Assembly will be instituted in this country.—

Spanish Town, 12th Dec., 1827.

My dear Brother,

You will be surprised to receive a letter from me dated at Spanish Town, but you will not be more surprised than I was to re-

ceive the letter which has brought me here.

You are doubtless aware that the Imperial Government have disallowed the New Slave Law, and the principle reason assigned is, the restrictions it imposed upon Dissenters. Its disallowance has produced a strong sensation here. Meetings have been held in different parishes on the subject, at two of which, Kingston and Falmouth, an attempt was made to justify the restrictions from the sentiments of the Dissenters themselves. This attempt has been thwarted by the Particular Baptist Ministers and by some of the Methodists. The former have come forward in a body, and have signed and published a piece in the Papers which does them great honour; and which you will be likely to see. The two Methodists at Kingston have published a short piece also.

But the most important thing which has resulted from the disallowance of the Slave Law is, what has brought me here. The House of Assembly have called up the greater part of the Missionaries on the Island, to examine them in reference to their proceedings; for what reasons time must show. We have all received summonses. Brother Hudson sent a certificate of illness. Brother Bromley and I are here. I have been before the Committee appointed by the House this morning, but having been on the Island so short a time, I was only asked one question, viz. whether I did not belong to the Baptists, and then after a few remarks more was dismissed. This proceeding of the House of Assembly is a most vexatious one, especially to me who have been so short a time here, who have had further to travel than any other

Missionary, and to whom the coming here will be so expensive. I cannot tell exactly till I get back to Lucea, but I suppose the journey will cost me upwards of £30, though I have been so much favoured by being at friends' houses.

Dec. 13th.—I have dined this afternoon with several Particular Baptist and Methodist Missionaries, and it was mentioned as a proper subject of inquiry with our friends at home, whether the House of Assembly here actually possess the power they have assumed. What would be thought of the House of Commons were they to call up 100 Ministers at home, and examine them about their discipline, the principal active persons in their churches, their collections, and in a word, all about their internal affairs? Would it not be a violation of the first principles of dissent? But the House of Commons never will do so—never has done so since the Toleration Act was passed. Such a procedure is similar to the Star Chamber. The question is, Does the House of Assembly here possess the power it has exercised?

I am returning to-morrow morning. I expect to preach for brother Bromley on Sabbath-day. Brother Hudson has been very ill again, but was better when I left him. I begin to be impatient about going to Black River, but brother H. being so ill what could I do. However, I am determined to proceed to Black River if I preach there occasionally at first.

As our stations will be expensive at first, you must bear with us and enable us to establish ourselves. I, Mrs. A. and children, Mr. and Mrs. Bromley and child, and Mrs. Hudson, are all well. Accept Christian love from brother B. and myself.

I am anxious to receive letters from you. Should have written you much more at large had I been at Lucea. Excuse the faults of this. I am in haste. Please to send me, as soon as possible, some Tickets: say for the first, 1000 inquirers, and 200 Approved and Members Tickets.

Yours, very affectionately,
J. ALLSOP.

JOURNAL OF MR. ALLSOP.

HAVING occupied much of this number with information respecting the Eastern Mission, we now insert the principal part of a Journal of Mr. Allsop's that has recently come to hand. Several other communications from India have arrived, and as speedily as our limits will allow, may be presented to our friends.

The 23rd Sep., 1827.—Four p.m. A poor woman who is condemned for the murder of a child, and who is expected to be executed to-morrow; having requested brother Burchell to visit her, I accompanied him to the goal for this purpose. But on our arrival at the gates, the jailor informed brother B. that the Clergyman had objected to his seeing her, and was expected to call in the course of the day to see her himself. We therefore returned much disappointed in not having the opportunity to direct this poor creature to Christ, the only Saviour of lost sinners. How lamentable, how deeply affecting is it that such a spirit should be displayed by this Clergyman on such an occasion. An immortal soul is about to be ushered into the presence of God, by a death

inflicted as the punishment due to the worst of all crimes. If the salvation of such a soul be possible, and the New Testament clearly teaches that it is, for "the blood of Jesus Christ cleanseth from all sin," how necessary that every means be employed to effect its salvation. And a desire being expressed to see a Minister of the Gospel who would tell her what she must do to be saved, how important that the desire be met and satisfied. I cannot tell in what state the woman left the world, whether prepared or not; but if the soul be lost, I would not be the individual who denied her the interview she wished, for all that earth could possibly afford me.

26th.—At eleven a. m. left Montego Bay, for Lucea, at which arrived about two p. m., found brother H's dwelling pleasantly situated on an eminence, from which there is a view of the town, the harbour, and plantations and mountains beyond. The town appears a pretty compact place, though not large: it is considered the healthiest town in the island. The harbour is exceedingly fine—so spacious and so safe. In the course of the afternoon, conversed much with brother and sister H, on their trials, discouragements and prospects. Looked at the chapel, which stands well for the inhabitants of the Bay; but too small, which makes it at times, intensely hot. It is partly pewed in a very plain manner, but the greater part has benches only. Suppose it will contain from 380 to 400 people. Here may the glorious Gospel be long proclaimed, and be found in the experience of many the power of God unto salvation: there is reason to believe it has proved so to some already.

27th.—Brother H. and I called

on one of the senior Magistrates to inquire whether there would be any objection to my preaching for brother H. while I continued at Lucea. We were received with kindness, and informed that there could certainly be no objection. In the evening, heard brother H. preach a plain spirit-stirring sermon, from Heb. xii. 1. to a considerable congregation.

28th.—Brother H. set off to Montego Bay to assist brother Burchell on Lord's day at the Baptism of about seventy persons, leaving me to preach for him during his absence.

30th.—Six a. m. prayer meeting. Upwards of 100 persons present. Read and expounded the parable of the sower. Three of the Negroes prayed and I concluded. A pleasing, and I hope, profitable opportunity. Ten a. m. preached to a rather small but attentive congregation. Spoke with much plainness and freedom, on the *duty*, the *importance*, and the *proofs* of love to Christ. Four p. m. preached again to a large congregation, and with much liberty. Invited the people to walk with us in the way to heaven, engaging to render them all the assistance we could if they would comply with our invitation; and assuring them from the word of God, that we might confidently expect the Divine guidance and blessing. Find the Sabbath of a Missionary a very laborious day, as in addition to his other duties, he has to lead the singing, which requires great exertion, and is one of the most fatiguing parts of public worship.

October 1st.—Five p. m. a Union Missionary prayer meeting, resolved upon by brother Hudson, and Watson, (Scotch Presbyterian Minister,) was commenced this evening, in brother Hudson's chapel. An interesting opportunity. Place

nearly full. A lively interest in the great object for which we were assembled appeared to be felt. After singing, read the lx. chap. of Isaiah, prayed and sung again, and after a short address on the nature and importance of Missionary prayer meetings, read an interesting account of Coomaravely, a Ceylonese youth, contained in the Missionary Register for April; which made a considerable impression on the people. Brother Watson followed with a few pertinent observations and concluded. I think all were gratified, and many profited. Could our dear friends at home have witnessed this first Union Missionary meeting here, I think they would have been gratified and edified too.

3rd.—One p. m. Brother H., Mrs. A. and our little John arrived from Montego Bay, during the last hour, but brother H. and John are suffering from an attack of fever. Brother H. had a fit of ague at the Bay, and was obliged to be bled and put into a warm bath. Hope both will soon be better.

Six p. m. Brother H. and John have been very unwell all the afternoon, but Doctor Towton thinks they will be better after they have overgot their voyage from the Bay.

4th.—Ten a. m. Both brother H. and John have had a bad night, and are very ill this morning. Brother H. has a violent fever and retchings. His head much affected, and complains of pain in his breast and back. The medicine administered does not produce the effect we desire; and the unfavourable symptoms are certainly strong. May they soon become as favourable, and health to labour for God and immortal souls be restored! Four p. m. Brother H. continues very ill, worse than in the morning. We begin to feel very anxious concerning him. The

quantity of bile he vomits is astonishing. A crisis seems to be approaching, and all depends upon the manner in which it terminates. Doctor T. has his fears. Brother H's mind is quite composed. For himself he has no anxiety about the result, but on all accounts, his life appears desirable. May it be spared! Two p. m. a large blister has just been applied to brother H's neck, and upper part of the back. Eight p. m. There appears to be a somewhat favourable change in brother H. which raises our hopes. Should it continue, we expect to find him much better in the morning. John is better.

5th.—Eight a. m. Brother H. seems to have passed a critical night. About one o'clock this morning, the fever left him; he was quite cold, and his pulse scarcely perceptible. At this hour, Doctor T., who pays the greatest attention, providentially came in and ordered cataplasms to be applied, and brandy and water to be administered. A good effect was produced. This morning, brother H. appears better, but still exceedingly ill: his stomach is overladen with bile, and is very irritable. This indeed begins to be one of his most alarming symptoms. If this symptom can be removed, he will improve; if not, there will be great danger of his recovery. From the many inquiries made, great anxiety appears respecting him. O that his life may be spared for greater usefulness in this place.

Seven p. m. There has been little variation in brother H's state through the day. What there has been has relieved us but little concerning him. The irritability of his stomach continues, on the whole, without abatement. For its abatement we are anxiously waiting. Unhappily, medicines, &c., almost

all of them return, speedily after being taken. Received a note from brother Burchell this evening, in which he appears anxious about brother H.

6th.—Eight a. m. Brother H. has had an almost sleepless night, and his sickness still very great. Doctor T. has just been in, and from what he says to Mrs. A. there must be a speedy change for the better or worse. He cannot remain long as he now is. The Doctor inquired of Mrs. A. whether she knew of his having any affairs to settle. I am much alarmed, and feel much on sister H's account. God be merciful to us, and if agreeable to his will, restore his servant. Doctor T. will immediately prepare some medicine, upon whose operation, under God, our dear brother's life must depend. O that our prayers for its beneficial tendency, may be answered. We are all absorbed in thought and care about our brother's case. Can scarcely attend to anything besides. How well it is that both Mrs. A. and myself are here; but for this, I scarcely know what sister H. would do.

Six p. m. Blessed be God!—Brother H. is better, considerably better. This morning, before he took the medicine, Doctor T. sent, after his call at eight o'clock, we were all ready to conclude that he could hardly recover. Brother H. thought so himself, but was quite composed, and would have indulged in remarks expressive of his state of mind and his views, but it was considered proper for his own sake to restrain him. Sister H. was much distressed, but prayer brought her relief. With much anxiety we all waited the result of the medicine, and have been cheered to witness a decisive improvement from about two p. m. to the present time.

7th. *Sabbath-day*.—Eight a. m. brother H. has had a pretty good night, and is much better. What reason for thankfulness is this.—Seven p. m. All our services to day have been thinner than usual, owing partly to the opening of Mr. Watson's new chapel, and partly, perhaps, to brother H's illness. Not so happy in the morning as in the afternoon, when I was enabled to address the people, plainly and scripturally; I trust on their everlasting interests. Gave tickets to several new inquirers. Brother H. continues to mend.

8th.—Eight a. m. Brother H. has had another good night, and is still better this morning: he is quite out of danger, and begins to desire nourishing things.

9th.—Nine a. m. Brother H. still continues mending: his appetite improves much, and he now continues to recover strength fast. Have received a letter from brother Burchell, yesterday's date, in which he says, "We had a glorious day yesterday, more than a thousand persons at our morning prayer-meeting. At ten, a. m. the aisle was so crowded that the people could not kneel down at prayer. The piazza and all the rooms below stairs crowded, many persons in the yard, and many sat down in the street. Received about 120 members into the church. Immediately after the Sacrament, a church prayer-meeting. It was a most delightful day; I have seldom enjoyed its equal." Truly this is good news indeed. It cheers my heart. Can I hope that similar days are in reserve for me? Lord Grant it! One p. m. Have been to see one of brother Hudson's hearers, who is sick. Conversed with her on our fallen state as sinners, on redemption by Christ, and what is necessary to be

interested in Christ, so that he becomes *our* Saviour. Prayed and read with her. She was much affected. I also observed two young females who were present in tears. O may those poor souls be saved!

10th. a. m.—While Mrs. A. and I were walking out this morning early we met an old woman, with whom Mrs. A. began to talk respecting the salvation of her soul. The old woman said she knew nothing about Jesus Christ, nor had she ever heard the Good Word. We urged her to go and hear the Missionary preach about Jesus Christ, and she readily promised she would.

To be continued in our next.

MISSIONARY ANNIVERSARIES.

In consequence of some particulars with which we were favoured of the Meetings at Kirton, Retford, &c., being mislaid, no account of those Meetings has appeared; though from this cause so long a delay has taken place, yet it is thought best to insert the accounts. The friends in those places are requested to excuse this unintentional omission.

KIRTON Missionary-Meeting was held on 13th of April. Mr. Rogers of Gainsborough in the chair; when the crowded assembly was addressed on the various topics connected with Missions, by Messrs. Stocks, Skidmore, Felkin, Ram, (Methodist) and Wild (Independent); preachers, Stocks and Wild. Collections £6. 6s. 6d., Mrs. Cockull's Missionary box 15s. 7½d. The Meeting was a pleasing one, and it is hoped will be the means of stirring up the Missionary fire in Kirton.

16th, RETFORD Missionary-Meeting was held. Mr. Foster presided, the meeting was addressed by Messrs. Boden, (Independent,) Caultas, and Simpson, (Methodists,) Stocks, Peggs, and Felkin; Mr. Stocks preached. Collected £9. 11s. 9d.

17th, GAMSTON.—The first Missionary-Meeting was held at Gamston. Mr. Foster presided, speakers, Messrs. Boden, Felkin, Skidmore, Stocks, and Peggs. £1. 8s. Though this is the first Meeting which has been held at Gamston, it is hoped it will not be the last.

18th, SUTTON-IN ASHFIELD Missionary-Meeting was held. Mr. Borrowes presided and Messrs. Winks, Jones, Stocks, Peggs, Knott, and Austin, advocated the cause of perishing millions; Mr. Peggs preached. Collection not known to the writer.

January 27th, TICKNALL.—The anniversary services of this association, were held on Lord's-day, and the following Monday. On Lord's-day evening Mr. Barnes preached. On Monday evening a most animating and interesting Missionary-Meeting was held. The chapel was crowded to such excess that most of the speakers had never seen the most crowded meeting so crowded, the aisles, pulpit stairs, backs of the seats, &c., being occupied by those who could not obtain more convenient accommodation. Mr. Naylor presided; the speakers were Messrs. Butler, Richardson, Peggs, Winks, Pike, Stocks, Barnes. Collections towards £9.

27th, DUFFIELD.—Mr. Beardsall preached in behalf of the Mission at Duffield on Lord's-day; and on the following Tuesday was held the Annual Meeting. This Meeting was not attended as could be desired; a fear which proved ungrounded, that from various circumstances, few speakers would be present, had so paralyzed exertion, that sufficient endeavours had not been employed to excite attention. Messrs. Scott, Peggs, Stocks, Winks, Butler, and Pike addressed the audience; Mr. Barrow presided. Collections unknown to the writer.

MISSIONARY ANNIVERSARIES FOR MARCH.

3rd. Coventry.

4th. Longford.

5th. Wolvey.

16th. Birmingham Sermons.

18th. Birmingham Meeting.

23rd. Derby Sermons.

Sutton-Bonnington Sermons.

24th. Derby Meeting.

Rothly Meeting (proposed but an answer not yet received.)

25th. Sutton-Bonnington Meeting.

27th. Fleckney and Smeeton.

30th. Loughborough Sermons.

31st. Loughborough Meeting.

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VOL. VI

THE
HEBREW
AND
CHRISTIAN REDEEMERS,
COMPARED.

UNDER the Mosaic dispensation, there was an interesting character connected with every family, whose offices and duties deserve serious attention. He appears to have been the family guardian; and it was his province to watch over and protect the rights, the property, and the honour of all the individuals who composed it. To him his relatives looked as the reliever of their wants, the recoverer of their estates, the redeemer of their persons, the preserver of their names, and the avenger of their wrongs. He is styled in the law, the kinsman, the next of kin, the brother, and the avenger of blood. He enjoyed certain privileges as the representative and patron of the family. To him the fines and recompences for injuries done to any of the family were paid; and he possessed the right of inheritance to the property of such of his brethren as died without issue. But he was also required to act as the general patron of the family.

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If any of his brethren had, through poverty and distress, been compelled to sell a part of his possessions, or to alienate the whole of his inheritance, it was the duty of the kinsman to take care that the property did not go out of the family; and to re-purchase it from those to whom it had been sold. If an Israelite was so reduced in his circumstances, as to be compelled to sell himself for a slave to some of his rich heathen neighbours, it became the duty of this family-friend to redeem him from the state of bondage into which his afflictions had plunged him. The Jews held themselves bound to perform this kind office for their brethren; and he that neglected it was esteemed as dishonourable and impious.—When any man died without issue, his next of kin was required to marry the widow and raise up seed to the deceased; “that his name might not be put out in Israel:” the first-born of the second marriage being considered as the legal representative of the former husband.—And lastly, if a man was slain by another, either accidentally or intentionally the avenger of blood, who appears to have been the nearest kinsman of the slain, was bound in honour to pursue the man-slayer;

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and, if he caught him before he reached the city of refuge, to put him to death. These and many similar duties which devolved on this family protector, may be noticed in a careful perusal of the Mosaic institutes.

Without meaning to assert that this interesting character was intended as a *type* of the Redeemer of mankind; we may observe that his office and duties afford a beautiful and instructive illustration of the gracious conduct of Him who is represented as the Saviour, the Protector, the Brother, and the Husband of his people. Let us meditate a little on this subject.

The means whereby the Hebrew redeemer discharged his important duties to his earthly kindred were threefold: he paid a price for the redemption of their persons from bondage and their estates from alienation—he exerted vigilance and strength in defending them against the attacks of those who sought to injure them or their property—and he extended to them his love and affectionate care. In all these particulars, the Saviour of sinners surpasses, infinitely surpasses, the most exemplary of the Jewish kinsmen.

The whole human race are naturally in a state of slavery more hopeless, more degrading, and more dangerous than any bondage to which an Hebrew could be reduced by the most tyrannical and cruel of his heathen masters. The Jewish slave might look forwards to the year of jubilee; when his chains would be broken by the laws of his country, and his alienated estates would revert to their original owner. He might expect, by industry and economy, to accumulate wealth sufficient to purchase his freedom; or, he might hope to have it given him as the reward of his fidelity and

good conduct. But the sinner is exposed to everlasting ruin. He can never pay the debt which he owes to eternal justice for the violation of its sacred precepts. All his obedience is due, every instant of his existence; and he can perform no works of merit to atone for past offences. All the efforts and all the kindness of his fellow creatures are incapable of releasing him from the sin and guilt in which he has involved himself. "None of them can by any means redeem his brother, or give to God a ransom for him." Endless misery lies before him; and death will only consign his immortal spirit to that state, where the worm dieth not and the fire is not quenched. "The redemption of the soul is precious, and it ceaseth for ever."

In this state of hopeless wretchedness, did the adorable Saviour interpose, and offered himself a substitute for sinners. He paid a ransom for them of infinite value: far exceeding all that the family-redeemer among the Jews could offer for the release of his brethren from the thralldom of the body. He suffered himself the punishment due to the sins of men. He was wounded for their transgressions and bruised for their iniquities. His own self bare their sins in his own body on the tree. They were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot. He gave himself a ransom for all; and thus purchased salvation for those who repent and embrace the gospel. How reasonable then is the admonition of the apostle to all Christians: "Ye are not your own; for ye are bought with a price. Therefore glorify God in your body and in your spirit which are his."

Again. The Hebrew-protector watched over the interests of his brethren with vigilance and care; and exerted all his power to defend their rights and remove their sorrows. And does not the blessed Jesus exercise greater vigilance and display superior power in favour of his followers? Can any thing escape the notice of omniscience, or oppose the strength of omnipotence? "The Lord," says David, "preserveth the souls of his saints: he delivereth them out of the hand of the wicked." "I know my sheep," says the great Shepherd of Israel. "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." "He will not suffer the feet of his children to be moved. He that keepeth Israel will neither slumber nor sleep." Speaking of his church by the mouth of the prophet, he declares, "I the Lord do keep it: I will water it every moment: lest any hurt it, I will keep it night and day." How securely then may the sincere disciples of this watchful Saviour repose all their concerns for time and eternity in his hands; "For he saith, I will never leave thee nor forsake thee."

Another duty which was required of the Jewish kinsman was to avenge the injuries done to any of his brethren. And there is a time approaching when the meek and merciful Saviour shall come to judge and make war upon the enemies of his people; when the Lion of the tribe of Judah shall rouse himself and none shall be able to stand before him. The desolation and destruction that accompanied the final overthrow of Jerusalem, were an effecting example of the coming of the Son of Man to punish his adversaries; but there is a still more awful day advancing, when

God will recompence tribulation to them that trouble his children; when the "Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." The great day of his wrath will come, and then who shall be able to stand? How confidently then may those who are entitled through grace to the protection of this almighty Guardian, trust the vindication of their rights and the redress of their injuries to his powerful arm. Let every one therefore who professes to be his disciple, listen to the important admonition of the apostle, to the christians at Rome. "Dearly beloved, avenge not yourselves, but rather give place to wrath. For it is written, Vengeance is mine; I will repay, saith the Lord."

Lastly. In the exercise of love, affection, and sympathy, the Hebrew protector fell far behind the glorious High Priest of the christians; who, having been in all points tempted like as they are, can be touched with a feeling of their infirmities. In many parts of the sacred word, the Redeemer is represented, both in his Divine nature as God, and in his official character as the Mediator, as being united, by the most endearing bonds with his people. On one memorable occasion, while sojourning among mortals, he was informed that his natural relatives desired to speak with him; when, stretching out his hands towards his disciples, he exclaimed, with the most condescending affection, "Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." In perfect accordance with

this endearing declaration, christians are represented as being married to Christ. "I have espoused you," says the apostle to the Corinthian converts, "to one husband, that I may present you as a chaste virgin to Christ." The church is represented as the bride, the lamb's wife, adorned for her husband. The intimate union between Christ and believers is indeed still closer than the conjugal relation; they are members of one body, of which he is the glorious Head. "God has put all things under his feet, and given him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Let then all those who profess to belong to the Saviour, labour to cultivate those graces of the spirit, and that holiness of conversation which ought to spring from this exalted union. Then they may take all that consolation and support which the privilege of having this adorable Being for their guardian and protector naturally inspires; and boldly say, "The Lord is our helper we will not fear what man shall do unto us."

May this hasty review excite each of us to inquire with seriousness and impartiality, "Am I one of that happy number who have a right to claim this glorious Redeemer as their Guardian and Friend?" Those only who have received the gospel and believed in Christ; who have given up their souls into his hands: and, in humble dependance on his assistance, devoted themselves to his service, belong to that mystical body of which he is the glorious Head. All others continue exposed to the dreadful consequences of their guilt, without a Protector and without a Saviour: and will, unless they accept the offered grace, be at last ranked with

those whom the Judge shall place at his left hand, and command to "depart into everlasting fire prepared for the devil and his angels." Let us then, "kiss the Son lest he be angry and we perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." COLLATOR.

A
GLANCE
AT
THE HEAVENS.

THE MOTIONS OF THE EARTH.

*"Hearken unto this, O Job; stand still,
and consider the wondrous works of God."*

Job xxxvii. 14.

THE Almighty has informed us, by the mouth of his prophet Isaiah, for what purpose he called this earth of ours into existence. "Thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it, *he created it not in vain, he formed it to be inhabited*: I am the Lord and there is none else." Isa. xlv. 18. "When he had made the earth, he created man upon it:" and this globe was intended, by infinite wisdom and love, to be a proper habitation for the human race; whom their beneficent Creator endowed with powers, both animal and intellectual, capable of enjoying pleasure and suffering pain. And how greatly the vicissitudes of day and night, the variety of the seasons, and a due proportion of heat and cold, contribute to the accommodation of beings, constituted like the creatures that live on our globe, we need not stop now to illustrate.

Every day and every year afford sufficient evidence to the most inattentive observer, that they are essentially requisite both to their comfort and existence. In this paper we shall, therefore, endeavour to give the young reader a concise view of the means which the Almighty has adopted to produce these changes as respects our own globe. It will be easy then to transfer the principles and illustrations to the other planets of our system.

The sun is the only body in this system that is luminous. All the other globes are dark and opaque, and receive their light and heat from it. They possess no light in themselves, and admit none to pass through their bodies. It is evident therefore, that they can only be enlightened on that half of their surfaces which is exposed to the solar rays. Take our earth, for instance; and in every position in which the sun and it can be placed, that half of it which is turned to the sun will be illuminated; and the other half will be involved in darkness: and the line which separates these two parts will be a circle, dividing the surface of our planet into two equal parts or hemispheres. This circle may be called, for distinction's sake, the *circle of illumination*, and will continue always in the same position towards the sun, however the visible portions of the earth may move within it. Supposing the sun and earth at rest, it is plain the inhabitants of one half of the latter would enjoy constant day; while those on the other half, if any could subsist, would be doomed to perpetual night. And, allowing the motion of the earth, which we have already described, around the sun in a year, whatever changes might take place in consequence of it must be annual and not diurnal.

But daily experience teaches us that all parts of the earth, except the frigid zones, are exposed to the sun once in twenty-four hours. Now this effect must be produced, either by the sun revolving round our globe, and thus visiting every place with its beams: or by the earth's turning round on its own axis, and thus bringing every part of its surface, in regular succession, under the solar rays. We assume, at present, the latter to be the real fact; and shall endeavour hereafter to state the reasons, which have induced astronomers to adopt that opinion.

Our earth then has two motions; one round the sun, in a year; and another, in twenty-four hours, round an imaginary line passing through its centre, which is called its axis. Perhaps the most natural idea that our young friends can obtain of this double motion may be derived from observing the progress of a top, when whipped round a circle; which, while it continues to advance forwards, perpetually spins round on its peg. And the manner in which the earth is illuminated by the sun may be clearly conceived from this simple illustration. Take a large orange, or a ball of any kind, and pass a straight wire through its centre, on which it will freely turn. The orange will be a good substitute for our earth; the wire will represent the axis on which it performs its daily rotation; the points where the wire enters the rind on one side and comes out at the other will correspond with the northern and southern poles of the earth; and a line drawn round the middle of the fruit, at an equal distance from each pole, will convey a just idea of the equator, an imaginary circle which divides the surface of our globe into the northern

and southern hemispheres. Fix a small patch on the orange, about half way between the equator and the north pole, to represent the island of Great Britain; and the simple instrument is sufficiently prepared for use. A lamp or candle, placed on a table, in a room from which all other light is excluded, will aptly enough perform the office of the sun, and fill the whole apartment with its rays.

Hold up the orange opposite to the lamp, with the wire or axis upright, neither leaning towards the light nor from it; and place the patch in any part of the enlightened half of the ball. Carry it round the table; and, keeping the same side of the orange towards it, the patch, will continue, during the whole revolution, to occupy the same situation and enjoy the light; while the corresponding point on the opposite side remains in the shade. But holding the wire in the same position, and turning the orange round it, from west to east the patch would then move, in each rotation, half of its circuit in light and half in the shade; And if the orange was carried round the table, and the motion on the wire continued, as long as the axis stood upright with respect to the light, how many rotations soever the orange made on its own axis, the patch, and indeed every other point in its surface, would constantly perform one half of their circuits in the light and the other in the shade. And, if the daily rotation of the earth on its axis were performed in this manner, during its annual course round the sun; though there would be an agreeable vicissitude of day and night, yet the days would always be equal to the nights, and no variety of seasons could take place. The inhabitants of Great Britain

would have, throughout the year, the same degree of light and heat they have towards the close of March or September.

Again. Let the wire be so held as to make the north pole lean, in a greater or less degree, towards the lamp. Suppose, for instance, that it declined from its upright position, one third of the distance between the equator and the pole; and keeping the wire always leaning towards the lamp, make the orange perform its movements as before, both round the table and on its own axis. Then on whatever side of the table it was, the illuminated hemisphere would extend as far beyond the north pole as the axis declined from the perpendicular, and fall as far short of the southern one. Those parts of the surface which lay near the former would turn round without leaving the light; and those adjacent to the latter would never enter it: while the patch would travel a large part of its journey in the light and a very small portion of it in the shade. Had the earth therefore moved in this manner, the inhabitants of the northern regions would, notwithstanding its daily rotation, have had constant day; and those round the south pole have been buried in perpetual night: and, while Great Britain would have enjoyed, throughout the year, the long days and general warmth of midsummer, the countries in a corresponding southern climate, would have frozen continually under the short days, and chilling temperature of christmas.

Lastly. Let the representative of the earth be carried round the table and turn on its own axis as before: only, instead of the wire on which it turns leaning always to the lamp, let it, during the whole revolution, *lean always towards the same*

part of the room; or, as the astronomers would express it, let it always remain parallel to itself.—And, as this is the arrangement adopted by the divine Architect, we request the particular attention of our young readers to its illustration; that he may clearly comprehend the simplicity and sufficiency of the means by which infinite wisdom executes its designs.

Hold the orange on the south side of the table with the wire leaning, as before, towards the north and consequently towards the lamp. This is the situation of our earth with respect to the sun at midsummer; and the results would be the same as those explained on the last supposition. The northern polar regions would have perpetual day, the southern, constant night: and Great Britain would enjoy long days and short nights; but the inhabitants of the southern hemisphere would have short days and long nights.—Remove the globe to the east side of the table; and, keeping its axis leaning towards the north; the middle part of the globe, or the equator, is exposed to the direct rays of light, and the illumination extends exactly to each pole. The patch therefore and every other point on the surface of the orange, performs one half of its rotation in the light and the other half in the shade. This represents the position of our earth and the sun in autumn, towards the end of September in every year, when the days and nights in all parts of our globe are equal; each being twelve hours long.—Next bring the orange to the north end of the table, and let the wire on which it turns still lean towards the north, or from the lamp. The rays of light will then fall as far short of the north pole as the axis leans northward; and when the

globe is turned round, those parts will be involved in perpetual darkness. The patch will have but a short space to travel in the light, and almost twice as far in the shade. On the contrary, the southern pole will be advanced into the light, and enjoy all the advantages which were shared by the northern regions when the orange stood at the south of the table. Such is the case with our earth on the shortest day. The northern hemisphere being turned from the sun, the countries lying near the pole are buried in continual night; and Great Britain and the regions adjacent have short and gloomy days and long and dark nights. On the contrary, in the southern hemisphere, the polar regions are cheered with perpetual day; and the other countries enjoy long days and short nights. It is the height of summer with them, while it is the depth of winter with the northern realms.—Again. Carry the globe to the west side of the table, and keep the wire on which it moves, still leaning in the same degree towards the north; and the light just reaching both poles, the same appearances will take place as were noticed when it stood on the opposite side of the table. Thus we find that in spring, about the twenty-first of March, the earth being in the same relative position towards the sun as it is on the twenty-third of September, the same results are experienced; and the day equals the night, in every part of our globe.—Lastly. Bring the representative of the earth to the south side of the table from which it set out, and it has gone through all the various changes which our planet exhibits in its annual revolution round the sun.

For the sake of brevity, we have only noticed the commencement of

each quarter of the year, when the results are more distinctly marked ; but the reader will easily perceive that, as the earth moves regularly through every stage of its orbit, the position of its axis must be constantly changing, so as to produce the gradual and daily increase or decrease of the length of the days, and the beautiful succession of the seasons.

From this hasty and imperfect sketch, it is hoped that our readers will be enabled to comprehend the general principles from which this interesting variety proceeds. Let us pause and contemplate with reverence the noble simplicity of the means, compared with the vastness and importance of the effects produced ; and learn to adore the wisdom of him, "whose is the day and the night also is his : who prepared the light and the sun : who set all the borders of the earth ; and made summer and winter." Had the earth constantly exposed the same surface to the sun, it would have been unfit for the habitation of man. Intense and uninterrupted heat would have dried up both animal and vegetable life in one hemisphere ; and eternal and unremitting cold would have been equally destructive in the other. By the daily rotation of the earth on its axis, every part of the earth enjoys an agreeable succession of light and shade, of heat and cold ; and partakes of all the advantages of both.—Again. Had the days and nights continued of equal length throughout the year, consequences almost as fatal would, in the present constitution of nature, have ensued. In the polar regions, both northern and southern, the sun would indeed have skirted the horizon for twelve hours every day ; but his beams would have fallen so obliquely and feebly on the earth, that the ground

would have remained impenetrably frozen ; and the rivers, seas, and waters have been converted into permanent ice. The regions that lie between the poles and equator would certainly have varied in their seasons ; those towards the pole being colder than those towards the equator : but in the same place the temperature would have always continued invariable. Britain would have been deprived of both winter and summer ; and have constantly experienced the same weather as it does now at Lady-day or Michaelmas.—The countries near the equator would then have been constantly exposed to the powerful rays of a vertical sun, which would have scorched up vegetation and enfeebled, if not destroyed, animation.

But, by the regular succession of the seasons, all these evils are prevented. The inhabitants of the polar regions now enjoy the presence of the sun for months together, and perceive it gradually ascending to a height sufficient to melt their snows, soften their ground, and unchain their waters. The inhabitants of the temperate climates are favoured with an annual season of superior light and heat ; which matures the fruits of the earth that could never ripen under a michaelmas sun. Their winters too brace the annual frame, purify the air, and renew the exhausted powers of vegetation ; and probably bestow no fewer or inferior blessings than the summer. And, in the hottest climates, the sun instead of pouring down his direct beams incessantly on the same narrow circle, now traverses a space of ground, measuring more than one-fourth part of the circumference of our globe ; and is vertical at mid-summer to a place three thousand miles north of his station at christmas. No district is now exposed

to a vertical sun more than once in six months; and those countries which, without this arrangement, would have been one arid desert, now contain some of the most fertile and pleasant districts on the face of our globe.

These are a few of the most obvious benefits, which the inhabitants of the various climates of the earth derive from the present order of things. Were the most ingenious of human artists to attempt to construct a machine which should produce such important, such varied, and such certain results, all the powers of mechanism would, in his hand, be wholly insufficient. With all the assistance to be drawn from wheels, pulleys, and springs, he could only imitate, at an infinite distance, some of the most apparent motions. Yet the Creator of the universe has accomplished the grand and beneficent object, by merely giving to the earth a rotatory motion on its own axis during its annual revolution; and keeping that axis constantly in a certain position. To this sublimely simple process, we owe the variety in the length of our days; and from that variety result all the beautiful diversity in the seasons, and all the important blessings at which we have glanced, with innumerable others which we have not room even to mention.

Surely then it is impossible to contemplate the annual and punctual return of these important vicissitudes, for nearly six thousand years, without feelings of devout reverence and gratitude to that Being, whose wisdom first constructed this wonderful system, whose power originally set it in motion, and whose providence has preserved it, for so long a period, in such perfect order, that its movements have never been either suspended, or anticipated,

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or retarded, for a single minute. Nor can the pious mind avoid adoring the faithfulness of that God, who has so strictly performed the promise which he made to the second father of mankind, after an awful instance of his displeasure against sin, which appeared to have dissolved the bonds of nature. "While the earth remaineth," said the Lord, "seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." And will not the confidence of the sincere christian, in all the precious promises contained in the volume of inspiration, be strengthened every morning, when he sees the sun, "as a bridegroom coming out of his chamber, rejoicing as a strong man to run a race;" and observes his Maker annually crowning the year with his goodness. This is the practical use which the Creator has taught us to draw from a devout survey of his works. "Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites my priests, my ministers." "Thus saith the Lord, If my covenant be not with the day and the night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob and David my servant."

"His ev'ry word of grace is strong
As that which built the skies:
The voice that rolls the stars along
Speaks all the promises."*

* In our next paper, it is proposed to consider the proofs of the earth's motion; and to examine the objections that have sometimes been raised against it,

QUESTIONS ON PERSONAL RELIGION.

It is much to be wished that religion were a matter of real experience to all who are called christians : profession and practice would then be less at variance than they often are. It is with a view of bringing this matter to the test that the following questions are proposed. They will be found, it is hoped, interesting to those who are sincerely concerned about religion ; and are earnestly recommended to the serious attention of those especially who have as yet thought little on the subject.

1. *Have you ever looked carefully into your own heart?* There are numbers, it is to be feared, who have lived long on earth, who have enjoyed many privileges, who have been dealt with both in the way of judgment and mercy, and who have been again and again called on to search their hearts, who yet can hardly be said to have ever seriously attempted this important work. How few, indeed, comparatively speaking, have performed this work with that carefulness, humility, and dependence on the grace of God, which may lead them to a knowledge of themselves ; and yet, till this work is done, nothing important can be looked for, as to any progress in religion. If you are strangers to your own hearts, it may be safely concluded, that you are strangers to religion. Religion, be assured, is heart-work : “ My son, give me thine heart.” The good

both from scripture and experience. It is hoped that, in treating these subjects, it will be shewn that a knowledge of nature is a powerful auxiliary to religion ; and real science, a shield against infidelity.

seed of religion must be sown in the heart, before its fruits can appear in the life. Would you be religious ? then seek to know your own hearts, to know what manner of spirit you are of. “ Examine yourselves, whether you be in the faith, prove your own selves ; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates.” But attempt not this work in your own strength ; seek earnestly the aids of the Holy Spirit : “ 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.”

2. *Is the general bent of your heart to earth, or to heaven?* One of the two must be the case ; either God or mammon rules there. Of what vast importance is it to know which governs in you ! “ To be carnally minded is death ; but to be spiritually minded is life and peace.” And will you not seriously inquire, whether you be among the living or among the dead ? If the heart delight in heavenly contemplation, in thoughts of God as a God of love and holiness ; if it desire to be with Christ, and often meditate on the wonders of his love ; if there be a delight in drawing nigh to God, in the public and private exercises of devotion ; if there be an earnest desire, and habitual endeavour, to become more holy, more heavenly, more devoted to God ; if there be a concern for the interests of the church, for the coming of Christ’s kingdom in the hearts of men ; these are favourable symptoms of an heavenly mind. But, if thoughts of this kind occur but seldom ; if there be much backwardness in the heart to engage in such meditations ; if the heart seek its satisfaction rather in earthly

pleasures or pursuits, be they sensual or be they intellectual; then there is reason to fear that all is not well, and that there may be in the heart, though unperceived, a prevailing attachment to this world. Here, then, is a very important subject of inquiry proposed to your consideration. Give it the attention it deserves. And may you experience that life and peace which they possess whose hearts are renewed by the grace of God!

3. *What have your feelings been when the prospect of death was before you?* This prospect sometimes tries the strength of men's principles, and shews them what manner of spirit they are of. Many, who thought that all was well, and that they had no reason to fear, have at such a time seen things in a new light; and have perceived, when too late, the fallacy of those delusive hopes to which they had trusted. If the case has been so with you, that the prospect of death has made you tremble, and has led you to form good resolutions, which were forgotten when the danger was over, then you will do well to examine more narrowly what is your condition; lest unhappily death come upon you, at an hour you are not aware of, and find you unprepared. When the Lord alarms men by the terrors of his law, by setting before them the prospect of death and judgment to come, satan sets himself to work to deliver them from these terrors, endeavouring to persuade them, in direct opposition to the word of God, that they have no reason to be afraid, "ye shall not surely die:" and many are easily deluded by his artifice, to believe what they wish to be true, and are thus blinded to their ruin. But would you wish to have solid and lasting comfort, inquire serious-

ly into the cause of your fears; search the matter to the bottom; and if you shall find that your fears of death proceed from a consciousness of want of preparation, then apply to this work immediately. "Give not sleep to your eyes, nor slumber to your eye-lids," till you can say, "I know whom I have believed, that he is able to keep that which I have committed to his care."

4. *Have you had any experimental knowledge of the sinfulness of your heart?* All who know any thing about religion will acknowledge themselves sinners; but few have looked so carefully into their hearts, as to discern that desperate wickedness, that superfluity of naughtiness, that is to be found there. The scripture speaketh not in vain, when it saith, "The heart of man is deceitful above all things, and desperately wicked; the imaginations of the thoughts of man's heart, are only evil, and that continually; out of the heart come evil thoughts," &c. It is a foolish gloss, to pretend, that these and similar expressions apply only to the openly profane, to the most worthless and abandoned. The sad description of human nature contained in them, will be found applicable to all whose hearts are not renewed by the grace of God; and even to the saints themselves, for there is still to be found even in them some remains of the old man of sin. Hence we find the saints in scripture using the strongest expressions of sorrow and abhorrence, when speaking of the sinfulness of their hearts. "Behold, I am vile, what shall I answer thee?" saith Job; "O wretched man, that I am!" says Paul; "We are all as an unclean thing, and all our righteousnesses are as filthy rags," saith Isaiah. These

were not of the profligate and worthless. They were holy men, but they saw and felt the desperate wickedness of their hearts, and mourned over it with a godly sorrow. Inquire whether you have thus perceived the sinfulness of your hearts. Till this be the case, it cannot be said, that religion has made any suitable impression upon you. It is the first work of the Spirit upon the heart, to convince of sin.

5. *What think ye of Christ?* Many think little of him : in their eyes he has no form or comeliness : they see no beauty in him for which they should desire him. They wonder, perhaps, that ministers should speak so much about him : they are weary of those discourses which describe his person and the work of his mediation ; the subject does not interest them ; and they must have recourse elsewhere for their entertainment. Such persons know him not ; they desire not the knowledge of his ways : nor can they in such circumstances have any well-grounded hope of an interest in his salvation. — But to them who believe, Christ is precious. They think much of him ; they delight in meditating on the wonders of his love. They see him to be a glorious person, in whom all fulness dwells ; who is able and willing to save to the uttermost ; they receive him as their Saviour ; they desire him to reign in their hearts. They admire the divine wisdom, power, and grace, displayed in the great work of man's redemption ; they desire greatly to be daily advancing in a knowledge of God, and of Jesus Christ, whom he hath sent ; whom to know is life eternal. In a word, Christ is all their salvation, and all their desire. Inquire, then, whether the Lord Jesus has the chief place in your

affections. “He that loveth father or mother more than me,” saith Christ, “is not worthy of me ; and he that taketh not his cross, and followeth after me, is not worthy of me.”

6. *On what do you rest your hopes of happiness in the world to come?* All, except gross sensualists and speculative atheists, look for happiness beyond the grave ; but all do not seek after it in the same way. “Some trust in chariots, and some in horses ; but we,” says the psalmist, “will remember the name of the Lord our God.” So was it in the days of the psalmist, and so it is in the present day : some trust in one thing, some in another ; while but few, comparatively speaking, put their trust, where it ought to be put, in the name of the Lord their God.—Some build their hopes on the mercy of God in general, without regarding that peculiar way in which he promises to shew mercy to sinners under the gospel. “We are sinners,” they say, “but God is merciful, and we have no reason to fear.”—Others trust in their good works. Like the young man, mentioned by the evangelist, they have kept the commandments from their youth : and what more do they lack? May not such rest assured of the favour of God hereafter?—A third class trust their own obedience will go far in recommending them to the approbation of their Maker ; and that what Christ has done and suffered will make up all deficiencies. But these are all refuges of lies. There is but one sure foundation on which men may build their hopes, that foundation which God hath laid in Zion. Build on this Rock of ages, and you are secure against the fury of the tempest ; but all other hopes shall perish. “Go not then to the Assyrian, send not to

king Jacob, he cannot heal you, nor cure you of your wound;" but come to Christ the physician of souls, who is able and willing to save you. "Is there no balm in Gilead, is there not a physician there?" Why then will ye not come unto him that ye may be healed? "Is it because there is not a God in Israel, that ye go to inquire of Beelzebub, the god of Ekron?" Is it because God hath appointed no peculiar way of salvation, that many are so ready to seek out foolish ways of their own? If you are wise, you will rather act like that woman who, having suffered much of many physicians, and being nothing the better, but rather worse, came at length to Christ, and was healed.

Reader, these questions are submitted to your serious consideration. They relate to matters of the highest importance which concern your eternal peace. Be persuaded to put them honestly to your own heart; and may the Holy Spirit bless them to your complete salvation.

August, 1797.

M. M.

RECENT CALAMITIES, IMPROVED.

*They regard not the Work of the Lord,
neither consider the operation of his
hands. Isaiah, 5. 12.*

SEVERAL very affecting events have lately occurred, in various parts of the country, by which many of our fellow creatures have been suddenly removed from time into eternity. Various distressing shipwrecks have taken place on the coast, and numbers of lives have been lost. Four or five dreadful fires have broken out in houses crowded with inhabitants; in each of which three, four, or more persons have been consumed in the flames, or killed in attempting to escape. But two incidents of a very af-

fecting nature appear to have peculiarly arrested the public attention.

Some years ago, the playhouse in Well Street, near Ratcliff Highway, London, was burnt down; but it has been re-built within the last few months, and called the Brunswick Theatre. It was opened on Monday, February 25th, 1829; when it was asserted that more than three thousand persons attended. Some alterations were requisite, and several parts remained unfinished. The workmen were busily occupied in completing the building, and the actors were preparing for the third performance, on the Thursday evening. On that day, the proprietors, the performers, and their friends met at the theatre, to rehearse the play which was designed for representation in the evening; and, at the same time, numbers of workmen were engaged in their respective occupations. About half-past eleven in the forenoon, a cracking was heard in the roof, which was soon repeated; and almost instantly the iron roof of the building, said to have weighed upwards of sixty tons, fell in with a tremendous crash; drove out the front walls into the street, carried the whole of the internal parts of the structure with it, and buried all that were on the premises under a tremendous heap of ruins. How many persons were in the house at this awful moment, has not been accurately determined. Several escaped almost miraculously; and others had been sent out previously on messages, and thus were prevented from sharing in the calamity: but eleven were dug out of the ruins dead; and twenty-two were carried to the hospital greatly bruised, of whom several have since died. A dray and two horses, standing at a neighbouring public house, were buried in the mass of falling materials, and instantly destroyed. The suddenness of the catastrophe, the great magnitude of the building,* and the uncertainty of the number of persons who were in it when it fell, which was naturally greatly magnified, caused an impression of terror, surprize and sympathy, which, for several days that elapsed before the ruins could be fully examined, filled the public with intense anxiety and almost suspended every other pursuit.

On the day following this calamitous event, a multitude assembled to witness

* The Theatre is stated to have been one hundred and seventeen feet long; sixty-two, wide; and upwards of seventy, high.

the launch of a new vessel, on the river at Manchester, and upwards of two hundred persons were received on board. Exactly, at one o'clock, she glided into the stream, amidst the shouts of the populace, and the strains of military music. She darted across the narrow river with great velocity, and struck on the opposite shore. Being fully rigged and overbalanced by the people on board, she instantly turned on her side and precipitated them all into the water. The cry of horror from the assembled multitudes, and the shrieks and cries from the drowning victims were most appalling. Every exertion was instantly made to render assistance, and many were rescued from the watery grave; but thirty-eight persons were, in this sudden and unexpected manner, launched into an awful eternity.

The intense feeling which these melancholy occurrences excited in the public mind, has already greatly subsided; and they will soon be recollected only as matters of history. But surely, such alarming dispensations ought to produce more lasting impressions on survivors; or the merciful design of the Governor of all things, will be frustrated. An attempt, therefore, to impress on our own hearts, and on the hearts of our readers, some of the salutary lessons which they are intended, by a gracious God, to teach, will not, it is presumed, be considered either improper or unreasonable. "When the judgments of the Lord are abroad in the earth, the inhabitants of the world ought to learn righteousness."

1. All these events should be considered as under the direction of Divine Providence. We are too apt to recur to secondary causes; and to forget that there is a Being who over-rules all events to promote his own great designs; without whose permission and observation not a sparrow falls to the ground. God, doubtless, employs means to accomplish his purposes; but still "he doeth according to his own will in the armies of heaven and among the inhabitants of the earth." "Shall a trumpet," he inquires by his prophet, "be blown in the city, and the people not be afraid? shall there be evil in a city and the Lord hath not done it?" While therefore we lament the calamities that happen among men, let us look through them to the great Ruler of the universe; and, acknowledging his hand in them, let us endeavour to discover for what purpose the most High inflicts them. "The Lord's voice crieth in the city, and

the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it?"

2. While we contemplate with reverence the awful occurrences to which we have already alluded, and acknowledge they are intended by the Almighty to awaken us to a proper sense of our danger, let us admire the striking proofs of mercy which were mingled with the judgments; and adore that God, who, both in the design and execution of these dispensations, gives such pleasing evidence that he delighteth in mercy. This observation might be illustrated by an examination of the circumstances that attended all the disasters which we have mentioned; but it was peculiarly remarkable in the destruction of the theatre. Had that dreadful accident occurred on Monday when such crowds were assembled, or had it been retarded only a few hours to the evening of the day on which it took place, the calamity must have been awfully increased. In all human probability, the number of lives lost must have been a hundred fold greater than it was; and the desolation of families have been proportionably increased. The almost unaccountable manner in which many, both performers and workmen, were prevented from being present—the several very narrow and almost miraculous escapes which were effected after the accident—and the almost unprecedented fewness of passengers in the contiguous street, at the fatal moment, are decisive proofs of the goodness of that Being who inflicted the blow; and shew, beyond doubt, that "in judgment he remembered mercy." While therefore we tremble before him as a God of justice, let us recollect, that judgment is his strange work; and that he has solemnly declared, "he hath no pleasure at all in the death of the wicked, but rather that he should return from his ways and live."

3. While we acknowledge the hand of God in these affecting incidents, let us be careful not to lose the admonitions intended for ourselves, by presuming to interpret them as the judgments of God against the crimes of the sufferers. The Almighty, who frequently acts in a mysterious way, far above our narrow comprehension, sometimes sees fit, in the afflictions of this life, to confound the innocent with the guilty. He may, in mercy to his children, remove them from the evil to come, by one of those calamities with which he punishes the wicked for their sins. Let us not therefore con-

clude, because individuals are included in these evils, that they are the objects of the divine displeasure. This was the mistake of Job's friends. Because the Lord had suffered many distressing misfortunes to befall that good man, they inferred that he was guilty of some private sins, which had incurred the frowns of an angry God. But the Almighty, in due time, fully vindicated the character of his servant, and rebuked the rash and unjust reasoning of his friends. In the days of our blessed Saviour, a tower, in the suburbs of Jerusalem, fell down and destroyed eighteen men. Some persons, it seems, supposed, from this circumstance, that these unhappy sufferers "were sinners above all men that dwelt in Jerusalem." But the Teacher sent from God checked their presumption, by authoritatively declaring, "I tell you, Nay." Let this decision of our infallible Master, restrain us from the rashness and folly of determining the religious or moral characters, of men from the outward circumstances in which they may be involved.

4. But the same heavenly Instructor directs us to the proper improvement which every one ought to make of these awakening accidents. Instead of sitting in judgment on the sufferers, let us turn our eyes inward, and recollect the awful close of the conversation just quoted. "Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay: but *except ye repent, ye shall all likewise perish.*" The grand use then that we ought to make of these affecting events is to endeavour, by the assistance of divine grace, to rouse our souls to a due sense of the tremendous importance of being always prepared to die: so that, if the stroke should come in the most sudden and unexpected manner, we should be ready to stand before God. They teach us, in language that cannot be misunderstood and with a conviction that cannot be resisted, the absolute uncertainty of the continuance of human life, even for a single minute. When the fatal launch took place at Manchester, the persons on board were, in the midst of hilarity and shouts of joy, plunged instantly into the water, many of them to rise no more. When the theatre fell, the first intimation of danger, perceived by those who were within, preceded the crash only a few moments. The performers were preparing for a grand rehearsal; the proprietors, discussing plans for rendering the undertaking prosperous; the workmen,

busily employed in their respective occupations; and one of the unhappy son of Jacob was carelessly reading the play-bill exhibited opposite the theatre; all were in perfect security when the roof fell in and buried proprietors, performers, workmen, and the passenger under the ruins; in circumstances that must have caused instant death to many of them. How alarming the idea! And yet every one who reads these remarks is exposed, constantly exposed, to the same calamity. How secure soever he may appear to be; and how void soever he may feel of apprehension, yet, before another hour or even another minute be past, he may be summoned into the presence of his God.

Surely, then it is the instant and indispensable duty of every man, who regards his eternal peace, to attend immediately to this great concern; and not to give sleep to his eyes nor slumber to his eyelids till he has scripture-evidence, that, should death call him away, without the least previous warning; should he never again have an opportunity of thinking or speaking, he is in a state of acceptance with his Maker, through the merits of his Saviour; and that such visitation would remove him into the realms of unchangeable bliss. This is the advice of the blessed Saviour, who laid down his life for sinners. "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, *Watch.*" This also is the dictate of sound reason and true self-love. What wise man would venture to defer a subject of such vital importance to a future time, when he reflects that all futurity is uncertain; and that, before he may have another opportunity of attending to it, he may be placed in a state where all means of escaping everlasting ruin may be forever cut off? Procrastination and delay are here equally impious, irrational and dangerous. Yet such, alas, is the conduct of a great majority of mortals. They are every instant exposed to eternal ruin—the means of avoiding this terrible doom and of securing never-ending bliss are offered to their acceptance—they are assured that this life only is the season of grace—they are commanded, exhorted, and entreated, by the God whom they have offended, to embrace the offered mercy—they are assured, by the word of truth, and by daily experience, frequently confirmed by most affecting providences,

that life is uncertain, and they cannot tell what a day may bring forth,—and yet they act as if they had “made a covenant with death and an agreement with hell.” They permit their whole attention to be engrossed by the cares, the business and the pleasures of this world, as if it were their permanent portion; and put off the momentous concerns of eternity, as if they were certain they would not have occasion to think of them for a long period to come.

The common course of human events sufficiently proves, to an observant mind, the folly and danger of this conduct; but, when these fail of producing the proper effect, the Almighty permits those awful calamities to occur, by which numbers of human beings, heirs of eternal happiness or misery, are summoned, without a moment's warning or the least season for preparation, to the bar of a just and holy God. There they will doubtless receive a righteous sentence; for the Judge of all the earth must do right. But we know that he has positively declared, that “unless a man be born again he cannot see the kingdom of heaven.” How necessary is it then to beings, who are liable to be called out of time into eternity at an hour when they think not, that they should have experienced this important change, which the Son of God has solemnly declared to be essential to their safety! And how desirable that they should know, on proper evidence, that they have been partakers of it! Then they may pursue their secular concerns with humble tranquility; leaving themselves in the hands of that God whose kingdom ruleth over all, to dispose of them as he sees most consistent with his own glory: knowing that, in life or in death, they shall be under the protection and care of Him who does all things well.

Reader, art thou born again? If not; remember that there are a thousand accidents to which thou art every moment exposed, which may, at a time the most unexpected, place thee as far beyond the exercise of repentance, faith, and obedience as those unhappy persons whose untimely deaths have occasioned these reflections. Awake then, thou sleeper, and call upon thy God. “Behold, now is the accepted time; behold, now is the day of salvation.” “The night cometh when no man can work.”

“Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.”

THE BAPTIST AGAINST THE PAPIST.

Gentlemen,

IN looking over a pamphlet, published by Mr. Thomas Grantham, in 1688, I was much pleased with the piety, charity, and shrewdness of the concluding remarks. After having quoted bishop Bossuet's well known concession, that infant baptism has no warrant in the scriptures,—that to baptize signifies to immerse,—and that it rests solely on tradition and the authority of the church, and given a syllogistic reply to the bishop's reasonings; he concludes with the following observations, which I have copied for insertion in your Miscellany, if you should agree with me in thinking them worthy of preservation.

I am,

Yours, &c. SELECTOR.

“No whither now can my learned adversary betake himself for a dispensation for mere sprinkling, as himself calls it, but to his church. But then I must crave leave to tell him, that, unless he can prove his church to be a better example to christians than Christ himself was; and that she has more power than all the power in heaven and earth; and that she is wiser than either Christ or the holy church who followed his example in using baptismal water by dipping, for twelve or thirteen ages together.—I say, that, unless he can prove all these things, it will be lawful and necessary for all that fear God to reject his church herein, though they were all angels from heaven, as worthy to be the competitor of Jesus Christ, much less his superior, to alter his heavenly commands, and to dishonour his glorious example at her pleasure. And as this is her great sin, God give her repentance before it be too late.

And since I have taken upon me, who am a man of low degree, to speak to so great a person as James Benigne Bossuet, bishop of Meaux, and counsellor to a king, I shall crave leave to propose a few things to him, and in him to all the Roman catholics in the world. For my conscience bears me witness that, I so desire their eternal happiness, as that I would wish myself any thing short of perdition, that they were faithful to Jesus Christ and his truth in the purity of it. Wherefore,

1. I beseech you to consider that you

have now to do with such christians as are in good earnest for the purest antiquity of the christian religion: such as would not have any truth delivered to the church by heaven's authority, to be neglected, nor in any wise corrupted by innovation, change or alteration; but religiously observed and kept, according to the due form and true power of godliness.

2. As to the case immediately depending, be pleased to understand, that the salvation of our infants is as dear to us, as your's can be to you: and therefore you cannot in reason once think, that we would willingly omit any thing which God has appointed as a furtherance thereunto: and being, as all men know, no less zealous for the ordinance of baptism, than yourselves, you may be confident we would by no means hinder its due extent, but promote it therein by all the lawful means we are able.

3. That our Lord Jesus has made baptism necessary to the salvation of poor infants, is not revealed at all in the holy scriptures; therefore it could not be well done by the African councils, to anathematize all that say, infants may be saved without baptism. For, it is certain, that Christ is not the author of this doctrine, whose words are perpetually true; for he assures us, that "infants are of the kingdom of heaven:" and this he speaks of infants indefinitely, and particularly of such as were not baptized. And as Christ is the author of this doctrine, we do nothing doubt the salvation of any dying infant.

4. It is not revealed in scripture, nor conceivable in reason, that our most wise and gracious God should put the salvation of poor infants under the power of sinful men, to save or to damn them, as they please to baptize or not to baptize them. Circumcision itself, was never appointed for infants under such awful circumstances: for God saved the greatest part of the infants of the Jews without circumcision; to wit, all females and males, which died before the eighth day. Cut off they must be, if not circumcised, from the congregation; but condemned they could not be: because the child shall not die for the iniquity of the father: which can only be true in respect of eternal death, for children often die for the sin of parents.

5. Though the transgression of Adam, against the first covenant made both himself and his posterity liable to eternal wrath, yet we know God did in his mercy prevent the effect: insomuch, as no man can prove that so much as one of his pos-

terity shall go to hell for that transgression. For it pleased God in his own council and goodness, to ordain the second Adam, as a Lamb, virtually slain, from the foundation of the world, as a help against this sin, in the condemning nature of it, John i. 29. Rom. v. 18. And thus infants only falling in Adam, are justified by Christ.

6. Indeed, were it as you conceive, that without baptism no infant can be saved, it were then the most needful thing in the world to promote that doctrine and practice: and yet this was a business which Christ and his Apostles never minded at all, neither to act it nor to record it; and can you imagine they would neglect it, if it were of the importance that you would make it? Was it not worth a few lines! Sure they did write many things of far less concernment, if your doctrine herein be true.

7. It is to be considered, that all worldly pomp, riches and pleasures stand on your side. Your devised baptism ushers you into all glories this world can afford you, rather than to any thing of self-denial. Indeed, itself is a self-chosen path, standing upon no authority but your own, under pretence of your being the church: whilst, on the other side, as it is clear that Christ said, "Teach and baptize," as you grant; so this baptism is attended with no external honour, but with all the difficulties and discouragements from this world that can well attend a people in any religious undertaking. And this appears,

8. In the great labour, that faithful preachers have to convince men of their sinful state, and to bring them to due humiliation, and to embrace the truth in the love and belief of it: besides the service itself is so despicable in appearance, that generally the great men of this world are offended at it. How few of them will travel fifty or sixty miles to be dipped in baptismal water by a poor minister; after the example of Christ, who came from Galilee in the north of Canaan to Jordan in the south, to be dipped of John into Jordan. We have neither riches nor honours to induce us to follow Christ herein; but on the contrary great persecutions, as you know very well, have attended us, in all nations, for love to Christ and his truth in this particular, as well as others.

9. From all that has been said, have you not some reason to fear that your Church is no more infallible than other churches? and that she has indeed actually erred in a very material point of faith and practice of the christian religion, and conse-

quently may have failed in other respects also? And can it become wise and good men to suffer themselves to be imposed upon, not only without the authority of the holy scriptures, but also in things confessedly contrary to the blessed example and doctrine of the Lord Jesus, the head of his church?"

QUERIES.

1. It is an opinion entertained by some persons, that, when a Deacon has been ordained, he cannot be discharged from his office, except for immoral conduct. Will some of your correspondents be so kind as to say whether this opinion is well grounded or not?

AN ENQUIRER.

2. It is an invaluable privilege which the children of God enjoy, that are encouraged to acknowledge him in all their ways, and have his gracious promise that he will direct their paths. But young christians sometimes find it not easy to avail themselves of this high privilege, because they cannot always clearly discover what the will of the Lord is, or ascertain into what path he directs their steps. When they consult their more aged brethren, they are frequently advised to "follow the leadings of divine providence." This is certainly excellent advice; but then the difficulty recurs, "How are they to distinguish the leadings of providence in various important concerns, both domestic, civil, and religious?"—A few plain and practical remarks on this subject, by some of your judicious correspondents, would doubtless be useful and pleasing to many of your readers; and would confer a peculiar obligation on, your's, &c.

DUBIUS.

VARIETIES.

VALUE OF RELIGIOUS EDUCATION.—To be convinced of the advantage resulting to parents and friends from early piety, it is only necessary to look around us, and contemplate the very striking contrast between a religious and an irreligious youth. In one family, we see a young man, who has no fear of God before his eyes, no regard for the adorable Saviour. Mark his conduct! He wastes his father's

property—causes the midnight tears to flow from his eyes—and is the grief and shame of all his connections. Honestly or dishonestly he obtains money, which he lavishes upon his vices, and squanders away among his dissolute companions. Too dissipated to attend to business, he lives upon the industry of his friends. Many attempts are made to rouse him into honourable action, and turn him aside from his course of profligacy; but to little or no purpose. He promises fairly, and begs to have another and final chance at succeeding in the world. The nearly exhausted purse is again opened to afford him the means of honourable support; and, if possible, to save him from ruin; but this last effort is as unsuccessful as those which preceded it. Perhaps, after a series of calamities, the grey hairs of his father descend with sorrow to the grave; whilst the son closes his days of sin and misery, in a garret or in the parish workhouse; if he escapes a more ignominious doom.

Let us now turn our eyes to the pious youth. While under the parental roof, both his principles and his feelings lead him to honour his parents, by a prompt and affectionate obedience to their commands. When removed into another family, to qualify him for life, if such be the plan adopted, the hearts of his parents are not grieved by accounts of his indolence, insubordination, and dissoluteness. He is diligent in business, as well as fervent in spirit, serving the Lord. Having arrived at years of maturity, and settled in the world, it becomes, perhaps, his gratifying lot to receive an aged parent into his house, to nourish him and cherish him amidst the infirmities of old age; and when the spirit shall have fled from its clay, to commit the dust to its kindred dust, and shed tears of sweet affection over it. Can any temporal blessing be conferred upon a mortal of greater value, than such a pious and affectionate child?

IMPORTANCE OF FAMILY WORSHIP.—Mr. John Potts, a worthy and pious minister of the gospel, at Crispin Street, Spitalfields, had an only child, a son, between seven and eight years of age. He took him out to walk with him, on the morning of June 23, 1760; but they had not proceeded far, before a house suddenly fell into the street and buried the boy beneath the ruins, from whence he was soon taken a corpse. This was a severe stroke for the affectionate father,

from the effects of which he never fully recovered; but he bore it with christian resignation. On the preceding Lord's day he had commenced a discourse, on Amos iii. 6. "Shall there be evil in a city, and the Lord hath not done it?" which he was unable to finish. On the following Lord's day, he resumed it, as an improvement of the affecting event; and, in the application, addressed his audience in these words.

"My friends, is the morning and evening oblation and sacrifice of prayer and praise offered in your families, or not? Is there praying with them and for them; or a neglect of this ordinance? Expect if so, that your house and the heathen will fare alike: for God will "pour out his fury upon the heathen, and all the families of the earth that call not upon his name."—I will tell you something, my dear friends, for your good; that though I had been upon my knees in my chamber that morning of the day when God visited me; and likewise my dear child, before he went out with me that morning, went up stairs to his chamber, fell on his knees, and prayed. But to my grief and my wounding, I omitted the worship of God in my family, on the morning of that day which had so mournful an evening. I say this my friends for the good of your souls, and the souls of your families; your children, your wives, your relations, and your servants. O! let God have morning and evening prayer in your families. Look at me and take admonition: if not, from this day forth, I must be a witness against you, whoever you are, when trouble from the Lord comes upon you and yours. O! let not one of us be christians praying and praising only in the church. We beseech you in the bowels of Christ, in the bowels of compassion for your children and servants that you be christians in your own houses."

AFFECTING DEATHS.—"If we would remark the manner of death's making its attack, from sacred and human history, we shall find that it surprises some, as it did Abel, in the fields; Eglou, in his summer-parlour: and some, as it did Saul and Jonathan, in their flight from the battle. Augustus died in a compliment; Galba, with a sentence; Vespasian, with a jest; Xerxes, laughing; Sophocles was cloked with a stone in a grape; Diodorus died for shame; Johannes Megius, preaching upon the raising the widow of Nain's son from the dead, died three hours after himself. It is reported of Charles IV.

king of France, that being one time affected with a sense of his many sins, he fetched a deep sigh, and said to his wife, 'by the help of God, I will now so carry myself all my life long, that I will never offend him more;' which words he had no sooner uttered, than he fell down and died. I have somewhere read of a crowned head who died the very moment he was putting his royal robe upon him. So suddenly does death affect us. Be ready."

POTTS.

BENEVOLENCE REWARDED.—Herod Agrippa, during his imprisonment in the dungeons of Tiberius, was one day in an agony of thirst; and, seeing a young slave pass by, carrying a vessel of water, implored that he would let him drink of it. The slave willingly, and, doubtless, at some personal risk, complied. The captive monarch assured his humble benefactor, that, when he regained his liberty, this good deed should not pass unrequited: and he kept his word. He procured the slave's manumission; made him controller of his estates; recommended him in his dying testament to his heirs, Agrippa and Bernice; and history, while it hands down the name of this benevolent slave, assures that Thanmastes reached a good old age, in that station of trust, emolument and respectability, to which he had been worthily promoted. The moral of this little tale Josephus could not, or would not draw: it may, however, be deduced by the simplest follower of Christ. If a man, to use the mildest terms, by no means remarkable for virtue, obeyed with such good faith the dictates of a grateful heart, and so recompensed the gift of a grateful heart, and recompensed the gift of a single draught of water, what may not be expected from the solemn promise of our gracious Master? "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

OBITUARY.

WILLIAM HAYES was for several years a very respectable member of the G. B. church at Kegworth and Diseworth. The latter village was the place of his birth, and the place where he finished his earthly career. From a child, he was in his outward deportment strictly moral; but it was

not till he had completed his thirtieth year, that he became a decided follower of Jesus. He was baptized in the year 1804, and continued to his death to ornament his profession by a conduct truly exemplary. As a man and a christian, he was universally beloved; and there are many who make no pretensions to religion, who speak of him in the most respectful terms. In his attendance on the means of grace he was very regular; and always appeared peculiarly interested in the society and conversation of the pious. In consequence of his being rather deaf, he seldom attended church meetings, but as a proof of the interest he took in the affairs of the church, he always requested his wife to attend these meetings that he might be made acquainted with the transactions of his brethren. His manners were very unassuming; he was a lover of peace, and studied to maintain a conscience void of offence. For all the people of God, he maintained an ardent attachment; and his conduct towards his minister was peculiarly affectionate. As a husband, he was remarkably kind, and his memory will be always dear to his afflicted widow. As a father, perhaps he was too indulgent. For the welfare of his children, he counted no fatigue a burden; and, for their spiritual happiness, he spared no pains. His dying advice to his eldest son was peculiarly solemn, and will long be remembered with great interest, by all who were present. After recommending to the attention of his son many of the Proverbs of Solomon, he said, "Ah Solomon said these things; and Solomon knew."

The constitution of our friend was always delicate; and he had been for several years prior to his death, the subject of frequent bodily affliction. His last illness, though short, was very severe; but his patience was truly exemplary. He was never heard to utter a murmuring word. The visits of his friends were frequent and always refreshing; and to those who in any way contributed to his comfort he evinced the greatest thankfulness. In his last moments, he had not those transports of joy with which some are favoured; but he had an undeviating confidence in the merits of Christ, and frequently expressed a desire to depart.

His minister had several interviews with him prior to his departure; and will long remember the patience, resignation, and confidence he manifested. The last time he saw him, on enquiring as to the state of his mind, our friend replied "Thank

thee: the prospect gets brighter and brighter; I know I am a sinner, but then the blood of Christ cleanseth from all sin." In this peaceful frame of mind, he breathed his last, on Nov. 14, 1827, aged fifty four; and there is every reason to hope that he is now participating in those joys prepared for the pious at the right hand of God. His remains were interred, Nov. 17, in the G.B. burying ground, Diseworth; at which time, a discourse was delivered by Mr. Stocks, of Castle Donington, from Num. xxiii. 10. The event was further improved by Mr. Butler, on Nov. 25, from Deut. xxxii. 29. The congregation was very large and attentive.

Our friend has left a widow and five children to deplore the loss of a kind husband and an affectionate father. May they all tread in the steps of their pious relative on earth; and ultimately meet him around the throne of the Eternal, when God shall wipe away all tears from their eyes!

W. B.

March 8th, 1828, MRS. HANNAH BUTLER, died at Northchurch. She was the oldest member of the church at Berkhamstead; having been in fellowship near forty years. During that long period her conduct as a church member was peaceful and irreproachable, and she was held in high esteem by all who knew her. She bore, with christian patience and resignation, the painful affliction which terminated in the dissolution of her mortal frame. The last time her minister visited her, a few days previous to her departure, she mentioned John xi. 25, as the portion of scripture which relieved her mind, when under the first deep convictions of her sinful state; and which, she assured him was her support in the prospect of death and eternity: requesting it might be the foundation of a sermon after her decease. Her request was complied with, on Lord's day, the 16th, when a numerous congregation assembled. May the opportunity prove, through divine mercy, to have been profitable to their souls; and may her removal be blessed as a means of exciting many to be followers of her, who through faith and patience, we trust, is now inheriting the promises.

J. H.

Sept. 1, 1827, died at Wirksworth, Derbyshire, JOHN MEE, aged sixty four years. In the former part of his life, he attended the ministry of the late Mr. S. Deacon; and there is reason to hope that the good seed of the kingdom was early sown in his heart. When a young man,

he removed to Wirksworth; and, after some time, joined the Methodists; though he always had a high regard for the doctrine of the G. Baptists. When the latter professors introduced their cause, and formed a church at Wirksworth, he joined them, from a conviction that it was his duty to attend to the ordinance of believer's baptism, and to unite with a people whose views of divine truth accorded with his own. He was baptized April 22, 1821; and continued a steady and active member of that society, till death removed him to the church above.

He manifested his love to his Saviour by his decided attachment to the ordinances of his house; and could truly say, "I have loved the habitation of thy house, and the place where thine honour dwelleth." The department in which he most distinguished himself, was a diligent attendance at prayer-meetings; which he usually opened and conducted: and, notwithstanding his age and infirmities, he was remarkably active and assiduous as a Sunday-school teacher.

His bodily frame was weak, in consequence of an asthma, with which he was long afflicted. His last illness was a bowel complaint, which carried him off in a few days. But "mark the perfect man and behold the upright; for the end of that man is peace." In the prospect, and even in the very article of death, the gospel was the support of his soul. Being asked if he found religion then to be a reality, he replied, with an emphasis that proved his whole heart was interested in the subject, "Yes, I do: I find it so: I know in whom I have believed. I feel him precious to me now; and he will be with me through the dark valley of the shadow of death. Though my heart and flesh fail, God is the strength of my heart, and my portion for ever." In this happy state, he continued till he resigned his tranquil spirit into the hands of his Saviour. The solemn event was improved, to a crowded audience, from Prov. xiv. 22. "The righteous hath hope in his death."—May this stroke be sanctified to the widow and three surviving children! May they follow him so far as he followed Christ; and meet him again in that blessed state, where "the inhabitants shall no more say I am sick; and where there shall be no more death." J. R.

Jan. 22, 1828, died Mr. E. JOHNSON, of Woodhouse Eaves, aged thirty three years. He was born at Woodhouse of religious parents, who carefully watched

over his conduct while young. Though he regularly attended the means of grace, he was not convinced of his state as a sinner, till he was about seventeen; when the late Mr. Goddard preached, from 2 Sam. xii. 7, "Thou art the man." The word then was blessed to his soul. He saw himself the man who had broken the divine law; who, without a Saviour, must finally perish. He soon found Christ precious to his soul, and joined the church.

Since that time he has been a regular and consistent Christian. He was strongly attached to the Sunday-school of which he was a teacher almost half his life. Such was the esteem in which he was held, and so essential were his services esteemed, that when his death was announced both teachers and scholars deeply felt their loss. For several years past, he had been very active in the management of church business, and lately was elected a deacon. His removal is considered an irreparable loss to the church. As a neighbour, he was esteemed by all; as a friend, he was constant and sincere. There have been lately several sudden deaths in that neighbourhood; yet in no instance did such a general gloom cover the countenances of all classes, who considered it a mysterious dispensation of divine providence. His death was remarkably sudden. He lived but about thirty two hours after he was taken ill. His complaint was a putrid fever, which it is supposed he imbibed from his youngest child, about two years old, who died on the day he was taken ill; and both lay dead in the house at the same time. The feelings of the widow, at this time, may be better conceived than described. May the Lord sanctify this painful event to the present and eternal good of the family! The day following, his remains were committed to the silent grave. On the Lord's day succeeding, a funeral sermon was preached, to a numerous and deeply affected congregation, by Mr. Stevenson of Loughborough, from Matt. xxiv. 44. "Be ye also ready, &c."

During his short illness, he was incapable of conversing with his friends, and could only say that he hoped he was happy; of which they had no doubt from the decision of character that he manifested, especially through the last ten years of his life.

Though he was zealous and active in the cause of his Lord, he disclaimed all dependence on works, and rested on Christ alone for salvation; as the writer, to whom his memory will be ever dear, can testify from frequent conversations with him on

the subject. May all connected with the deceased, so live that, when the Lord shall appear, they may have confidence, and not be ashamed before him at his coming.

J. B.—Y.

March 19, 1828, died Mr. RICHARD SHIPMAN, at Hinckley, in his eighty ninth year. He was baptized at Barton, in the year 1761, by Mr. Grimley; and has continued an honourable and steady member of one or other of the churches into which the Barton church has been divided, for nearly seventy years. Soon after his baptism, he began to preach; and has been engaged in that work apparently sixty years. In 1775, he supplied Maltby, whilst Mr. J. Ingham went to Mr. D. Taylor's for instruction. He has been very laborious in itinerating in the villages about Hinckley, for many years, with a missionary and disinterested spirit. If the miles he has travelled, the sermons he has preached, and the little assistance he has received were particularly stated, the account would excite surprize.

Within these few years he has been solicitous for Hartshill, now a small branch of the Hinckley church; to which he was the first to call the attention of his friends. About two years since, he went there his last time. He went and returned a distance of sixteen miles, and preached twice in one day; but it was too much for a man in his eighty seventh year. Alas! there are some in their twenty seventh year, not so willing as he, thus to exert themselves! For some time he was nearly lifeless, helpless and speechless: but he recovered so far as to be able to go about; though his speech and faculties were much impaired. About a fortnight before his death, he went about half as far as Hartshill; and that journey seemed the means of bringing his feeble body to the grave. He was never an athletic man, but a very active one, and remarkably abstemious. In his religious views a strict G. Baptist, he preached Christ crucified and zealously adhered to the New Testament as the only rule of faith and practice.

He has had twenty two children by one wife; of which only two survive him: but he has left fifteen grand children, and eight great grand children. Though very frequently in poor circumstances, the Lord has brought him through his long life with credit. Some of his rich relatives provided for him for the last two years. His funeral sermon was from Job v. 26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

J. T.

CONFERENCES.

THE WARWICKSHIRE CONFERENCE met at *Wolvey* Oct. 3, 1827. The state of religion in the churches, as reported to this meeting, was, on the whole, encouraging. In reply to the general question, "What can we do more to promote the cause of Jesus Christ," several important remarks were made by different brethren.—Mr. Cheate preached, in the morning, from 1 Cor. iii. 21, 22; and Mr. Yates, in the evening, from John xv. 14.

The same conference assembled again at *Birmingham*, Jan. 2, 1828. In the morning, several of the brethren prayed, and Mr. Barnes delivered an address from 1 Cor. vii. 29.—In the evening, Mr. Winks preached, from Luke viii. 1. The time in the afternoon was occupied in friendly and useful observations on several important subjects. The next meeting is to be held at Longford, on the Wednesday in Whitsun-week.

MISCELLANEOUS INFORMATION.

It is earnestly requested that those churches and individuals who purpose furnishing articles for the Bazaar at Wisbeach, in aid of the Foreign Mission, will be so kind as to send them thither by the first of June; that the friends in that place, engaged in the undertaking, may be able to ascertain the extent of their means, and make the proper arrangements for the occasions.

The *Sunday School Union* impressed with a deep sense of the importance of increasing the number of sunday schools to double the number already in existence, and also of rendering the present schools more efficient, have engaged the services of Mr. Joseph Reed Wilson, formerly secretary of the Newcastle Union, to devote his whole time to these important objects. Mr. Wilson commences his labours early in the Spring. Donations and Subscriptions for this specific purpose will be thankfully received at the Depository of the Sunday School Union, No. 5, Paternoster Row, London.

REVIEW.

SCRIPTURE NATURAL HISTORY: a Descriptive Account of the Zoology, Botany and Geology of the BIBLE: illustrated by Engravings. By W. CARPENTER. 8vo. pp. 690. price boards 14s.

Wightman & Cramp, London.

WE noticed the commencement of this work, some months ago; and are happy

to announce its completion. It is a volume of great research, and discovers evident proof of the learning and industry of the author. We esteem it an important addition to his former labours; and well adapted to render valuable assistance to those who are sincerely desirous of acquiring an extensive and accurate knowledge of the word of God. In some instances, perhaps, the disquisitions require an acquaintance with philology and natural science, beyond the attainment of many readers; but even this circumstance, while it imparts useful information to those who can understand it, furnishes a strong stimulus to improvement, which may be very useful to the young student.

In perusing this interesting publication, the attentive reader will observe that the venerable translators of the present English Bible are thought, by the critics, to have, in a few instances, mistaken the meaning of the Hebrew names of animals and plants. This will excite no surprise, when we recollect the vast increase of information on subjects connected with the natural history of the east, which has been accumulating since those good and learned men bestowed that important gift on their countrymen. The changes that have occurred in the politics, the religion, and the manners of those countries of which the scriptures treat, since they were first written, by introducing new species both of animals and vegetables, and reducing the number, and probably exterminating some of the ancient varieties, have rendered several particulars very uncertain, even to those who have best studied the subject. Mr. C. has therefore very properly introduced distinct sections, on "Dubious Animals," "Dubious Fowls," "Dubious Insects," and "Doubtful Plants and Trees." His essays on the Behemoth, the Leviathan and the Unicorn, occupying each ten or twelve pages, are both amusing and instructive. The work is illustrated with forty-three well-executed wood cuts; which represent objects least known in this country, and are copied from the best authorities.

The author has made a free use of the researches of others; and, in most cases, has very honestly acknowledged his obligations. This we consider a recommendation of his book. For where should a writer of the present day, who probably has never visited the places he describes, collect authentic intelligence respecting distant ages and distant climates, except

from the reports of others? Judicious selection, clear arrangement, useful application and perspicuous description, not originality of matter, are the proper excellencies of works of this nature.

The author has steadily kept in view the great object of all his exertions; the illustration of the Holy Scriptures. Numerous are the passages, on which he has remarked; and in most instances, with great success. In this respect, the volume is particularly valuable. Its treasures would, however, be rendered more easily available, by a List of the Texts which are explained, which we hope will be subjoined to a second edition. We cordially recommend the work to all our readers; and especially to young ministers. We have no room, at present, for extracts; but shall endeavour to enrich our columns occasionally with an article borrowed from this publication.

THE SUTTEES' CRY TO BRITAIN: *showing from Essays published in India and official Documents, that the custom of burning Hindoo Widows is not an integral part of Hindoism, and may be abolished with ease and safety. Second Edition enlarged.* By J. PEGGS, late Missionary in Orissa.

8vo. pp. 91. price stitched 1s.

Wightman and Cramp, London.

THE PILGRIM TAX IN INDIA. *Facts and Observations relative to the practice of Taxing Pilgrims in various parts of India; and of paying a premium to those who collect them for the Worship of Jugernaut at the Great Temple in Orissa.* By J. PEGGS.

8vo. pp. 66. price stitched 1s.

Wightman and Cramp, London.

We are happy to meet our esteemed friend again from the press. His persevering efforts for the amelioration of the civil and religious condition of his unhappy fellow creatures, who are groaning under the sway of a cruel system of idolatry and superstition, do him great credit, and entitle him to the grateful respect of every true philanthropist, and of every sincere christian. On a previous occasion, we introduced the first edition of the former of these pamphlets to the notice of our readers, in terms of approbation. We are glad that the author has been encouraged to print another edition; and

consider the additions and alterations that have been made, as greatly increasing its merit. Being much pressed for room, and having already given a tolerably full account of its contents, we can now only announce this second edition; and accompany it with our prayers, that it may essentially assist in the full accomplishment of the very desirable object which the worthy author is so laudably pursuing.

The second pamphlet respects another subject, in which every true christian must feel himself deeply interested: but, as it is closely connected with the success of missionary efforts, it will doubtless receive a proper attention in another department of this Miscellany, we shall not, therefore enlarge; but only inform our friends, that the pamphlet is divided into five sections, the titles of which are;—1, The origin, nature, proceeds, and appropriation of the Pilgrim Tax. Traces of British connection with Idolatry and Mahometanism in different parts of India. 2, The idolatrous establishments chiefly supported by this system at Juggernaut, Gya, Allahabad, &c.—3, The miseries resulting from this system, and its general character.—4, The facility and advantages of its repeal,—Confirmation of the statements.—5, Objections to the repeal

of the Pilgrim Tax system answered.—Concluding address.

The author in this, as in his former pamphlet, has very judiciously copied largely from the accredited reports of the servants of the East India Company. These witnesses, from their stations and offices, possess the best opportunities for experience and observation: and, being wholly unconnected with Missions, and uninfluenced by sectarian prejudices, are perfectly disinterested. Their testimony will have great weight with every reasonable man; but especially in those quarters where the question must ultimately be decided. We trust that the powerful appeal made in this sensible address, will be seconded by a modest and respectful expression of the public opinion; and we most cordially pray that it may be crowned with complete success; and that its success may greatly hasten the period when "India emancipated through our instrumentality, from the yoke of a cruel superstition, and admitted to a fellowship in the peace and hopes of the gospel, will recognize in Britain, no longer a conqueror, to whom she is bound by the terror of our arms, but a benefactor, indissolubly endeared by the triumphs of our mercy."

LINES

Addressed to an esteemed Friend on her arriving at Ags.

Mary,—We all wish you joy,
Since to day you appear
So far on life's journey as your twenty first year;
In answer to prayer
And fond parents' care;
Whom Jehovah continue, your pleasures to share.

Mary,—We all wish you joy,
Since to day you appear
Not the handmaid of folly, but freed from her snare;
Consistently walking,
Along the blest road,
To the joy of your friends and the friends of your God.

Mary,—We all wish you joy,
Since now you have shown
That the seeds of religion within you are sown;
And filling your bosom
With fruits from above;
The visits of mercy; the "labours of love."

Mary,—We all wish you joy,
And earnestly pray,
That peace and prosperity may follow your way,
To crown ev'ry union,
On earth make you blest,
And conduct you from earth to the mansions of rest.

Spalding, March 13, 1828.

G. R. H.

Missionary Observer.

APRIL 1st. 1828.

General Baptist Missionary Society.

JAMAICA.

JOURNAL OF MR. ALLSOP.

Continued from page 120.

Many there are here in this woman's condition: they have never heard of Christ. How painful! how earnest should we be, that the number of such cases may daily and rapidly diminish! Brother H. is comparatively well; blessed be the name of the Lord. Six p. m., there are no less than five persons dead in Lucea and neighbourhood. This is a time of prevailing sickness. Have great reason to be thankful that Mrs. A.'s health and mine continue so good. It is indeed excellent.

12th.—Ten a. m. But few at Chapel last night, owing, I suppose, to the funeral which took place. A great regard is paid to funerals here, and great numbers accompany the dead to the place of interment. Read and commented practically on 2 Peter, iii. Two p. m. Have visited several sick persons with brother H. Was much pleased with his pointed, plain, and affectionate remarks to them. May good be the result!

14th.—Eight a. m. Our prayer-meeting this morning was well attended, and a comfortable season. Brother H. read and commented on the same Psalm as I did last Lord's-day

morning. (Psalm lxxxvi.) One p. m. At ten a. m. preached with plainness and liberty to a rather small but attentive congregation, on growth in the knowledge of Christ. O! it is sweet to discourse of Christ to those who so lately never heard of him, but are now so anxious to gain a knowledge of him! Seven p. m. At four p. m. preached again; text, 2 Cor. viii. 9. Endeavoured to be as plain as I could. Was animated while recommending the grace of Christ to the attention, and the riches of which that grace is the cause, to the acceptance of my hearers. O blessed Saviour, what riches were thine!

October 16th.—Eight p. m. Have been engaged this evening, as I also was the last and on some other previous occasions, in examining with brother H. the candidates for baptism next Lord's-day. This is a truly interesting employment. Of course a difference was observable in the accounts they gave of their experience, &c.: some more, some less satisfactory. The answers given by some to the many questions proposed were striking and satisfactory, and produced a good hope that they will prove steadfast, ornamental, and use-

ful in their Christian profession. What cannot the grace of God effect! That grace I hope every one to be baptized next Lord's-day has felt, and will display in their future conduct. Most certainly the resolution to baptize them has not been formed without the strictest inquiry, both personal and otherwise, into their fitness for the sacred ordinance. The subject of marriage begins to be considered much among brother H.'s inquirers; and as he has declared his decided intention of receiving none into the church but such as are living correctly, I hope this will have a good effect in exciting still greater attention to it.

18th.—Eight p. m. A large congregation this afternoon. Brother H. preached on the subject of prayer in a manner calculated to impress his audience. May a love of prayer be begotten in every heart!

20th.—Ten p. m. While walking out this evening with brother H. met several Negroes going home from their provision grounds. We spoke to some on the important subject of salvation, and found them deplorably ignorant. A woman to whom we spoke, said she had been christened and should therefore go to heaven. Of course we endeavoured to correct her awful mistake. A man whom we met knew nothing at all of Jesus Christ as the Saviour of sinners. He had never heard buckra Missionary. We invited these poor creatures to the house of God that they might hear that Gospel by the belief of which they can alone be saved. Lord! make our endeavours effectual. Have just been engaged with brother H. in examining two Negroes preparatory to their baptism. They live far up in the country and could not be seen before. The account they gave was a very simple and affecting one, and highly satisfactory. I could not help weeping to hear it.

Brother H. gave them tickets of approval. O how pleasing to be engaged in a work like this!

21st. (*Lord's-day.*)—Half-past seven a. m. Have just returned from the baptism of nineteen persons, whom brother H. receives this day into the church of Christ. It was a truly solemn, delightful, and impressive season. Seven p. m. I preached this afternoon to a crowded audience from John ix. 27. "Will ye also be his disciples?" This has been a good day indeed. Seldom have I felt or enjoyed more in the service of God than on this day. I am very thankful I was at Lucea to be a witness and a partaker of brother H.'s joy on this occasion. May he and I also have many days like this!

27th.—Have been at Montego Bay since last Monday. Such was the weather that I was apprehensive I should not be able to return for my journey to Black River, but providentially a vessel was at the Bay bound for Kingston, in which I obtained a passage. Found brother H. unwell: he has had another attack of fever and is very weak. I doubt whether he can accompany me to Black River, but very much wish he may be able.

28th.—Nine a. m. Many people at prayer-meeting this morning. I addressed them from Romans vi. and found it good to be there. Brother H. is very unwell—has had a renewed attack of his intermittent. O that his health might be restored and confirmed! Eight p. m. Have preached twice to day in consequence of brother H.'s illness. Both morning and afternoon had pretty good congregations. Many seem to be asking the way to Zion, and wish to become inquirers. Brother H. is so much better as to think seriously of accompanying me to Black River. I certainly wish his company, but would rather go alone than be the instrument

of retarding his recovery to health. This I have fully told him.

29th.—Started from Lucea to Black River about half-past four a. m., and after a tolerable journey on a road which leads for several miles across high mountains, reached Savannah La Mar about ten a. m. stayed there until about two p. m. then set off for Blue Fields which we reached about four p. m. Were overtaken by heavy rain and rode about an hour in it, but providentially suffered little from it. Gave some Tracts away on the road. In the evening of this day brother H. was unwell, but recovered so as to enable us to renew our journey on the 30th. At two a. m. missed our way soon after we set off, and did not get right again till day dawn. Met with roads which were nearly impassable until we were near Black River, where we arrived at nine a. m.—Brother H. very ill. Immediately on our arrival I wrote a note to the Clerk of the Peace, informing him of my intended application to the Quarter Sessions this day for a licence, and stating that if agreeable I would wait on the Custos and Magistrates before business began, to show my credentials and answer any question that might be proposed to me. The answer I received was, that I might go to the Court House. I went accordingly and was introduced by the Clerk of the Peace (who behaved in the most handsome manner) to the Custos and Magistrates. But little passed between us now as the Custos said it would be better to attend to my credentials &c. in open Court. When my business came on I produced my credentials, which were read by the Clerk of the Peace, and seemed to give great satisfaction. After a few unimportant inquiries the oaths were administered, and I obtained my licence without difficulty. At the conclusion the Clerk read to me the

86th and 87th Sections of the New Slave Law by desire of the Bench. These Sections refer to the *times* of public worship, and the *non receipt* (on penalty) of any money from Slaves for religious purposes. I said I was already aware of the existence of these Statutes, and shortly after left the Court House. Thus was I successful in my application, and could not but be exceedingly grateful to God for his goodness to me. Brother H. was too ill to accompany me.

November 1st.—Brother H. very unwell again this morning. In the afternoon I made some inquiries about a house. Heard of one and went to see it, but the person having the letting of it residing up the country I was obliged to leave it with the gentleman who showed me the house to write to him and afterwards to write to me respecting it. Find Black River a pretty little town but not so large as Lucea. The gentleman who showed me the empty house intimated that the population around were insensible, very insensible to the importance of religious instruction. The Lord awaken them by my means, and give them repentance to the acknowledging the truth!

3rd.—Reached Lucea at ten a. m. after a journey of many mercies. Blessed be God!

4th. (*Lord's day*).—Eight p. m. Prayer-meeting this morning well attended. Brother H. expounded on the miracle wrought on blind Bartimeus. At ten a. m. I preached to a considerable congregation from Heb. xii. 13. "Looking diligently lest any man fail of the grace of God." Several much affected as I was enabled to warn them earnestly and faithfully against the dreadful evil mentioned in the text. This afternoon brother H. preached from John xii. 31, 32. May all who have heard the Word of God this day profit thereby!

EXTRACT OF A LETTER FROM MR. BROMLEY.

Opening of a house of prayer at St. Ann's Bay.

I had better begin with the opening of our little chapel on the Bay of Saint Ann. I preached in it for the first time on Oct. 14th; but as the day was uncommonly stormy, and as the country people knew nothing of the event, I published that day to open it on the following Lord's-day. I wrote to Mr. Burchell requesting two sermons from him on the occasion, and, if inconvenient for him to oblige me in my request, wished him to arrange with Mr. Hudson for his assistance: but neither of them was able to come. Mr. Allsop could have been of no use to me, as he had not at that time obtained a licence. I invited him down, but not to preach. He, however, was assisting Mr. Hudson with his first baptism; so I was entirely by myself. The day was fine. Our morning service opened at nine o'clock, and concluded about half-past eleven: I preached from—*"God so loved the world,"* &c. I endeavoured to appropriate hymns, prayers, and sermon, as much as possible for the occasion. Our little place was quite full. I think I felt something of real happiness during the service. Our collection in the morning was £4. 0s. 10d.; the service in the afternoon opened at two o'clock and concluded about half-past four. The benches were all filled again. Collection was £3. 2s. 6d.; both the collections, with a donation I have since received of 8s. 4d., you will perceive, amount to £7. 10s. 8d., not much amiss for the first attempt of the kind. The following is the memorandum I entered in our church book, on the

occasion. "21st October, 1827. *We have this day spent, and set apart for the worship of our God through Jesus Christ, a little place on the Bay of Saint Ann. It will contain nearly three hundred people. May God abundantly bless us.*" This prayer I hope will be answered, with the blessing of God we shall have but little to fear. I hope I am unfeignedly grateful for the present good health of myself, Mrs. Bromley, and little boy. It is my only wish, as to ourselves, that this health may continue, that we may have no interruption in the blessed work in which we are engaged. But if it happen otherwise, I hope the Almighty will visit us with the smile of his favour, which, you know, is infinitely better than life itself, with all its blessings and enjoyments. I am not without every-day-thoughts of extending my operations; but in doing that, I shall have many difficulties to cope with. Some of the Magistrates of this parish are much opposed to the Gospel. I would not have you to think that I am without friends among the Magistrates; his honour the Custos has on all occasions treated me with the greatest kindness; and others of the Magistrates have promised me their support and protection. I have taken a place at Oho Rios, for the term of three years at £28. per annum, *very cheap*. I hope to open it in a few weeks. If I can possibly meet with a cheaper house than the one we live in, I shall take it, in order to lessen our rents. My plan of work is now as follows—Preach twice at St. Ann's and lead experience-meetings every other Lord's-day; preach twice and lead experience-meetings every opposite Lord's-day at Oho Rios: preach every Thursday evening at

St. Ann's, and every Tuesday evening at Oho Rio. I teach young people to read, &c. on Mondays and Wednesdays. We opened a small Sabbath-school on St. Ann's Bay: I hope I may say we have the prospect of prospering under the blessing of heaven. Adieu, adieu. The Eternal be your Support! I must not forget to tell you that Mrs. Bromley has commenced leading an experience-meeting of females of colour, and a few respectable black females. I have sold nearly all our Hymn-books. Tickets and Hymn-books I want very much indeed.

INDIA.

PARTICULARS RESPECTING THE CONFERENCE HELD AT CUTTACK IN JULY, 1827.

Balasore, 19th, July, 1827.

My dear brother,

My last communication was, I believe, forwarded to you by Mrs. Sutton, soon after my setting out on a journey to Cuttack and Pooree, and having through the kind care of the Father of mercies completed my journey in peace, though surrounded with danger from the very inclement weather; I sit down to commence a very brief account of what has principally occupied my attention. I will, however, first observe, I reached home this morning about one o'clock, a. m., and found my beloved partner's health much improved; for this I desire to be grateful. The principal objects of my journey, were the Conference-meeting, and the Rut Jat-tree, as I have an account written of the latter, I will here give an account of the former.

Conference at Cuttack, 11th July, 1827. Present Mr. and Mrs. Bampton, Mr. and Mrs. Lacey and A. Sutton. Our first business was to arrange and settle the accounts up to the 30th April, 1827; which is the close of the commercial year in India: This occupied considerable time by reason of their having remained in a confused state from the very commencement of our Mission in Orissa. They were at length satisfactorily adjusted and after a resolution, that brother Sutton should write to Serampore, and inquire whether the brethren there were in the habit of forwarding any statements of the funds, &c. to England, and in case that they were not, that brother S. should forward a full statement to the Society at home, the business was disposed of.

II. The second subject of discussion was, the communication of the Committee through brother Pike, respecting raising up assistant Missionaries from the members of our church. This interesting subject was discussed at considerable length, when the result was as follows, respecting the only three members of the church, that were within the *letter* of the Society's communication.—

1. Respecting Mr. ———, while we think highly of him as a deacon of the church, we think that he does not possess sufficient abilities as a *speaker* to authorize us to engage him in the work.

2. Respecting Mr. Sunder, we were quite agreed as to his talents for communicating knowledge, and many other qualifications which he possesses for a Missionary, but we were unable to decide respecting him on two accounts. First. Mrs. S. is an unconverted woman. Secondly. His engagements with the school render it difficult to remove

him. The Society does not seem to be aware that he is not the servant of the Mission, but the servant of the Gentlemen who support the English School. On both these difficult points brother Bampton was requested to solicit the advice of Dr. Carey.

3. Respecting J. S. Sunder's case (baptized in December last, with his mother and Sophia,) a younger brother of the above, who wishes to qualify himself to do something for the salvation of the people, we decided after a long consideration; that while we were gratified by his desire to improve himself, &c., it would be impossible for either of us to devote sufficient time and attention to him considering his youth and comparative inexperience; but as we felt anxious to assist him in any way we could, it was thought advisable to endeavour to get him into the college at Serampore for a year or two; and brother S. was requested to write to Mr. J. Marshman in order to ascertain whether he could be admitted and on what terms.

4. Connected with the above subject, brother Sutton requested the opinion of the brethren, on the propriety of endeavouring to get a serious young man from the Juvenile Society in Calcutta, under brother Penney's Superintendence, to assist him in his labours among the Bengalees at Balasore. It was however thought, that the letter from the Committee did not authorize our engaging any in the work, *but members of our own church*, and further, that, as the members of the Juvenile Society are Particular Baptists, that would be an objection in the estimation of the Committee.

III. Our third subject of consideration was respecting Abraham. It

was thought that Abraham's slothfulness as a preacher, and his apparent declension in spirituality, rendered him unfit, while he continued in that state, to be employed in the Ministry. He was therefore sent for, and after being solemnly and affectionately addressed on the above subjects principally by brother Bampton, and after brother Lacey had offered prayer on his account, he was dismissed from his office as a preacher, but with these conditions: that we gave him two months in which to read his Bible, and seek to recover his lost spirituality of mind and to do nothing else: if at the expiration of that time we felt satisfied of his improvement and recovery he should be again employed to preach; but if that was not the case we must decidedly decline any further connection with him in that sacred office. The Society I am sure will mourn with us that we are obliged to resort to such decisive measures; perhaps I ought to add, we have no charge against Abraham, which disqualifies him to remain as a member of the church, and that he still continues in that relationship to us.

IV. Mrs. Bampton wished to know, whether, as she was so much from home on Missionary excursions with brother B., she ought to continue the schools under her charge at Pooree: to which it was replied: that we thought it her duty to continue them, and afford them the best superintendence in her power. It was adduced as a general remark: that it was the opinion of conference, that it was better to pay the school-masters higher wages than we have been in the habit of doing, in order to secure more of their attention to the schools, and make the office

more worth their attention than it is at present.

V. Subject, preparation and printing of Tracts, &c. Agreed first to print brother B's. Tract on the evidences which has been alluded to before, so soon as it could be corrected.

2. Agreed to print the latter part of a large poem, which refers to the sufferings and death of Christ.

3. Brother S. presented a translation of a Bengalee Tract into Ooriya, which was at first agreed to be printed, but was afterwards suspended, and an original one composed in Ooriya by brother S. chosen in preference.

4. Since the last year's meeting, a translation from Bengalee into Ooriya of a poem called, "The Jewel Mine of Salvation," by brother L., has been sent to press, but is not yet printed.

5. The first Epistle of John is also ordered to be printed for distribution, we believe at the expense of the Bible Society.

6. A good deal of conversation took place respecting writing to the Society, on the propriety of having our regulations or proposals all alike, with some other points connected with them: but no determinate conclusion was made; as they now stand Mrs. S. being an American is not included in either. Other matters relating to the best way of carrying on our work, &c., I should find it difficult to give any succinct account of; though the manner of preaching, and topics to discourse on of course occupied a good deal of our attention. We, however, concluded that it was our duty to meet each other at least once a year, although the distance we were from each other might be great, and the expense of getting together considerable. The next

Rut Jattree at Poorree was fixed for our next annual Conference.

By the above hints you will perceive that we had plenty to occupy our attention from Wednesday the 11th, to Monday evening the 16th with little intermission. On the Sabbath-day we had a season of refreshing from the presence of the Lord. Brother B. preached a most excellent sermon on the words, "I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And he established largely from the Scriptures, that the Heathen must be converted, and that the Scriptures mention a time when they shall all be converted. There was much to encourage us to persevere. In the evening brother S. preached, on a longing for the salvation of souls, an essential requisite in the Missionary character; founded on the text, "God is my record, how greatly I long after you all in the bowels of Jesus Christ." After this brother Lacey administered the ordinance, and directed our thoughts to the love of Jesus as the most likely method of exciting our love for souls. There were thirteen or fourteen Communicants. The chapel was well attended during the day, and the people, at least many of them, listened with great attention. I am happy to add, the Lord appears to have impressed the heart, of one at least, of our countrymen with an earnest concern for the salvation of his soul.

Brethren, pray for us, that the Word of the Lord may have free course and be glorified. On Monday evening we had a parting prayer-meeting, to pray especially for the success of Missionary efforts, we only wanted my beloved partner to complete our Mission fami-

ly. O how good a thing it is for brethren to dwell together in unity. The last hymn we sung was a great favourite of mine, viz.

"Blest be the dear uniting love,
That would not let us part," &c.

And afterwards we all three went and talked with a friend who is under serious impressions. But I must close the account of this Conference or you will think I shall never have done. Let it suffice then to say that on Tuesday I bid farewell to my dear brethren and sisters in expectation at least, for another year. And now O Lord what wait we for but Thee; O that thou wouldest bless us indeed, and enlarge our coasts, and that thine hand might be with us, and that thou wouldest keep our hearts from evil, that we may not grieve thee, and may thy blessing so rest upon our consultations, and the efforts we may make through another year, that if we are spared to see each other again in the flesh we may mutually exclaim, Thanks, thanks, be to God, who always causeth us to triumph in Christ and maketh manifest by us the savour of his name in every place! Amen and Amen.

I am much in want of some assistant who can talk the Bengalee and look after a few poor ignorant Portuguese, &c., and also to teach their children. Should we not be able to employ Mr. Sunder here, will the Society allow me to apply to Mr. Penney in Calcutta? I think I could obtain a useful young man from among the pious members of the Juvenile Society under his patronage.

I have just been looking over your interesting communication, dated Aug. 21, 1826, in which you mention the happy entrance into Glory of Mary Stanley, and the

peaceful close of Ann Bailey's long affliction. Ere now she is with the Lord she loved; when I follow in imagination the flight of their triumphant spirits, I feel reluctant to return to the lower scenes of earth. To be with Jesus,

"The blessed interview how sweet,
To fall transported at his feet;
While all his glories we behold,
And sing his praise to harps of gold."

JOURNAL OF MR. BAMP- TON.

Mr. Bampton has forwarded a journal of his labours during the cold season of 1826—1827, in company with Mrs. Bampton; he appears to have left home on Nov. 14th, which he reached again on the 24th of March. Our limits prevent the insertion of the whole of the journal: those parts which are necessarily omitted contain accounts of daily persevering labours similar to those described in the extracts that follow. The latter part of this interesting journal arrived but a few weeks ago.

Gope, Nov. 16th, 1826.—We left Pooree on the morning of the 14th inst.; and travelled to Boutlegae, a place about half-way hither, intending to advance in the morning. I preached yesterday at Inchool, Mahapore, Santipore, Turrone, Burrone, Balepool, and Chaseree. After I had preached at six of these places, I had determined to return to my tent; but a man who I suppose had heard me at the last place, invited me to his village: but I declined going both on my own account, and my servant's, who said that we should not find the way back if I stayed; but after walking some distance, the man called after me again, and said that his village was a large one, and I could not resist him any longer, so I went and did what I could. The result was as my man had anticipated, night came on and we lost our way: but we finally reached the tent about half-past seven o'clock; I having walked and preached about twelve hours without anything to eat or to drink, except my breakfast before I set out. I carry with

me eight sheets of Ooriya notes, containing perhaps all the direct texts of Scripture on the design of Christ's death, justification, repentance, faith, the influence of the Holy Spirit, the resurrection, judgment, and hell; besides a Tract on the death and resurrection of Jesus Christ, (part of the same series) which we have got printed. These texts are arranged as well as I can arrange them; and they with another tract or two assist me much in preaching. May the Holy Spirit second our labours. Amen.

I read not long since a journal of brother Peggs's, in a Number of the Repository lately received, of his going with a malefactor to the place of execution, and asking him if any of the people would die for him, to which he replied, "kaihe nae," i. e. no one, and have often made use of it since: the people readily admit that nobody would take the place of a man in such circumstances, but I tell them that Jesus Christ generously became our substitute and died for us, and it serves to convey the most important idea both clearly and forcibly.

At the last place I visited to day there was one man who had heard me at the preceding place, and he was very busy before I began, telling his neighbours what I had said at the preceding village, and how effectually opposers had been silenced. I think it was the same man who accompanied me out of the village and said to my servant just before he left, "Dhuno, Dhuno, aibe pooroosh," that is, Blessed, blessed, be this man. Such a parting raised my spirits, and most heartily I wish that the best blessings may be his portion.

Nov. 20th. (Monday).—Laboured to day at Nagpore-market. The gods, the shastras, and the Brahmuns had a bad day of it, and I had a very good one: I had so much hard preaching as made me once apprehend that I should find it necessary to lie by to-morrow to recruit my strength, for the market here the next day, but my present feelings lead me to hope better things. I find my notes of great use to me, as they remind me of, and furnish me with, much of the most important matter usually delivered in the ministry of the Gospel; so that I am always able to preach, what an English congregation would call, not fine but, plain solid sermons. The notes also furnish good language as well as good ideas: but one often cannot quote Scripture here exactly as in English preaching. In English we should perhaps prove that Jesus Christ died for all by saying, Paul told the Hebrews, that Christ was made a little lower than the angels, for the suffering of death, that he by the grace of God should taste death for every man. And an English congregation would admit the assertion, be-

cause they knew that the sentence containing it was a passage of Scripture, but a Hindoo audience would not recognize the passage, and would be puzzled by that part of it which is foreign to the point.

23rd. (Thursday).—I have been to day again to Nagpore-market, and have had as usual very much the upper-hand in every argument; but it has not been so good a day as most have lately been. Among other things one man said, "If Jesus Christ will now raise the dead I will believe." But I of course said that there was ample evidence that he did do it when on earth, and that there was no occasion for him to do it now as the truth of his religion was already proved. Another had the effrontery to assert, that Juggernaut gave sight to the blind. Then said I, "What is the reason so many blind beggars come to me every week for relief?" and he said the reason was they did not believe. And I replied that to believe in Juggernaut was not possible, for, said I, "If I wanted five rupees as I know my father is able to furnish such a sum, and am persuaded of his kindness to me, I could apply for it with confidence; but as I know this chair could not give me the money I could not believe in it, and there is the same reason not to believe in Juggernaut."

25th. (Saturday.) Lotaharon.—We came from Gope to this place yesterday. It is called six koss or twelve miles; but Mrs. B. who travelled with the luggage was from seven o'clock in the morning to three in the afternoon getting hither; this may, however, partly be accounted for from the extreme badness of the roads, and their losing their way. There are in this neighbourhood several villages inhabited, it is said, entirely by Musselmans; and I afterwards preached in one of them called Rosoonpore. The Musselmans heard me but not very patiently, and afterwards told me that they would worship God, but would have nothing to do with Jesus Christ, to which I said that those who did not honour the Son could not honour the Father. Some of the Musselmans in one place said that they had heard me at Pooree and knew what I taught, I found them, however, very imperfectly acquainted with it. They, like the others, objected to having anything to do with Jesus; and besides what I said to the others I reminded them that without a Mediator their sins would prevent any access to God. They have, however, little consistency in adhering to this sentiment, for they *professedly* here worship their dead saints, and Mrs. B. at Gope, saw one every evening worship the Banyan tree under which we had pitched our tents.

28th. (Tuesday).—I went this morning to Kakatpore, where I understood there was

a market, but had every reason on my arrival (as indeed I had much beforehand,) to conclude that it was too insignificant to deserve attention. When our English friends hear of a market they naturally connect with it the idea of a town larger than a village, possessing the privilege of having a market held in it; but this notion will not apply to markets in India, most of the markets here are connected with mere villages, and not larger than many of the villages which have no markets. The markets here are meetings for buying and selling held at stated times in groves of trees, and sometimes under a single Banyan tree. The market-places are seldom in the villages whose name they bear, and sometimes at a considerable distance from them: a number of old markets are nearly worn out, and broken up; and the inhabitants can, I understand, easily establish a new market whenever and wherever it is convenient to them. I do not recollect that I have ever in communications home, taken any notice of the Banyan trees, they are a great accommodation to the country, and excite the wonder of strangers. My tents are now pitched under one, and it covers an area of fifty-seven yards square, that is no less than 3249 square yards. As it is night I cannot now count its stems but perhaps there may be thirty of them, these stems drop down from the arms of the trees; that is the Banyan trees are endowed by the great Author of nature with a tendency to drop down roots from various parts of their branches, and if these reach the ground they form so many new stems to the tree. In many cases if their growth were not checked either by accident or design, they would be much too numerous to make the tree so agreeable and useful as it generally is, as I have seen them descending by clusters of perhaps scores together. If their descent were more regulated by art, some of them might perhaps be improved, but as they are, they are very wonderful, and in this hot country extremely agreeable and useful. I have lately paced over the length of ground covered by two of these wonderful trees besides that I am now under, and found it about sixty yards each.

30th. (Thursday.)—I have been a good deal employed to day in the market at this place. The most remarkable event of the day is, that as I was returning from the market to my tent, followed by three or four of the people, some of whom I know had heard me in the market; we came to a shabby open place, in which were some shapeless paltry objects of worship, so I went to the front of the place, and said what poor things they were, inviting the people to come and look at them. I then said, "Do go and break them in pieces!" I then laid hold of

two or three of them by the arms, and hauled them into the place; one of the men was a respectable looking Brahmun. I again urged them to break the things in pieces, not, however expecting that they would do any such thing, but they took some of the things up and handled them rather gently: so I took up a clod and throwing it hard on the ground, said, "Break them thus;" on which one of the men threw down one of the smallest. I then said, "Take this great one and smash it in pieces," and one of the men threw a little one against one of the great ones, with sufficient force to break the great one into several pieces; they then came out of the place and the Brahmun said, "There is no salvation in these things, what you say is true." He then requested a book, and I said as you have broken the gods you shall have one. I then left them, being for my own part gratified by the adventure. I would never have laid my hands on the things nor set my foot in the place, but if the Hindoos will break their own gods, I say so be it, and I heartily wish that they would indignantly break them all. I supposed the things had been stone, but from the ease with which they broke I question if they were anything but clay.

Dec. 3rd. (Lord's-day.)—I have been employed to day in the market at this place, and the people have been more disputatious than usual. As the place containing the broken idols is near the market, I took about twenty persons to look at them, and they were so far from approving of what had been done, that some of them bowed down before the things with their foreheads to the ground: one man seemed very devout, so I found fault with his not being devout enough, and taking him by the back of the neck I brought his forehead to the ground a little harder and oftener than he meant considerably, to the amusement of the rest. I exhorted the people in the market to destroy the gods; and one man (I think a Brahmun.) said that he would not destroy them. One young man was considerably insolent and troublesome, and I took little or no notice of him: but as soon as I was a little disengaged I took out a pencil and some paper, and looking sufficiently at him for the purpose, made two or three notes of his person and dress; the young man observed this and walked off, which was what I wanted. I afterward sat down in a company of which he formed a part, and he did not say anything but he looked impudently, so I tried my pencil and paper a second time; on seeing which he rose up and I observed that he walked quite out of the market. I recollect not long since getting rid of a troublesome fellow at Pooree, by privately asking his name.

*Pipplee Jan. 18, 1827. (Thursday).—*I have missed a market to day in consequence of supposing that it was held to-morrow.

*22nd. (Monday).—*I have been employed yesterday at Hurrpore market, and at a village called Durodo. Friday, Saturday, and Lord's-day were rainy days, so that I did nothing except a little in Pipplee on Friday and Lord's-day evening. So much rain was very unexpected, and it was with the utmost difficulty that we kept our bed and ourselves moderately dry. Our carpet is a little straw in the bottom of our tents, and it very much resembled a dunghill; but I hope the rain now is gone, and we have taken no colds, for which we ought to be thankful.

*24th. (Wednesday.) Lingpore.—*Yesterday I was employed at Munglepore market, and preached afterwards at Mukundpore. Felt much of my insufficiency on the way, and was constrained to seek Divine help or give up the thoughts of doing any good; and on my arrival was enabled in a good measure to strike into a new way of talking to the people. In imitation of the best pattern, my divine Master, I used many similitudes, drawing them out to some length, and then explaining and applying them. I represented the state of sinners by a number of persons in a ship ready to sink: that they were invited to save their lives by stepping into a boat that was brought alongside, and some of them complying were saved, while the rest refusing perished. Also, by a number of persons all in danger from an invading army: they were invited to take refuge in a strong fort; some went and were safe, while the others were cut to pieces. Again, by a number of almost naked starving beggars being invited to a king's house with a promise of food, raiment, and wealth; some complied and were made happy, while the rest refusing perished for want of food and clothing. In this way I found myself enabled to invent similitudes almost at pleasure, varying them according to circumstances. I found the people more than ordinarily attentive. When I got to Midnapore I gave the people most of the substance of Fuller's simile of the army saved by the sufferings of the King's Son, contained in his "Gospel its own witness," and it produced a considerable effect. In the same way I treated their objections, and reproved any who behaved improperly with considerable success. On the power of the gods being talked of, I told them I had read a story, and gave them a rabbinical tale from Calmet, of Abraham breaking a shop-full of idols and laying the blame on the biggest of them; and they readily admitted that Abraham could not be credited. I also

several times showed them the folly of idolatry by representing two men having fallen into a well, and one of them requesting a friend at the top to let down a cord, was preserved, but the other refused the cord and called for help to a post cut in the form of a man (of course) without obtaining it. I am frequently pleased with anything new that I strike into, better than with what is old. If I may but be led into the right way to the people's hearts at last, certainly God will deserve the glory. In reply to their common declaration that the object of worship must necessarily be seen, I told them of a blind woman who, a day or two ago, came begging to my tent, and who had been to Juggernaut: "Now," said I, "this woman could not see Juggernaut, and must necessarily lose her soul because she has lost her eyes?" The universal result was, they admitted that the woman might be saved, and their objection was answered.

*25th. (Thursday).—*Preached to day six times: once in this place (Lingpore), once at Surdaypore, and four times in different parts of a large village called Babkotta: one of these parts is called Rogonysae and another Noopatna in the new town. I continued my parabolic mode, and was gratified by the attention it excited. One young man who followed me to hear me a second time, invited the people to sit down and *hear the parables*. On one of the occasions I used Fuller's beautiful simile, explaining and applying it afterwards, and never saw more attention among the Hindoos, or apparently a greater impression.

On another occasion I began by saying, "A certain man committed a murder, and immediately absconding escaped justice for ten years; at the expiration of that time he was apprehended, tried, and found guilty. During the ten years which elapsed between his crime and trial he had committed no murders, and no robberies, he had been just in his dealings, and charitable to the poor, and he pleaded this in his defence; but the judge could not regard his plea, sentence was passed upon the murderer, and he was executed, and all this was quite right." I then proceeded to say that some people thought of being saved by works, but this might show them the folly of their expectation: and proceeded of course to point out the right way. On another occasion an old Brahman did what he could against me, and I argued it out with him, and afterwards gave him a rub by saying "A certain gentleman had 100 servants, and they all justly incurred his displeasure by very bad behaviour, on which he threatened to punish them, but afterwards promised to pardon as many as would humbly ask his pardon: some of the servants how-

ever persuaded a number of the others that it was not necessary to ask the master's pardon, for all would be well if they would give them food, and raiment, and money: a number of the offenders did so, and hoped that all would be well; but the master viewed the matter in its true light, and the transaction was of no use to those engaged in it." I afterwards made the application, but the Brahmun would not stop to hear it, for I believe he perceived that I had spoken this parable against him. It is right to add, that to prevent the people being misled I tell them that these are similes. I use them on almost every topic, and they excite a good deal of attention.

27th. (*Saturday*.)—Preached yesterday at Surkuntar market, and to day at Ropejom, Heropore, Serampore, and Tunkapany. I remember being at the last two places before, and I have probably been at them all. In Heropore I preached twice, for as I was leaving the village I passed a few houses which I had not seen before, and a young man who had heard me inquired if those people were not to hear; to which I replied that as it was so near it was likely that they had heard; but he said that they had not; and I further objected that there were too few people for me to preach again; but he said that if I would sit down I should find that there were many people: and I did so principally on account of the young man's manifest anxiety for me to do so. In a little time about a dozen persons came together, and I observed that the young man heard again with much seriousness. I cannot tell whether it arises partly from the people being better disposed about here than in some other places, or whether from my way of preaching, but I have seldom had so much command of the people's attention and feelings as the last few days, and have considerable hope that this is a real improvement in my way of preaching to them.

28th. (*Lord's-day*.)—Preached to day in the market at this place. There are comparatively few Brahmun to be seen, a circumstance very favourable to the people's attention. Toward the close of the market a sleeking hardened fellow insisted upon it that he was not a sinner, and I tried one or two similes upon him without producing much effect, but at last I said "Two ragged beggars being together, one of them declared himself to be a poor destitute creature living on alms, and the other assuming a haughty attitude asserted that he was a king, but he was so far from inducing any body to regard him in that character that every body thought it a proof he had lost his senses, and the consequence was that nobody would waste their time by talking with him." On applying

the simile all around admitted that it was applicable to the poor pharisees at whom it was aimed, and he himself thought proper afterwards to hold his peace.

29th. (*Monday*.)—I have only preached to day at three places, and yet did but just reach my tent before it was quite dark. I am getting into a wild part of the country where the towns are thin, and must consequently move over the ground more quickly than I have been accustomed to do. In one place to day I gave the people Fuller's simile, and in another place the parable of the Prodigal Son, telling them that it showed God's readiness to receive returning sinners; and then proceeded to show them the way and terms. I was very well heard on all the occasions: but just before I reached the last place I fell in with fifteen men going to a celebrated idol in the neighbourhood, some of whom seemed to know very well that I preached salvation by Jesus Christ, but others appeared hardened creatures, and they expressed a wish to hear, apparently more out of mischief than anything else; so I sat down in the next shady place we found hoping that I should be able to deal with them, and before I had time to say anything the common objection that they could not see Jesus Christ was urged, and I replied as usual by relating my anecdote of the blind woman; and on their admitting that they worshipped a spirit, reminded them that they could not see it. I also refuted the notion that "that which speaks in them" (the way in which they often describe the soul) is God, by leading them to admit that God is sinless; and reminding them that as they said a deal that is sinful, that that which speaks in them could not be holy. I also showed by a simile the folly of idol worship; and one of them (as very bad hearers not unfrequently do) said, with a confident laugh, "Give me plenty of rupees and I will worship Jesus Christ;" to which I said, "Hear another simile, a number of persons had by their crimes exposed themselves to the punishment of death, but the magistrate mercifully sent an officer to offer them pardon on condition of their going to him and asking for it; and one of them insolently said to the messenger, 'Give me plenty of rupees and I will ask forgiveness.' Thus he received a message of mercy, and I ask, was he a wise man or otherwise?" To this the forwardest of them replied, "He was a wise man." "Just such a wise man" said I "is this."

Feb. 4th. (*Lord's-day*.)—Last Friday I was employed again at Sukuntar market, and was a good deal pleased with a youth I met with: he saw me eat an orange, and when I had finished it kindly offered me another, which I took and gave him a book in return.

I afterwards talked seriously to him, he heard me respectfully, and I thought exhibited marks of feeling. On Saturday there was a large festival at Bobanaiswur, and on Friday night we were cheered by the arrival of our brethren from Cuttack, with whom we spent five hours of the night before we were aware. On Saturday morning our force was strengthened by the arrival of Mr. Sunder: Mrs. B. and my luggage came off to this place (Jala), and we four were all, I hope, well employed in different parts of Bobanaiswur a good deal of the day. Sutton came once to my station by way of resting himself; after hearing me a while he assisted me in giving away books, and then talked to the people for perhaps three-quarters of an hour himself. He exhibited the way of salvation clearly, what he said appeared to be well understood, and a considerable number of persons were very attentive to him, among whom I believe I noticed the youth I had been pleased with the preceding day. Towards evening I followed Mrs. B. to this place, about six miles, and arrived at dark; and in these places I should not choose to be out much after dark unless I had plenty of people with me to make a great noise, and perhaps some torches, for one cannot be sure of not meeting wild beasts, though I understand that the efforts of Government against them have much reduced their number. Having worked rather hard lately I determined to have something like a rest to day, and therefore did not go out. My young friend who resides in the neighbourhood came to see me, and brought another youth with him. They seemed very ingenious, and I was pleased with them both: of such, one should have hopes if they could have constant instruction and be kept from the pestilential effects of common society, but this last is, so far as I can see, impossible. Four men also came and heard very well in the forenoon. This evening I went into the village and showed the way of salvation to about fifteen persons, and had an animated, but, on the whole, friendly debate with them.

7th. (*Wednesday*).—This morning I was engaged in two different parts of this town, and found the poor people sufficiently perverse, but I am so much accustomed to deal with them that I can always silence any of them, except such (and there are such) as would not scruple to say that black is white to prevent an advantage being taken of their acknowledging that black is black. One poor old man inquired in a way of bravado whether he could get his livelihood by serving Jesus Christ, and I replied as I am accustomed to do on such occasions, "Ten men exposed themselves by their crimes to the punishment of death, but the magistrate mer-

cifully sent a messenger to tell them that if they would repair to him and ask forgiveness he would pardon them; but one of the number asked the magistrate's messenger whether he should obtain his livelihood by asking for mercy? and I leave you to say whether his conduct was becoming or otherwise." The poor old man however though he exhibited no appearance of want, resolved that if possible his bright inquiry should lose none of its lustre, so he said that he might as well be hanged if he could not get anything to eat. Another man (also in years) said that he could not serve God, because he had not that information respecting him that he wanted, and particularly he wanted to know the name of his father and mother! to which I replied, "Pray do you not honour the magistrate of this district?" and the reply was, "Yes;" "pray then" replied I, "have the goodness to tell me his father's name and his mother's." Thus a number of poor creatures trifle, and they seem to hope that they shall obtain some apparent advantage over a Missionary by such stuff. So, not long since a man told me that they had their living to work for, and inquired how in such circumstances they could read my books; to which I said, "I appeal to my man whether I do not travel and preach from morning to night, and thus work as hard as any of you, but do you think I never read? and if you wish to know how, I will tell you, I rise in the morning, take a book and read a page while my breakfast is getting ready; and then when I reach my tent in the evening I read another;" and the result was, that I was thought mighty clever because I was able to obviate this and some other objections of a similar stamp.

14th. (*Wednesday*).—Preached to day at Jugunnahtpore, Mungorajpore, Baisery, and Nimketo. As I passed Baisery on my way back to my tent a man ran after me to beg that I would go to the place where I had preached, and explain the books I had given to some Brahmuns and others who were waiting to hear me: so I returned and we went nearly through a catechism of twelve pages, and they expressed no dissatisfaction with the doctrines it contained. I feel my labour more than I did, and think I want a little rest; but rather expect after travelling six miles early to-morrow morning to spend the day in a boat crossing the Chilka Lake, which will perhaps answer the end. I have preached at another Jugunnahtpore since I have been out, but if the same names occur in my journals in different connections it is to be recollected that the towns bearing them are in different parts of the country.

17th. (*Saturday*). *Ganjam*.—Early on Thursday morning we travelled to Burrookooly and procured a boat to take us to

Rumbah on the Chilka Lake, and as the boat was ready to start as soon as we had breakfasted, I believe I should have declined preaching at Burrokoly had it not been for a man telling me that the people were in expectation of hearing me, and I trust no Missionary could easily resist such a declaration; so I went on shore again and spent about an hour in preaching to a considerable number and disputing with them. At about three on Friday morning we reached Rumbah, where (as I have said in former journals) stands a magnificent English house, and in this house we took up our lodgings for the first time we had slept in a house since we left Pooree. On Friday evening I went into the village and found the people still at work building a new temple for Juggernaut: this temple has been in hand ever since I was at this place two years ago. Its walls are disgraced by obscene sculpture, and I understand that one individual is building it as an act of merit at an expense of 4000 or 5000 rupees.

For the last few days I have been somewhat indisposed, and had prepared for devoting a part of to-morrow to the use of means to restore my usual state, but am not without hope that I shall not have occasion to resort to them. I have truly much cause for gratitude on account of the health I have enjoyed the last quarter of a year. Mrs. B. writing lately to our sisters at Cuttack said that she had never seen me in so good health and spirits for so long together before.—

"Praise God from whom all blessings flow."

18th. (*Lord's-day*).—I have been employed in this town to day, forenoon and evening, but find it difficult to collect many people; the town looks almost empty, and I think the people are (some of them) afraid of me. I however met with two or three very hard scornful men, one of them particularly so, and he came to me both morning and evening: he is almost too insolent and foolish for me to deal with him. I challenged any one this evening to prove my religion false or bad, and he, like himself, accepted the challenge; and after proposing very wisely that we should each of us take fire in our hands, that his religion might be pronounced true who was not burnt, he proceeded to complain of our religion as countenancing the killing of cows and fowls; and I said that we did kill them, and it was because God had given us them for food, but said I "No Englishman kills his mother." I often urge this against their shastras, and recounting those kind acts of my own dear mother which render her so worthy of my affection, I exclaim with horror, "And could I now she is grown old become her murderer!!!" and I said to the young man to night, "You pretend that

you are too merciful to kill a cow or a fowl, and yet you kill your mothers."

20th. (*Tuesday*).—Two men came in the morning to talk with me here in the room I have obtained, and two more in the afternoon; to all of whom I made known the way of salvation and obviated their objections till they had no more to say. I had many hearers in the bazar this evening, and a good deal of disputing. Much disputing seems unavoidable, but in one respect has not a good tendency as it tends to make one assume an hostile attitude whenever one comes in contact with the people. When, however, I am allowed to do so, I generally make it my first business to preach the Gospel.

24th. (*Saturday*).—Last Thursday we removed half way from Ganjam, and I preached at a village near which we staid, the name of which I do not recollect: and asking the people whether they had heard these things before, they said they had from a gentleman who was there a year ago, this gentleman was brother Sutton, and the fact speaks favourably as to his ability to make the people understand him so long ago. On Friday we reached Berhampore which is an English station; and preached in the evening to many Hindoos, a few of whom manifested their enmity to the Gospel. The number of temples I saw in the town led me to suppose that the people would not be good hearers.

26th. (*Monday*).—Yesterday and to day I have been engaged twice among the people in this place; I have many hearers and most of them hear pretty well, but there are some bad fellows. A man who was, I suppose, a Bramin, came to me this evening, and inquired where and what God is, what shape, what colour, &c. Several of these men try to confound a Missionary in this way, and I believe they hope to raise among the people an opinion of their superiority by putting some question to which one cannot reply. To the man to night I said, "Do you mean to insinuate that there is no God?" To which he replied that that was not his intention, but he wished me to tell him what God was, &c. And I said, "In the first place he is not wood; In the next he is not stone, but I believe that your god is money;" and addressing myself to the people, I said, "If any one will show me a rupee I will show this man his god. This made him very angry, but notwithstanding his anger he went away asserting that money is God. And when I had got rid of him, I gave the people the parable of the man whose land brought plenteously, &c.; and warned them against a similar fatal error. O for a large portion of the Holy Spirit both on Missionaries and Hindoos!

March 1st. Berhampore—Tuesday and Wednesday I was out as usual morning and evening, or rather forenoon and evening. Many of the people here are worshippers of Seeb, and wear a small article called *Lingu*, in a cause of silver or other metal hanging from their neck; the cause which is commonly silver hangs about the bottom of their breasts. This *lingu* I understand is thought very sacred; and an Anglo Indian Christian inhabitant of this place lately told me of one man losing his *lingu* while bathing in the sea. This it seems was considered a great misfortune, and the man remained at a temple forty days, during which ceremonies were performed at the expense of 2000 rupees for the recovery of the thing; and it was at length pretended that it was returned, but I suppose the fact was that the man got another. The foregoing remarks are intended to introduce a curious and in some respects a pleasing fact.

On Tuesday evening a man came and said with an apparent air of levity that he would go with me and continue with me. From what I saw of the man I supposed that he was only in jest, and rather apprehended that he really meant to ridicule me: but as he seemed like a man with whom I could make free I told him that if he went with me he must wash the marks off his face and breasts; these marks were made I suppose, with powder of sandal wood and water, and some of them were peeling off of themselves, so I took my finger nail and picked them off; the man seemed very careless about his marks, so I proceeded to say that if he went with me, he must throw off and break his *lingu*, and he expressed his willingness to do so, and not only expressed his willingness, but proceeded to take the case off his neck, and taking out the little bit of wood* laid it down and gave me the liberty of breaking it. But as I did not know what effects it might produce among the people, I hesitated and advised him to break it himself, on which he took my chair foot and did so. I did not then know that these little *lingus* are revered so much as I have since heard that they are; and it struck me that as the case was silver, it might be of more consequence than its contents, so I advised him to break it too; to this he said that it was silver, and he seemed to think that it need not be broken; but I said that it was unclean on account of its use, on which he immediately laid it down and taking the chair foot broke it too!! I soon after saw a man exhibiting some parts of the broken thing, and requested to see them; they were immediately put into my hands, one of them was the principal part of

the article, and the other a little bit that had been broken off; so I asked the owner if I might have them, to which he not only replied in the affirmative, but said that I might have the case too, and immediately gave it me. The smallest part of the *lingu* I have unfortunately lost, but that which I retain is the principal part of the thing: and I hope to send it with a rag in which it was wrapped and the broken case to England; the case has now a lump of camphor in it, but it will perhaps have evaporated before you get it. The sensation produced by this transaction was such that I could not easily get the people's attention, so I brought the man to my tent and many people followed us. The man had been at my tent the evening before, and seemed free but I thought nothing of him, and have scarcely any hope of his being near the kingdom of God even now, but he says that he has despised idolatry for twenty years, and has contended against it: of Christianity he knows nothing or little, and is forwarder than I like, for he professes a readiness to believe whatever I tell him, and he intimates I believe (for he speaks some Telinga,) that he would not recant what he has done if he were tied to the mouth of a loaded cannon. He is I understand a weaver, as many of the people are here, and his name is Erun. Last evening before I went to Erun's, a proud pompous Brahmun had his chair brought out and placed near mine. The language of his looks was, "I'll do for him." So hoping to take the lead he expressed his wish to talk with me, and began with what is God, and where is God? &c., &c., with a mere intention as I well knew to cavil at my answers and raise a dust as it were; so after a very few replies, I told him that my work was not (so much I should have said) to tell what God was: I had to declare the Word of God to all the people: he however still pressed what is God? &c.: and as to the people he said if I would teach him, he would make the people understand my meaning; but I said I would do that myself. As to what God was, &c., as he admitted the existence of God I said that I brought the Word of God, and if a man came with a message from the magistrate his message ought to be listened to instead of his being received with captious inquiries of "Who is the Magistrate?" &c., &c. I rose from my chair and he desired me to sit down and attend to him, in a tone which (especially as I was in a bad frame,) I did not like, so instead of sitting down I mounted my chair, and he then also mounted his, and did all he could to confine my attention to his important self; but I said, that I had no more to do with him than any other person, and if he could not confute what I said, he

* The *Lingu*.

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SALVATION
BY
GRACE ALONE.

AT the close of the seventeenth century, there were a number of General Baptist churches in Cheshire and the adjacent parts of Staffordshire and Derbyshire. A leading minister among them was *Mr. Samuel Acton*, for many years the pastor of the church at Nantwich. These churches held annual associations, and were strenuous assertors of the divinity of the Saviour and atonement through his blood; though they earnestly opposed the doctrines of personal election and reprobation.* A volume of Mr. Acton's sermons having fallen into our hands, we think it may gratify our readers to peruse a specimen of the preaching of their ancestors. We shall therefore copy a few passages from a sermon published by him, in 1714, intitled "The Christian's Salvation is all of Grace."

"By Grace ye are saved." Eph. ii. 5.

IN these words we have the marrow and sum of the gospel contained; and from the bright rays with which they are encompassed, we may very clearly see and understand these four things.

1. The evil state all men without exception are in by sin; and that is a state of death, not natural but spiritual; "dead in trespasses and

sin." Though there is not any thing more distasteful to our natures than the thoughts of being suddenly entombed among the dead, yet how do the generality of men remain without concern in the state of the dead; dead to God, being enemies in their minds by wicked works through the ignorance that is in them! And that which greatly heightens the evil of the state in which they are, is that they believe it not. They esteem such talk as mere jest and banter in some, and the effects of enthusiasm in others. Were a man to attempt the persuading of sinners, while they are naturally alive and healthy, to believe they are dead, morally dead, would they not laugh him to scorn, and count him noother than a frantic fanatic? Yet it is certain, as the holy scriptures tell us once and again, that they are "dead in sins."

2. We understand the way by which we came into this evil state; and that is by yielding to the dominion of sin in us, and living in sin and trespasses against God; not, as many imagine, by the force and power of original sin. For, though that was very fatal in the guilt and consequences of it, as it subjected us to death and condemnation; yet God, by his grace, hath delivered

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* See History of English General Baptists. Vol. ii. pp. 362, 378—380.
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us from that; and not only rescued us from the condemnation under which it laid us, but also restored us to the greatest blessings of life and happiness which by sin was forfeited and lost. As the apostle shews by undeniable evidence, in Rom. v. and tells us expressly, "Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." As we were concluded in the first Adam to condemnation; so Christ, the second Adam, is as truly our common Head, in whom we are concluded, and from whom we derive justification and life, as the free gift of God, no less than we did condemnation by the offence of the first Adam. But although we are saved by grace from the condemning guilt of original sin, so that none shall perish eternally on that account; yet we confess that it hath so spread its contagion as to deprave our whole nature. Through the power and depravity of this sin, every man who survives his infant state finds himself, at his first entering on the stage of action, by nature strongly inclined and prone to lust after and practise things that are sinful: and by sinning against God in our own persons, we forfeit life and become dead men. For this reason, our blessed Saviour has made regeneration necessary to our final happiness; yea so necessary that he assures us, that without it no man must, no man can enter into the kingdom of heaven. It is not for the sin of Adam that the gospel affirms us to be morally dead, but for our own actual transgressions. Hence it is evident, that so long as men live under the dominion of their lusts and continue to sin against God and the grace of the

gospel, they are justly numbered among the dead. Nay, what is worse, they are said to be the children of wrath; that is the black and certain heirs of hell and damnation. But then,

3. We may also see and understand the alone spring and cause from whence it is that christians pass from death to life, that is, the rich mercy and great love of God towards them. Though they, without regard or fear, have abounded in sin, multiplied their hostilities, and made themselves every moment obnoxious to the miseries of death and destruction; yet God, against whom they have sinned, had his gracious eye upon them. In his great compassion, he pitied them; and with an outstretched arm laid hold of them, when they were sinking under the weight of their own guilt. For such was their wretched and helpless state by sin that nothing short of divine grace could save them from utter ruin. Therefore God, who is rich in mercy, manifested his great love wherewith he loved them. And that which greatly heightens the love of God is the time when he was graciously pleased to exercise it; when they were "dead in sins." "In this was manifested the love of God towards us, in that he sent his only begotten Son into the world, that we should believe on him and live." He gave him as an object for us to believe in, with a true gospel faith, which purifies the heart and works by love. Then we are made partakers of his grace and quickened together with him. Therefore the apostle says, "Ye are saved by grace, through faith."

4. You have the great reason and end of God in this abundant display of love and mercy towards men, which is, the encouragement

of sinners through all ages ; that they might, from such an instance of the love of God, be persuaded to believe in Christ for life and salvation, as these Ephesians had done.

In this apostolic proposition, we have three parts. First, *a subject*: ye, that is the church or saints at Ephesus, who were believing and obedient christians ; and consequently all such to the end of the world. They were not infidels or unsanctified, of whom he spake, who walk according to the course of this world, whatever their profession is, whether conformist or non-conformist ; but such as are holy, and labour to be without blame before God. Secondly. We have something affirmed with reference to those holy persons, and that is, they are *saved*. It is quite different with them now from what it was formerly. Once they were dead, but now they are quickened ; once they were the sons of death and children of wrath ; but now they are children of God and heirs of eternal life : once they were lost and ruined, but now they are saved. And thirdly. The sole and only *cause* of this blessed change which all true christians experience, and that is the *grace of God*. "By grace ye are saved:" from whence we conclude, that the whole of a christian's salvation, in the beginning, the carrying on, and the perfecting of it, is all of grace. And thus it needs must be : there being no other source from whence salvation can flow, nor cause by which it can be effected, short of the grace of God. The devil is the implacable enemy to the salvation of sinners, and does all he can to prevent it. Sinners, as such, strenuously oppose the working of grace, which alone can save them. The wise and the learned, the strong and the

mighty among the human race, and even the most holy, are unable either to save themselves or their fellow-men. In a word, as the depth and the sea say of wisdom, so all creatures, from the lowest animal on earth to the loftiest angel in heaven, must say of salvation, "It is not in me." We therefore subscribe to the truth of the apostle's proposition, and affirm that it is wholly of grace. Let us therefore : 1. Enquire into the meaning of this proposition ; 2. Demonstrate and lay open its truth ; and, 3. Conclude with some application.

1. Paul does not say, "*Ye shall be saved*;" but ye *are* saved." On earth our salvation is begun ; and though it be incomplete, it is real. In conversion to God, we are delivered from guilt and punishment : from the dominion of sin here, and from wrath and damnation, the wages of sin, hereafter. By virtue of it, we are not only discharged from the imputation of sin ; but we stand acquitted and fully justified, through faith in Christ ; and, on our continuing therein, have an undoubted right and sure title to the glory and happiness of heaven. In this sense, Israel was said to be saved, when the Lord had vanquished and overthrown the Egyptians in the Red Sea : and on this account are styled "the people whom he had redeemed." But, notwithstanding this, who does not know that their salvation was, as yet, very imperfect ; and that they had many difficulties in the wilderness to encounter. A long and wearisome march lay before them ; in which the Lord would prove them by hunger and thirst and various perils. They had also many enemies to encounter before they entered Canaan ; where they should enjoy a more complete redemption, and

all the happiness which the Lord had promised them. Thus a christian, though saved by grace from the condemning guilt and reigning power of sin, yet is not totally freed from its motions in the flesh. No : there are remains of sin that strongly excite him to the commission of it ; and many a time find a believer hard work to weaken and subdue them. He has also the devil and his temptations to resist ; a malignant world, full of bewitching charms and allurements to overcome ; and, while in the body, a variety of dangers to avoid, and afflicting exercises to pass through, before he enters heaven, that happy region of rest and peace. There he shall be perfectly freed from sin and all temptation to it ; there the devil, his restless enemy, shall not be able to annoy him ; there nothing will exist to afflict and grieve him ; there his happiness shall be consummate and complete. There he shall ever live in heart-ravishing views of God and the Lamb ; and inherit a salvation infinitely more great and glorious than he can tell how to desire. And, as it is glorious, so it is eternal and therefore complete. But, though he is yet short of heaven, yet certain it is that every true christian is in the way to it, and is delivered from his most furious enemies ; and it may with the strictest propriety be said, that he “*is saved by grace.*”

But, what is that grace by which we are saved ? It is not a bare act of the power of God, exerted with that force and energy as infallibly to effect the salvation of all to whom it is given ; which can never be resisted by any, so as to defeat the design of grace to their own destruction. This would rather be an act of sovereignty, a display of omnipotence, rather than of grace.

For, though grace works sweetly on the will, and operates effectually for the salvation of all that believe ; yet it does not force men into heaven. Such a procedure would render them mere machines that cannot move from any other principle or motive than irresistible power. It would also furnish those who perish in their infidelity with a sufficient excuse for their continuing in sin ; because God never exerted that irresistible power on them that was requisite to their salvation. But the grace of God is so sufficient for all, that every excuse will be cut off ; and he “*will be clear when he judgeth.*”

By the grace by which we are saved, I understand the free love and mercy of God, who determined, in his eternal counsel, through Christ Jesus, not according to our works, but according to his own purpose and grace, to pardon, accept and save every sinful man and woman who believes in the Saviour. And, though by grace we further understand all those merciful acts he has done for us to make salvation possible to us ; and all those gifts which he has bestowed upon us and those works which he has wrought in us to make us willing to accept Christ and to obey him as the only condition of our salvation ; yet all these numerous, though important blessings, are but streams that flow from the free love and mercy of God, which is the foundation and source of them all.

This grace excludes all merit in man. We read of a mercy seat in the temple of God ; but we hear of a stool of merit nowhere but in the chapel of antichrist. I mean merit whereby men falsely suppose they deserve grace and glory for their own performances and personal righteousness. But this is impossible.

Where the work done bears not a full proportion to the reward bestowed, and the power is not our own by which it is done, what merit can we plead? In such circumstances, we must for ever disclaim it; as all our strength is wholly from the Lord who works in us both to will and to do, according to his good pleasure. Besides, our best services, as far as they proceed from ourselves, are so deficient that we have nothing but the grace of God, through the intercession of our great High Priest to rely upon for relief against the iniquity of even our holy things. It is not, therefore by merit or works of righteousness that we have done, but "by grace that we are saved."

I confess that there is a threefold cause of salvation mentioned in the holy scriptures. First, the free love and mercy or grace of God; which is the primary and efficient cause. Secondly, Jesus Christ by whom we are saved. By the offering of himself and by the satisfaction which he made, he has merited our salvation; and by the price which he paid, has purchased it. He then is the only meritorious cause, so that now our salvation is as truly the purchase of Christ as the gift of God. Thirdly, Another cause of our salvation is faith, which is an apprehending and receiving of Christ, according to the terms of the gospel, whereby we become one with him, and by believing are justified and saved. This is the instrumental cause; and is so necessary that sinners ought always to remember that none but believers shall be saved; and, that unbelief is the only cause of their final ruin. Whoever perishes now, it is not for want of a Saviour, but for not believing in Christ, according to the declared good pleasure of God. These causes are very coherent: they all flow from the

same source; and are but several displays of the same grace. The love of God was the first moving cause. This love disposed him to send Christ into the world to be the Saviour of it. And the way in which he has determined we shall be saved, is by believing in the Redeemer whom he has sent. "We are saved by grace through faith;" and all works and boasting are completely excluded by the following clause, "and that not of yourselves, it is the gift of God."

(To be continued.)

A GLANCE AT THE HEAVENS.

ASTRONOMY DEFENDED.

"The Works of the Lord are great; sought out of all them that have pleasure therein."

Psa. cxi. 2.

It is very natural for our young and attentive readers to inquire: "How has the astronomer ascertained the distances, magnitudes and motions of the heavenly bodies? Upon what evidence are we required to believe these astonishing facts; some of which apparently contradict the testimony of our senses; and others seem inconsistent with the language of the holy scriptures?"—This is a fair question; and discovers a spirit which we should much rather encourage than repress. It is the duty and the privilege of every rational being, to examine the evidence of the truth of every assertion, before he yields his assent to it. Many of the errors both in science and religion would be avoided, if this laudable method were universally pur-

sued. We regret that the limits of these essays and the nature of this Miscellany preclude that full and satisfactory statement of the modes in which these facts are proved, which would otherwise be highly desirable. We can only hint at the leading principles; and refer for their illustration and application to those works, which treat expressly on the science of astronomy: access to which the inquisitive reader will easily obtain.

The facts at which we have glanced in former papers, and many others which, though unnoticed in these brief sketches, are included in the interesting science of astronomy, may be considered, in respect to the evidence on which they rest, as ranged in two classes: some are highly probable, and others are absolutely certain.

The distance of the fixed stars from the earth is certainly inconceivably immense; but it is impossible to ascertain how great it is. We know that the space of nearly two hundred millions of miles is too small to make the least sensible difference in their apparent positions; but, for that very reason, we are unable to calculate their exact distance. They must also be very large as well as very luminous bodies, or they could not be visible at that immense distance; but, as the best glasses cannot discern their apparent diameters, and as their distance is unknown, we must remain ignorant of their actual dimensions. Whether they belong to the same class of bodies as our sun, and dispense light and heat to their attendant planets, as it does in our system, cannot be demonstrably proved. When we reason from analogy, it appears highly probable that the affirmative is true; but we can proceed no further. The same observation applies

to the inhabitants of other spheres, &c. These things are at present placed beyond the certain knowledge of mortals; and will probably for ever continue so, to convince proud man that, however extensive his researches into creation may be, and however sublime his discoveries, yet he can never fully comprehend the wisdom and power of the adorable Creator, "who doeth great things, past finding out: yea and wonders without number."

But the statements respecting the globes that compose the solar system are built on a more certain foundation. Accurate and repeated observation furnishes the necessary facts; and calculations, grounded on the strictest mathematical principles, deduce the results. Every scholar knows that, if one side and two angles of any triangle be given, the other two sides may be readily found. It is by the application of this well-known proposition, that most of the results respecting the distances and dimensions of the sun and the planets are obtained. The earth has been actually measured; and its magnitude ascertained. This forms an important term; from which the rest, by an easy and certain process, is computed. It is true, that the immense distances at which the planets are viewed, render the requisite observations delicate and difficult; but the persevering efforts of skilful observers, and the perfection which their instruments have attained, have so far overcome this obstruction that, though the precise quantities may not be actually obtained, yet the limits of the errors have been reduced, till they have, in such large numbers, become immaterial.

The revolutions of the planets are subjects of observation; and accurate observation alone might have

determined them. But they are also subjects of calculation; and may be deduced from the laws of nature. Their motions, though perfectly regular and harmonious, are perpetually varying. These variations however, as well as their principal movements, have been determined with that accuracy, that the positive and relative situation of any of them, at any future period, can be predicted with the greatest accuracy and certainty. The eclipses of the sun and moon, for instance, can be calculated, for any distant year; their exact beginning, middle, ending, and the extent of the shade, predicted; and the event invariably corresponds, to a second, with the computation. The same assertion holds good respecting every motion of these bodies. Let any one look into an ephemeris, and he will find the positions of the planets stated for every day throughout the year; and let him be informed that those luminaries are always found, at the time assigned, in the precise circumstances previously foretold; and could he doubt, for a moment, that the persons by whom these calculations had been made were acquainted with the motions of these globes, and understood the laws by which they were governed?

That the earth makes an annual revolution round the sun, between the orbits of Venus and Mars, is evinced from the fact, that all the appearances, which actual observation discovers in the motions of the sun and planets, are found to correspond exactly with what would take place on this system; and cannot be explained on any other, without many awkward and intricate hypotheses. We give one instance here; and refer the more detailed illustration till the motions of the several planets have been described. The

planets Venus and Mercury, we say, move round the sun between it and the earth; in orbits far less than the earth's. The consequence would be, that an inhabitant of the earth would always observe those planets in that part of the heavens where the sun is, and never on the opposite side of the earth. But, if the earth were the centre round which the sun, Mercury and Venus all revolved, with the different velocities which they are known to possess, they would often really be, as well as appear to be, in opposite parts of the heavens. Now the undisputed fact is, that these planets are invariably seen in the west a few hours after sunset, or in the east for some time before sun rise, and never in any other part of the firmament: precisely in those positions which they ought to have, on the supposition of the annual revolution of the earth.

The rotation of the earth on its own axis every twenty-four hours might be proved from many conclusive considerations; but we can only glance at a few of the principal and most obvious.—Most of the other planets have a similar motion round their axis, and thus enjoy the same vicissitudes of day, and night and seasons as we do. It is most agreeable to the wisdom of the great Creator to conceive that like effects should be produced by like causes. We see Saturn, Jupiter, Mars, Venus, the moon, and even the sun itself, rotate on their respective axes; and it is highly probable that we should perceive the other planets do the same, were we placed in favourable circumstances for observation. But some, from their great distance and the weak light which the sun affords them, and others, from their nearness to that luminary, cannot be so accurately seen

as to determine the fact. Why then should our earth be an exception? especially when we consider the strange consequences that must necessarily follow? For, if the earth does not turn round daily on its own axis, it is certain that all the globes that compose our system, vast and ponderous as they are, must revolve round the earth in twenty-four hours: and not only the solar system, but the fixed stars and the whole host of heaven, to the very confines of creation, as far as they are discoverable by us, must accompany the sun round a globe vastly inferior in size. But it is the glory of infinite wisdom and power to produce the grandest and most important effects by the most simple and perfect means. To suppose therefore that the earth moves on its own axis with a velocity of little more than one thousand miles an hour, even at the equator; rather than that the sun, which is so immensely larger, flies daily round it, at the rate of nearly five hundred thousand miles every minute, and the fixed stars with a rapidity of millions of miles in a second, is surely much more worthy of the wisdom of him who created nothing in vain. Besides, the constant proportion which exists between the distances and the periods of the revolutions of the planets round the sun, and of the secondary planets or moons round their primaries, which is strictly maintained throughout the whole system, when the sun is assumed as the centre, would be totally destroyed, if the sun and planets moved round the earth.

Yet it may perhaps be objected that this supposition contradicts daily observation, as we constantly see the sun by day and the moon and stars by night revolve round the earth from east to west. But

every child knows that, when he is carried forwards, with an uniform motion, whether in a coach by land or a boat by water, the objects on each side of him appear to go backwards, as fast as he advances. This is the natural effect of motion on the organ of vision; and the sensation is the same whether the eye moves or the object on which it looks. If therefore the earth rotates once in twenty-four hours, from west to east, the impression on the eye would be precisely the same, as if the starry heavens revolved, in a like period, round the earth, from east to west. An inhabitant of our globe, would, on either supposition, see the sun by day rise in the eastern part of the horizon, ascend to the meridian, and then decline till it sinks in the western sky; and observe the stars trace the same path by night. It is then impossible to determine the question by the testimony of the senses. It must be solved by different considerations—Other objections have been formerly raised, as we well know; but they have been so often and so satisfactorily answered, that it is presumed, none would now urge them.

There are, however, a few good and pious christians, who feel a reluctance to admit the motion of the earth, from a very laudable jealousy for the honour of divine revelation, which they think uses language inconsistent with it. This is an important objection and demands serious attention. Better by far would it be for a man to remain for ever ignorant of astronomy, than to imbibed the least doubt of the truth of the holy scriptures. Had the writer of these papers apprehended the least danger of such a result, he would never have made this feeble attempt to convey some general ideas on these interesting topics to

the youthful and uninstructed. But he was, and he still is well persuaded that a directly opposite effect will be produced; and that a knowledge of the works of God will, under his blessing, increase our veneration for his word.

The design of the blessed God in revealing his will to man was unspeakably more sublime and important than the instructing of him in the principles of natural science. Every moral agent ought to know the duties which he owes to himself, to his fellow creatures, and to his Creator. Every son and daughter of fallen Adam is still more deeply interested in learning the way by which a sinner can be reconciled to his offended Maker. This however is a question which the stars cannot answer; on which science is silent. A man may be a profound astronomer, and yet ignorant of the only way of salvation; though that is the great one thing needful, which justly demands the first, the chief attention of every sinful mortal. On these awfully momentous subjects, our only safe guide and our infallible instructor is the volume of inspiration; which is accompanied with such complete evidence of its divine original as ought to satisfy every rational mind; and which alone is able to make us wise unto salvation, through faith which is in Christ Jesus.

But, revelation would have been wholly unfit for this grand purpose; and, without a continued miracle, could never have accomplished it, had it not adopted, when speaking on natural subjects, the phraseology understood by those to whom it was addressed. Let us suppose that a preacher of the gospel, when addressing a mixed congregation, attempts to convey, in language strictly conformable to philosophical truth, the simple apostolical admonition,

“Let not the sun go down upon your wrath;” and says, “Let not the earth revolve on its own axis and carry the place of your habitation out of the beams of the sun, before you lay aside your wrath.” One or two of his hearers perhaps might comprehend his meaning, and smile at his pedantry; but to the rest it would be utterly unintelligible. This single example is sufficient to shew the folly and absurdity of supposing, that the sacred writers, when speaking on moral or religious subjects, did or could use language philosophically exact. The astronomer himself, on all occasions, except when explaining the principles of his science, speaks in the common language of mankind; and talks of the rising and setting of the sun, moon and stars, with as little hesitation as the plough-boy. The fact is, the current language of every age and country is adapted to appearances rather than to philosophical realities. And it must be so to be intelligible, unless every one to whom it is addressed is perfectly acquainted with the whole compass of natural science.

The sacred writers frequently refer to the celestial bodies; describe their magnificence and numbers, in the most elegant and sublime strains; adore the wisdom and power of that Being who first created and still governs them; and teach us to draw from them useful lessons of piety, gratitude, and humility: but they never state their magnitudes, their motions, or their distances. This was not their object: yet the more that we learn of the real construction and properties of the works of creation, and the more extensive the researches that we make in natural science, the greater propriety and force we shall discover in the allusions and descriptions of scripture.

But, let us beware of degrading the majesty of the sacred oracles by an improper mode of interpretation. In many texts they cannot be understood in a strictly literal sense. It would be weak and dangerous to conclude, because it is said in one text, "The pillars of the earth are the Lord's, and he hath set the earth upon them," and in another, that "God hath set a tabernacle in the heavens for the sun," that the earth really rested on pillars, or that the sun had a tent spread in the heavens for his place of repose. The design of the sacred writers is obviously to describe the cheerfulness and pleasure which the rising of the sun diffuses over nature; and the stability, security, and permanency which the Almighty has bestowed on the habitation of man, when, as another passage informs us, in terms more strictly philosophical, "he stretched out the north over the empty space, and hung the earth upon nothing."*

We have insisted with more earnestness on the objection raised against the diurnal motion of the earth from its supposed inconsistency with the literal sense of scripture, because we esteem the principle on which it is built as peculiarly dangerous. In

* The language adopted by the sacred writers in their account of two miracles, which had a particular relation to the motion of the earth, has been thought by some to be peculiarly inconsistent with the system which we advocate. We refer to the standing still of the sun at the command of Joshua, and the going back of the shadow on the dial of Ahaz. On these subjects, it may be sufficient, at present, to observe, that whatever means the Sovereign of nature employed to produce those miraculous events, neither the Israelitish general nor the inspired historians could have used any other phraseology, if the one designed to be understood by his army and the other by their readers. On some future occasion, we may perhaps advert more at large to these astonishing facts.

this age of general education, the youthful mind must become, in some measure, acquainted with the elements of natural science: and what friend to humanity or religion would wish to prevent it? But, unless youth are taught, at the same time, the claims and authority of revelation, and rightly to apply that invaluable gift to the purposes designed by its adorable Author, they will be in danger of being led astray by those very acquirements which were designed and adapted to confer the greatest benefits. When they perceive that the clear evidence of science appears to disagree with the literal expressions of scripture, they will be tempted to indulge doubts of the truth of the latter. These doubts have too often been increased by the injudicious zeal of some really pious christians, who have pretended to discover systems of natural knowledge in the sacred volume; and asserted that the Bible is the only standard of true philosophy. By thus forcing revelation out of its proper sphere, and assigning it an office which its divine Author never designed it to discharge, much real injury has been done to religion; and many inquisitive minds driven into scepticism. Scripture alone "is able to make us wise unto salvation; and was given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect thoroughly furnished unto all good works." For these grand purposes, it was designed; and to accomplish them it is completely fitted. On these all-important subjects, it speaks with the authority of its adorable author, and justly demands, from all to whom it is addressed, the most reverent attention and implicit obedience. But, though

it abounds with animated descriptions and correct delineations of nature, and teaches us to ascribe all her properties and all her beauties to the wisdom and benevolence of her Creator, it was never intended to teach us the principles of philosophy; nor could its language be literally conformable to the discoveries of science.

THE CHRISTIAN'S REWARD.

"There remaineth a rest for the people of God. Heb. iv. 9.

CONSTANT experience teaches us that human life is vain and unsatisfying. The joys and sorrows of mortals are varied in every possible manner and from causes extremely dissimilar. At one time, the soul is buried in apathy, dejection and gloom: at another, it expatiates in hilarity, rapture and confidence. In every period of our history, changes follow each other in rapid succession. The connections of kindred are broken, the associations of friendship are dissolved, and even the bonds of social life severed, by circumstances apparently accidental, or by dispensations of providence to us mysterious and inexplicable. There is nothing on earth sufficiently permanent or certain to deserve the supreme attachment of a rational creature, or to warrant his unwavering confidence. We see our contemporaries dying around us; and in every age and in every country, the mournful cry of the inspired writer may be repeated: "all flesh is grass and all the goodliness thereof as the flower of the field. The grass withereth and the flower fadeth because the Spirit of the Lord bloweth upon it. Surely the people is grass." Every thing we contemplate conspires to remind us of our own mortality. The changes with which the material world abounds are intended, by the benevolent Author of nature, as gracious admonitions that a time is fast approaching when we too must wither and die. And yet most men live in absolute forgetfulness of the time when the grave shall cover the remains of the sage and the peasant, of the most rude and the best cultivated of mortals. They engage in the concerns of this world, and partake

in its unsubstantial enjoyments with eagerness and delight; and seldom reflect on the approaching days of darkness, when their bodies must be consigned to oblivion and death, there to remain till the trumpet shall sound and the dead shall awake and rise to judgment.—But there are a few who consider this life as a scene which they must soon quit; and look upon all the transactions of this lower world merely as a course of preparation for a future state of existence, which will neither change nor end: who, sensible of the superior importance of a spiritual and never-ending existence, esteem this uncertain and temporary state only as the seed time of that harvest which must be reaped in eternity. These happy souls are prepared to contemplate with calmness the rapid flight of time and the accelerated approach of that hour, which must close all terrestrial scenes, and introduce them into a state of eternal and unchangeable bliss or woe.

"It is appointed to all men once to die," but the dead shall be raised again. The resurrection of the dead is a doctrine expressly and repeatedly taught in the scriptures. When our blessed Saviour was disputing with the Jews, he declared that "in the resurrection they neither marry nor are given in marriage; but are as the angels of God in heaven." When he was discoursing with the unbelieving Jews on his illustrious offices and heavenly descent, he plainly told them, that "all the dead that are in their graves shall hear the voice of the Son of man and come forth: they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation." The same animating doctrine was also taught by the apostles. Paul at Athens, when surrounded by the polite and learned Greeks, with a fidelity and courage worthy of his office, preached to them Jesus and the resurrection. In every age, there have been men who have affected to doubt the most important and best established truths, and amongst others, have denied the resurrection of the dead; though it is so plainly and unequivocally stated in the holy scriptures, and is the only basis on which a christian can build his hopes of future happiness, when the trials and conflicts of this miserable world are forever terminated. But, leaving those unhappy men who neglect the counsel of God against themselves, let us turn to those who believe to the saving of the soul; who know that, though, by their union with the first Adam they became mortal, yet by

their spiritual union with the second Adam, they are graciously freed from the debasing effects of the transgression of their first parents; and that their bodies, though sown in corruption and mingled with their kindred dust, will be "raised in incorruption," through him who assured the affectionate Martha, when mourning her departed brother, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." What a source of comfort and support to the afflicted christian, during his often wearisome and painful journey on earth!

Persecution has always attended the truly religious. Their occupations, enjoyments, and expectations are essentially different from those of worldly men. They hold no fellowship with the works of darkness; but are conspicuous lights, placed by God's own hand, to expose and condemn the workers of iniquity. Hence arises that hostile spirit which has always been exhibited by carnal men against heavenly-minded christians, the excellent of the earth, of whom the world was not worthy. They have been esteemed the off-scouring of all things, and suffered innumerable hardships for the sake of Christ. Many good men have found the effects of this persecuting spirit, operating against them even in the family circle, where affection and mutual esteem ought to be most carefully nourished; and have painfully felt the truth of their Saviour's prediction, that "a man's foes shall be they of his own household." The crosses, perplexities, disappointments, and sorrows of private and public life, which are the destined portion of humanity, often press with peculiar weight on the conscientious disciple of Jesus, and render his course difficult and distressing. And, in addition to those trials which are common to man, the christian has his peculiar sources of grief. He bewails the sinful propensities of his depraved nature, and those frequent imperfections and sins to which it too often prompts or allures him; and thus brings him under a sense of guilt and causes him to "go softly all his years in the bitterness of his soul." He bemoans the weakness of his faith, the coldness of his love, the imperfection of all his graces, and the little improvement which he makes in the divine life. The mysterious nature of some of the dispensations of providence towards himself or his friends confuse his views and weaken his confidence; and he has too much reason at times to lament, the hidings of the face of his God and the

withdrawing of the smiles of his Saviour. All these sorrows, and many more, too often depress the souls of humble though sincere christians, and prevent them from fully comprehending and enjoying the love of God which passeth knowledge.

Yet, in the midst of all these fears, anxieties and sorrows, the children of God, depending on his strength and faithfulness, are enabled to look forward with humble hope and holy joy to that happy period, when all these trials shall disappear, and death remove them into that state, where neither domestic nor public enemies shall disturb their peace; where sin and imperfection shall no longer exist; where faith shall be turned into sight, and hope lost in enjoyment; where they shall be "before the throne of God and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them and lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

The contemplation of that glorious day, when the righteous shall receive their everlasting reward, and shine as the sun in the kingdom of their Father, affords true believers a powerful motive and a strong encouragement to vigilance, and perseverance, in their course to glory. They consider this life as a state of trial, designed to prove the reality and strength of their attachment to their Saviour, and their renunciation of the world. They know that they are now passing through the valley of humiliation; and expect to be despised, misunderstood and misrepresented, by the worldlings around them. They are making a pilgrimage through an enemy's country; and therefore look for scorn, opposition and persecution. But they are persuaded, that "there remaineth a rest for the people of God:" and press forward, with holy courage, towards their celestial home. Illuminated by wisdom from above, they can see haughty vice trample on the rights of unoffending virtue; the most vicious characters enjoy for a long season unexampled prosperity; men, who profess no reverence for their Maker and openly deny the authority of his word, raised to wealth, eminence and fame among men, while humble and useful christians remain unnoticed and indigent, and are often held up to public contempt and infamy: and yet they faint not. They are assured that their Maker esteems them

the salt of the earth, and the lights of the world; and that a day is fast approaching when he will vindicate their characters, declare their worth, and acknowledge them, before an assembled universe, as his chosen brethren and peculiar favourites. Then their renovated bodies, freed from corruption, sin and frailty, rescued from the prison of the tomb, and made like the glorious body of their divine Saviour, shall be united to their sanctified and happy spirits, and accompany the ascending Judge to endless, unmixed and ineffable bliss.

But here we must pause. To describe the glory of this eternal rest which remaineth for the people of God is beyond the ability of the most enlightened and most eloquent, even of those who are the heirs of the inheritance of the saints in light, till they enter on the full enjoyment of it. Eye hath not seen, ear hath not heard, nor has the heart of man conceived, the things that God hath prepared for them that love him. We are assured by divine testimony that it is "an inheritance incorruptible, undefiled, and that fadeth not away; and that it is reserved in heaven for those who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time."

O how necessary, how important it is, that every reader should be anxiously concerned to know that he is of that happy number: to have the Spirit itself bear witness with his spirit that he is a child of God. He may then greatly rejoice though now for a season, if need be, he is in heaviness through manifold temptations: he is now the Son of God, and it does not yet appear what he shall be; but he knows that when his God and Saviour shall appear, he shall be like him, for he shall see him as he is.—May we all labour earnestly, and pray for divine assistance, to prove our title to this glorious inheritance, by a purity and holiness in all our conversation becoming those that hope to spend a happy eternity with a God of immaculate holiness: always remembering that this alone is the scripture-evidence of an interest in the Saviour: "For, every man that has this hope in him purifieth himself, even as he is pure."

T. R.

PERVERSE DISPUTINGS.

Gentlemen,

I AM one of those "upon whom gray hairs are scattered here and there," and

my best friends begin to call me, "the old gentleman." There is no resisting facts; and I feel obliged to allow that my youth is past. Presuming then on the privilege of age, permit me to give a little advice to my juniors; which if properly improved, may enable them to pass through life more pleasantly and more honourably than many of their seniors have done.

Men have been ranked, in some systems, among his pugnacious animals; and no one who has lived sixty years amongst them, will doubt the propriety of the classification. Omitting however, at present, all allusion to the more serious and bloody battles, which so frequently disturb and depopulate society, I would wish to offer a few observations on one small division of the "strifes of words:" I mean, that propensity, which is discovered by too many of the human species, to dispute with eagerness on subjects which are, in themselves, wholly insignificant. Who has not observed, with pain and disgust, the numberless debates that arise between individuals, in families, in civil societies, and too often in churches, respecting questions which are not of the least importance; and which, let them be decided as they may, affect neither the honour, nor the happiness, nor the interest of either party. It would probably be thought beneath the dignity of your periodical to describe instances of these "perverse disputings;" but he must have been happy indeed, who has not witnessed too many disagreeable specimens of this folly.

These petty contests most usually originate in pride and vanity. Some persons are weak and vain enough to act, and talk, and apparently to think, as if it were impossible for them to err; and however trivial the subject may be, when they have once made an assertion, or given an opinion, they will not suffer it to be opposed or even doubted, without showing symptoms of strong displeasure. Rather than recant an opinion, or even suspend their efforts to defend it, they will suffer their tempers to rise; give way to feelings of irritation, and offend their best friends. And it too often happens that the more insignificant the object is, the greater will be the zeal and pertinacity with which it is defended. And it would be well, if the injurious effects were confined to one bosom; but such is the weakness of human nature, that warmth begets warmth, and words produce words. A spirit of irritation and animosity is generated in both parties towards the other; and the deplorable result is, that their own minds are wounded, and too often the fa-

millics and churches with which they are connected, are involved in discord and contention.

This conduct is unbecoming a rational creature; and discovers a spirit of vanity and dogmatism unworthy of an enlightened member of society. A sensible man never forgets that all his associates have as much right to think for themselves and to express their sentiments as he has; and that it would be as reasonable for them to take offence at his differing from them, as for him to resent their opposition to him. He would discern the folly and danger of disputing, and still more of quarrelling for objects of no consequence; and esteem it below him to throw away either his time or his temper so unprofitably.

But these silly and mischievous debates are peculiarly inconsistent with the character of a follower of the meek and lowly Jesus, "who endured such contradiction of sinners against himself;" "who, when he was reviled, reviled not again; and when he suffered, he threatened not." What a noble pattern! How worthy the imitation of all who are called by his name! And yet, painful as the fact is, these perverse disputings are sometimes encouraged by such as not only profess christianity, but, in many parts of their conduct, do honour to their profession; and who, there is good reason to hope, are sincere followers of the Lamb. It is to these worthy though imperfect characters, especially to the younger part of them, that I wish respectfully to address a word of admonition.

Reflect then, my respected friends, what an uncomely specimen you exhibit to your ungodly neighbours of the christian temper and principles, when you suffer yourselves to be betrayed into warmth of temper, and especially to be transported into expressions of anger or animosity, on account of trifles. That charity which is essential to real christianity "is not easily provoked." The sacred writers frequently repeat the short but weighty precept "Be slow to wrath." The wise man says "He that is slow to wrath is of great understanding." Will you then permit an old man, who has too often smarted under the convictions of conscience from this source, to request your serious attention to a few plain rules? and, if, upon proper examination, you should esteem them likely to promote your own comfort and respectability, your consistency as religious professors, and the honour of your blessed Saviour, to entreat you to endeavour, by divine aid, to reduce them to practice?

1. When you hear any thing asserted

that is different from your own sentiments, take time, before you contradict it, to consider whether it deserves opposition. Think whether any evil is likely to arise from suffering it to pass unnoticed, or any good will result from opposing it. If neither of these appear probable, then, as disputes, especially respecting trifles, generally produce unpleasant effects, say nothing on the subject. By this mode, no offence will be given; and the error will probably, by exciting no attention, be soon either forgotten or rectified. Or it may be easy for you, on some other occasion to convey correct information on the subject to your erring friend, without mortifying him by a direct contradiction.

2. When you think it to be your duty to correct an error, do it mildly and respectfully. State facts and reasons clearly but calmly; and refer them to your opponent to determine for himself of their truth and importance. Thus you will, not only avoid the air of dogmatism and superiority that always excites disgust and rouses opposition; but, by inviting him to form his own conclusions, constitute him the judge of the controversy, and thus pay a compliment to his abilities and integrity which may open his mind to conviction.

3. Except circumstances require an immediate decision, never press your friend to a formal acknowledgement of his mistake. This is always unpleasant; and generally has a tendency to make him cling to his errors with greater pertinacity. Most men will resort to any subterfuge sooner than say frankly, "I was wrong." Leave your opponent then to reflect, at his leisure, on the subject; and probably you may soon have an opportunity of perceiving that you have gained a convert. Yet, should this be the case, do not eagerly proclaim your triumph, but let it pass unnoticed. Thus you will obtain an influence among your associates; who will soon perceive that they may yield to your arguments without the disgrace of being exhibited as trophies of your prowess.

4. Examine closely what are the real motives that induce you to contradict the opinions of your friend; and especially what prompts you to undertake and maintain a dispute with him. If you conscientiously think, that it will promote his own good, or the advantage of others, or the glory of God, then duty requires you to pursue it, and to proceed in the most inoffensive and effectual manner. Yet prudence as well as generosity will teach you to drop the contest as soon as the object is attained. But if, on examination, con-

science should oblige you to confess, that your leading object is to obtain a victory, or to exhibit your superior knowledge and address, and thus to exalt yourself, instantly abandon the field; and humble yourselves before him who searcheth the heart for thus hazarding the tranquillity of your own mind, the peace of your friend, and the harmony of the family or the church from such unworthy motives.

"Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." "Whosoever exalteth himself shall be abased; but he that humbleth himself shall be exalted."

SENEX.

VARIETIES.

BIBLE ANECDOTES.—The vast and populous regions of *South America*, have groaned, ever since their discovery, under the tyranny of Spain, a country the most abjectly attached to popery of any in Europe. Under this iron sway, the inhabitants, both Spaniards and natives, have been buried in the most deplorable ignorance and superstition. The recent revolution, by which they have thrown off the yoke of Spain, and declared themselves independent states, and have been recognized as such by the British government, has opened a free communication between them and our happy island. The British and Foreign Bible Society promptly availed themselves of this opportunity, to disseminate the Holy Scriptures in these nations, where they were previously almost wholly unknown. With this laudable design, they have sent a gentleman, named Thompson, who appears well qualified for the business and zealous to promote the interests of genuine christianity, as their agent; to travel in these interesting countries, for the sole purpose of distributing the sacred volume, and establishing institutions to forward this laudable object. He has lately entered on his labours; and reports of his proceedings have just reached his employers. From these, we shall insert a few extracts; which will, we are persuaded, please our readers, and excite their gratitude to him who alone gives success.

He arrived at *Queretaro*, the capital city of a state of the same name, containing about twenty-five thousand inhabitants, and situated eight days journey north west of Mexico, Oct. 29, 1827. He immediately

gave public intimation of the object of his visit, the books which he had to sell, the prices at which they were offered, and the number of days that the sale would continue, which he fixed at eight. The results he thus describes, in a letter to the society, dated *Queretaro*, Nov. 8. 1827.

"Advertisements were posted up in all the public places: but, previously to putting up advertisements, the laws of the city require that leave be obtained from the prefect to do so: I therefore called upon him for this purpose, and shewed him what I intended to post up. He gave me full liberty; and, in the course of the day, he came himself and bought a copy or two of our books. A day or two after, he called again, and brought his family and a relative or two with him, and bought some other copies for himself and them. I was particularly pleased with the feelings expressed by a young lady, who I believe was his sister, or his wife's sister. She appeared greatly pleased with her purchase, when she had bought a bible—calling it, with emphasis, *her bible*: and she seemed, by what she said, to anticipate the pleasure she should have in reading it. In the course of the sale, there were several instances exhibited of this pleasing attachment to the sacred volume, and an anticipated enjoyment in its perusal. Such instances were truly gratifying: and may such individuals abide in their first love, thus manifested to the word of God!"

"There were several priests who came to purchase, and took with them one, two, or more volumes. Friars, also, of various colours, black, brown, blue, and grey, came to our sale, and went away with the same treasure; and all seemed to be pleased. One morning before breakfast, and before the usual hour of commencing sale, somebody knocked at the door; and upon opening it, in stepped a grey friar, saying he had heard that I had Bibles to sell, and that he wished to see them. I shewed them to him: he bought one, and paid for it, and courteously withdrew. A gentleman, the member of Congress who called, along with father Cuevas, the first evening after my arrival, came many times, and bought several copies for himself and friends. With this gentleman I had much conversation, as to what is the genuine religion of our Lord Jesus Christ, as it is unfolded in the New Testament. This same individual afterwards introduced me to the governor of the state, and to some of his fellow-members of congress."

"On the second day of our sale, father Cuevas (to whom I had been introduced)

paid us a visit, and brought with him the prior of his convent. The prior bought some copies of the Scriptures; and he and his companion sat for about an hour-and-a-half in our sale room, conversing upon various subjects, and recommending to those around to purchase the Scriptures, offered to them at so low a price. The following day, in the morning, I went to the convent, to pay my respects to the prior and his friends. Whilst we were conversing, a message was brought to father Cnevas, that two ladies were at the door, wishing to speak with him. You will observe, that the lobby is the utmost length to which ladies dare go in a convent of friars: of course, then, our friend did not bid the ladies step up, but stepped himself down to speak with them. In a few minutes he returned, and told us that the ladies were persons of the first rank in the place, and that they were inquiring about the Bibles; whether or not it was right to buy them and use them, and of what kind, size, price, &c. they were. He returned to them immediately taking those books with him which he had himself bought, to shew as specimens. I sat about a quarter of an hour longer with the prior, but our friend did not return to us. On coming away, and in passing through the lobby, I found the two ladies still engaged in close conversation about the bibles, with our friend, and another friar who had joined them. I stopped a few minutes, and had a share in the conversation; which ended with the friar saying he would call on me about two hours after, to choose Bibles and Testaments of each kind, to be sent to the ladies for their inspection and choice. At the time agreed on, the friar called, and I sent a specimen of each kind, in the best bindings. The ladies kept all that were sent to them; and the friar called next morning to pay for them; bringing, at the same time, another order to the same amount, for some others of his friends; making, in all, thirty-five dollars."

"The number of copies of the Scriptures which have been put into circulation in this city, during the eight days of our sale, amount to one hundred and twenty-five Bibles, one hundred and fifty New Testaments, eighty of Four Books, and ninety-five of Luke and Acts; making, of all kinds taken together, four hundred and fifty copies. For these I have received the sum of seven hundred and forty-one dollars six rials. Only two New Testaments were given gratis, and one copy of Luke and Acts."

The propriety of the omission of the

Apocrypha, which has so violently agitated the parent society, was here brought to the test; as, it is probable, that a large majority of the inhabitants had never heard of a Bible without it. Though, in the opinion of the agent, this omission has hitherto considerably hindered the sale of the Scriptures; yet there is reason to hope that this difficulty will be eventually overcome; and the pure word of God cheerfully received. On this subject Mr. T. observes:

"I was invited to dine at the convent; and went, accordingly, at the proper hour. This was a favourable opportunity for some further conversation upon the duty and utility of reading the Scriptures; and also for explaining to them, more at length, the nature of your edition of Scio's Bible. You will perceive that I am coming to the Apocryphal question. To avoid it in this country is impossible: it meets you at once; and you must enter upon it, in reply to questions put to you, perhaps many times in a day. I told the friars how things stood in regard to the Bibles wanting the Apocryphal books. A fair statement of facts is the best explanation of such difficulties as this, and generally proves the most satisfactory. As protestants, they saw that you were naturally led to omit these books, which are not considered by us as a part of the canon of the sacred Scriptures: at the same time, they regretted the want of them; because it would hinder, they said, a more extensive circulation of the word of God in this country."

"I never concealed from any that the Apocryphal books were not included. I pointed out the list of books given at the beginning, and said that the Bibles contained these books complete; but that the Macabees and a few others were not there. "Should you find," I added, "any difficulty in taking the Bible as it is, at the low price at which it is offered, you can have a New Testament, which is every way complete." The Bibles, however, were pretty generally preferred, when the individuals had money sufficient for the purchase: though, at the same time, some refused the Bible merely on account of the deficiency mentioned. From what I perceived among the buyers and from the observations of some who took an interest in the subject, I have no doubt, speaking generally, but the sale was considerably hindered by the want of the Apocryphal books. One man brought back a Bible which he had purchased; saying, that he had learned it was incomplete, and that he thought it otherwise when he bought

it. I told him how the matter stood ; and said, he might return his Bible if he did not like to keep it. He went home and brought it, and I returned him the money he had paid me. Another person called upon one of his friends, whom I know, and who well understands the matter : this person said to the gentlemen referred to, that he wanted to speak with him a few words in private, upon a particular subject : when he had taken him aside, he told him that he had purchased a Bible, but afterwards he had learned that it was defective and full of heresies. The gentleman told him, that, "as to its defectiveness, it was true that such books were wanting ; but all that the volume did contain was right and good, and that there were no heresies in it." This quieted the man's conscience : he resolved to keep his Bible, and took it home with him again."

OBITUARY.

Nov. 22, 1827, died at Cromford, in the twenty seventh year of her age, GRACE BECK, a member of the G. B. church at Wirksworth. In her youth, she attended a Sunday school, in which her religious feelings were first awakened. A teacher of her class, a pious female, being removing into another part of the country, took an opportunity of drawing her class aside, and endeavoured to impress their minds with the importance of eternal things. Like the apostle Paul, she took them to record respecting the warnings and instructions which she had given them ; and the many fervent prayers which she had offered with them and for them ; charging them, as they would answer it at the judgment seat of Christ, to remember these things. This affecting appeal, equally honourable to the head and the heart of the worthy instructress, had, at the time, a considerable effect on the mind of her scholars. And, though the vanities and follies of youth, caused its effects, for a season, to remain invisible in our young friend ; yet, like the seed cast into the earth, it afterwards sprung up. When the G. Baptists introduced their cause into Cromford, she soon became a regular hearer ; and the ministry of the word revived and deepened the impressions that had been already made. For a long time, she mourned under strong convictions of sin ; but was at length enabled to put her

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trust in Christ, as an all-sufficient Saviour. She was soon after baptized and received into the church ; of which she continued a steady and consistent member till removed to the church above.

She early discovered symptoms of a consumptive nature ; but it was not till within a few months of her dissolution, that she was confined to her room. During the former part of her illness, she was much exercised with doubts and fears ; and indeed, through the whole of her profession, she had not attained that full assurance which some have enjoyed. But as death approached, the clouds were dispersed, and the Sun of righteousness arose upon her soul with healing in his wings. She rejoiced in being able to lay hold on the promises as her own, and to feed upon them as the bread of life. Her minister, on one occasion, repeated a few lines of a hymn ; when she observed : "O these are precious words ! I have often sung them with delight ; but I shall sing them no more till I am safe landed. There I shall sing them more sweetly." As her frame sunk beneath her disorder, it was evident, that her fears subsided, her faith grew stronger, and her prospects brightened. The language of the holy penman, "Come, Lord Jesus, come quickly," was often on her tongue, and appeared the earnest desire of her heart. In this happy frame, she sunk into the arms of death.—The event was improved, to a crowded and affected congregation, from the words of our Lord to the daughters of Jerusalem, "Weep not for me, but weep for yourselves." Luke xxiii. 48 : words which she frequently addressed to her mourning relatives. May this stroke be sanctified to all who knew her, but especially to her young friends ! J. R.

Dec. 1827, died at Wisbeach, aged sixty-five, ANN KERKHAM, relict of Richard Kerkham, late of Lutton, and for thirty-six years a worthy member of the church at Fleet. She had long been in a declining state of health ; and, since the decease of her husband, had removed to her only daughter ; at whose house she ended her days in peace.—Mr. Jarron, who visited and conversed with her, states that he saw her about a fortnight before she died ; at which time, she conversed sensibly and pleasantly as to her experience and prospects beyond death ; and expressed her confidence in Christ and resignation to his divine will. For some considerable time, her mental powers had been so debilitated, and at last her disease was accompanied

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with so much stupor, that opportunities of pleasing converse seldom occurred. The state of the mind at death is not the proof of a state of salvation. We must look at character; and by that alone judge of our own state, and the eternal state of others. Our departed friend had honourably supported a christian profession and consistency to the end. She was esteemed in the church as a mother in Israel; and in most of its concerns took a lively interest and an active part. The doors of her house were open, for several years, for the preaching of the word; and she "did faithfully whatsoever she did to the brethren and strangers;" many of whom have borne witness of her charity, and will long remember her kindness and hospitality. She filled the relations of life with credit to herself, and comfort to her family. Her many excellencies and virtues will be remembered by her immediate associates, when her weaknesses and imperfections, which are inseparable from the human character, will be obliterated for ever. The event was improved at Fleet, at her interment, by Mr. Rogers, from Psal. cxxi. "Precious in the sight of God is the death of his saints." T. R.

CONFERENCES.

THE SOUTH LINCOLNSHIRE CONFERENCE was held at *Sutton*, March 27, 1828. In the morning, service commenced with reading and prayer by Mr. Jarrom; and Mr. Rogers preached from Isa. xxxii. 15. The afternoon was taken up with the business of Conference; when the following cases were considered.—In the case of *Whittlesea*, which stood over from the last Conference, it was agreed—to recommend to the church at *Whittlesea*, that they look out for a minister and give him an invitation for twelve months; and the Conference agreed to assist them with twenty pounds towards his support for that time, and to pay the rent of the place as usual. 2. In consequence of brother Thompson's removal from *Gosberton* to *Spalding*, he deemed it proper to give notice that he should resign his ministry among them, unless requested to resume it. That request having been made, he desired advice whether he should accede to it; and it was unanimously advised, that he continue his ministry at *Gosberton* as usual. 3. It is requested,

that the collections be made for the Home Mission previously to the next Conference; that the distribution be then made according to the wants of the district; and that the accounts be made up, in order that the surplus, if any, may be paid, as usual, to the general treasurer.—The next Conference will be held at *Spalding*, June 5, 1828; and the business be attended to in the forenoon.

N. B. In the minutes of the Conference held at *Bourne*, it ought to have been stated, that Mr. Jarrom preached in the evening, upon "The profitable reading of the Scriptures," from John v. 39.

The **LONDON CONFERENCE** was held, April 9, 1828, at *Berkhamstead*.—From the reports of the state of religion in the several churches, it appeared, that though the accession of members had not been so large as some former Conferences had exhibited, yet there had been no diminution of union, zeal and love. Several of the churches hope soon to receive some additions.—Messrs. Dunch and Newton were requested to proceed as far as they can, with their inquiries relating to the subject referred to them by former conferences; and report the result to the next Association.—The friends at *Sevenoaks* requested and received advice respecting the sending of one of their young members to the academy.—A communication from Mr. Rogers, respecting the academy, was laid before the Conference.—It was agreed, once more, to recommend the *Lineholm* case to the prompt attention of the churches; urging them to recollect, not only its very pressing nature, but the circumstance of its having had claims on their assistance before the Building Fund was introduced.—Mr. Rofe was desired to preach at *Staplehurst* as often as he can.—Mr. Dorvill was earnestly requested to comply with the wishes of the friends at *Wendover* and preach for them on the Lord's day evenings.—The church at *Ford* requested the Conference to assist them in obtaining a suitable minister; and advice was given.—Messrs. Sexton and Hobbs were desired to give immediate attention to the property at *Amersham*.—And Mr. Sexton, not having written the letter appointed by the last Conference, it was earnestly requested that he would prepare it for the next meeting.—On Wednesday afternoon, Mr. Rofe of *Headcorn*, preached from 1 Chro. xxi. 3. In the evening, Mr. Browne of *Sevenoaks* preached, from Deut. vi. 6—8. The next Conference is to be held at *Commercial Road, London*. The persons

expected to preach are Mr. Hobbs of Berkhamstead, and Mr. Sexton of Chesham; or, in case of failure, Mr. Browne of Sevenoaks, and Mr. Rofe of Smarden.

THE MIDLAND CONFERENCE assembled at *Hugglescote*, on Tuesday, April 8, 1828; when Mr. Godfrey Pike of Ilkinston opened the morning services by reading and prayer, and Mr. James Taylor of Hinckley, preached, from Jude 3. At the close of the service, a collection for the Home Mission was made, amounting to £5 13s.6d. In the evening, a Missionary Meeting was held; when Messrs. Orton, Pike, Butler, Winks and Stevenson addressed the Meeting.—In the afternoon, the place of worship was crowded. The Reports from the various churches were of the most animating and encouraging description. It appears that at Loughborough and Dover street, Leicester, the Meeting-houses are about to be pulled down, and rebuilt on a larger scale. At Duffield an aged friend has given land and three hundred pounds towards the erection of a house for God! Numbers have been baptized, and many others are waiting as candidates for baptism. Upon the whole, this was a most exhilarating meeting; and several aged ministers declared it was one of the most pleasing and encouraging they recollected having attended.

At this meeting it was agreed. 1. That the Resolutions respecting the Home Mission, submitted to this meeting by Mr. Winks, be adopted and printed in the Repository for May; that the churches may be aware of the proposed alteration, and instruct their Representatives to speak upon the subject, at the approaching Association at Wisbeach. 2. That the Burton church be allowed the same sum as heretofore, until the next Conference; when they will be expected to receive the rents of the tenements adjoining the meeting-house, and pay the interest on the whole property. 3. Supplies were arranged for Manchester and Macclesfield till the next Conference. 4. Mr. Winks gave an account of his visit to Northampton; where there are ten members of General Baptist churches and two or three candidates for Baptism; who desire to be formed into a church of Jesus Christ. These friends are about to hire a room for divine service; and a monthly sum was voted them, by this conference, till the association, to assist them in obtaining a minister from the Midland churches, once a month, to preach to them.

The next Conference to be held on Wed-

nesday, May 28, [and not Tuesday as heretofore] at *Wimeswold*, when Messrs. Stevenson and Pike of Derby are expected to preach. Inn, the Bull's Head.

RESOLUTIONS respecting the HOME MISSION; referred to in the above Minutes.

1. That this Conference is persuaded that the present constitution of the Home Missionary Society is not so convenient and efficient as it might be.

2. That, on the present system, the Conferences do not usually send in any cash to the general treasurer until the Association; on which account the committee are *always* destitute of funds; and consequently crippled in their exertions.

3. That in addition to the last mentioned difficulty the committee are never aware what their income will be, until the Association; as the Conferences expend sometimes more and sometimes less than their allowed half. They cannot therefore either foresee the evil or the good; and hence the apparent want of prudence in the committee, which ought rather to have been imputed to the system.

4. And further the accounts being thus perplexed, the report is always delayed several months before it can be published; which is an injury to the Institution.

5. We therefore propose that each Conference raise and expend its own moneys; and we recommend it to the next Association to adopt this system.

6. That we are of opinion, the proposed system will tend to provoke the brethren, in the various districts, to love and good works—to an holy emulation and zeal in the common cause.

7. That though thus distinct, in order more effectually to promote one great design, a General Report shall be prepared annually, composed of Reports from each district; which shall be read at the Association; when we recommend that a public meeting be held and addresses delivered, as at the Foreign Missionary Meeting.

8. That the profits arising from the sale of Publications, &c. be divided amongst the various Conferences, in proportion to the number of Publications they dispose of.

THE NORTH MIDLAND CONFERENCE was held, at *Sutton-Ashfield*, April 9, 1828: when it appeared that the state of religion in the churches composing this conference was encouraging; and there was a pleasing prospect of many being brought into the

fold of Christ.—The friends at Boughton expressed their gratitude for the ministerial aid which had been afforded them; and requested a continuance of it. Supplies were accordingly arranged for them till the next meeting.—Mr. Stocks preached, in the afternoon, from *Psa. cxviii. 25.*—The next meeting to be held at Kirby-wood-house, on the Thursday in Whitsun week.

CHRISTIAN FUND.

THE Anniversary of this excellent Institution, which has been held, ever since its formation in 1773, at Fleet, was, for special reasons, celebrated at *Long-Sutton*, Jan. 2, 1828. The Company was not so large as might have been expected from the novelty of the occasion; and, as the low state of the finances of the Fund, had obliged the managers to shut it against all applicants for the last year, Mr. Rogers preached a very excellent and gratuitous sermon, from *Gal. vi. 9.* "Let us not be weary in well doing," &c. In the afternoon, the Fund was opened for the relief of the sick and afflicted; but under different regulations than formerly, which will, it is hoped, secure its permanent stability and usefulness. The cordial thanks of the members were given to Mr. W. Stangar, sen. for his valuable services as treasurer, of this Institution, for more than forty years; and he was requested to retain the office; which, on account of his advanced age, he declined. Mr. W. Stangar, jun. was then elected treasurer in the room of his worthy father.

In the evening, Mr. Bunn, the independent minister at Long-Sutton, delivered a very appropriate discourse, from *2 Kings ii. 9.* "And Elisha said, I pray thee let a double portion of thy spirit be upon me." Though the preacher was ignorant, at the time, of the son's being chosen to the office which had long been so honourably filled by his venerable parent, the congregation cordially joined in the prayer of the prophet, as applied to the newly appointed treasurer.—May the transactions of this day be rendered, by the blessing of providence, the means of greatly improving the prosperity and usefulness of this laudable institution!

BUILDING FUND.

We have been repeatedly requested to resume the subject of the proposed plan

for liquidating the Debts on the Meeting-houses belonging to the New Connection; which has been so long under consideration. We confess that we have waited, with no small degree of impatience, in hopes that some of the influential friends, connected with our large churches, would have addressed their brethren in favour of a measure, which has always appeared to us well adapted materially to promote the prosperity of our denomination. As none of them have favoured us with any communications, we feel it to be a duty, which many probably will think, has been deferred too long, to recal the immediate attention of every church composing our union to a subject which cannot, without serious inconvenience, remain in its present undecided state. It is to be feared, that, owing to the various demands of each separate society and the claims of the laudable public institutions which are now established among us, on the time and the money of such individuals as can command either, the Building Fund has been too generally forgotten or postponed. The ensuing Association will, we apprehend, find some churches unprepared to give a final answer to the important question, whether they will, or will not, adopt the measure; and others, which, though they approve of it, have not taken the necessary steps to forward the required subscription. We do not, by any means, intend this as a censure on our friends. They cannot do every thing at once; and the space of twelve months, during which they were called upon neither to think nor act respecting this plan, short as it is in reality, appeared sufficiently long in prospect, to afford ample opportunity for resuming the subject, when the demands of other claimants should have been settled.

The period, however, is now arrived, when this subject cannot, without great injury to the Connection, be any longer deferred. While the plan remains in its present state of suspense, the sum of the Debts on meeting-houses is yearly increasing, by new erections or enlargements; those who are burdened with them are discouraged from taking the usual steps for obtaining relief; the parsimonious are furnished with a plausible apology for saving their money; and, even the generous scarcely know how to impart the assistance which they are willing to give. This state of uncertainty is daily increasing the evils, which the proposed measure was designed to alleviate; and must be terminated. We therefore earnestly urge it, upon all our churches, to take the proposed

Building Fund into their immediate consideration; and be ready to decide finally on the subject, at the ensuing Association. It would indeed be very convenient, if each church would introduce its decision on this measure into the state that it sends to that meeting. Thus the number of those who approve it, and of those who disapprove it, might be easily and accurately ascertained; and the matter finally determined.

We do not judge it necessary to enter into a discussion of the merits of the proposed plan. Those of our readers who have attentively perused the communications of our correspondents on this subject, in the last three volumes of this Miscellany, are in possession of the arguments by which its advocates have endeavoured to prove, that it would save great expence in collecting; throw the burden equally on all the churches in proportion to their ability; be far more productive and effectual than the old system; and prevent many serious evils both to ministers and churches which naturally arise out of it. Those, who have not duly examined these arguments, may easily turn to them. We have no wish to press the measure improperly; let every church consider the subject, and form its own decision. Only let the subject be set at rest; and the energies of the connection freed from the fetters in which a state of suspense has so long bound them.

We cannot conclude, however, without copying a few observations from a letter of a correspondent who subscribes himself *Quartus*, which we have lately received. Adverting to the proposal of the late Mr. S. Small, of Nottingham, to subscribe three pounds annually to the Building Fund, in addition to what was expected from his church, he observes: "This was an example worthy of imitation. For, without shutting his hand against all private applications, he might easily have saved more than that sum from his usual contributions to cases which come directly under the operation of the proposed fund; and three pounds, given through the medium of that institution, would afford as much relief as four pounds given in the former mode. And, what an addition it would make to the sum to be placed at the disposal of the managers of this Fund, if those individuals to whom providence has given the ability, would thus subscribe according to their means! It would not be extravagant to assume, that these personal subscriptions might equal, on an average, the sums received from the churches. If

this assumption were realized; and, from a pretty extensive acquaintance with the Connection, I have little doubt but it would be exceeded, a sum of nearly seven hundred pounds annually would remain for distribution, even on the supposition, that three-fourths of the churches are in debt, and would claim their drawbacks."

REVIEW.

THE PERPETUITY OF CHRISTIAN BAPTISM VINDICATED; in Reply to "*An Essay on the Perpetuity of Baptism*—by Richard Wright." By J. MARSON.

12mo. pp. 76. Price stitched, 1s.
Eaton, London.

CHRISTIAN BAPTISM.—*An Appeal against Misrepresentation: being Observations on a Review of the above Work, in the Monthly Repository for March, 1828.* By J. MARSON.

12mo. pp. 12. Price stitched 2d.
Eaton, London.

DOUBTS respecting the perpetuity of Christian Baptism appear to rise very naturally out of the principles on which mixt communion is defended: for, unless Baptism be esteemed the only scriptural mode of entering on a public profession of christianity, we do not see any very important end which it answers. We are not surprised therefore that the perpetuity of this ordinance has been much disputed among the unitarians, or that a sect of anti-baptists has been formed; but as this dispute has not yet agitated the churches of the New Connection, we have thought it prudent to refrain from noticing it in our columns. Yet we think that gratitude to the venerable author of the pamphlet before us, for the satisfaction which we have derived from a perusal of it, requires us to introduce it to our readers. We feel, indeed, sincerely pleased that the worthy writer, who has reached his eightieth year, retains that vigour of intellect and clearness of conception which are displayed in this well-written work. We are persuaded that his adversary will not find it an easy task to vanquish this veteran; and we would advise him, if possible, to decline the attempt.

Mr. Wright, on whose Essay Mr. M.

animadverts, expressed himself dissatisfied that the account of Jesus' baptizing is mentioned only by one evangelist, and that the commission of the ascending Saviour is not recorded, in precisely the same terms, by all the four historians of his life, &c. This is in the genuine spirit of unitarian polemics; and we rejoice, that our Author expresses his astonishment and indignation at such insinuations; and, with a zeal that does him honour, avows his firm belief in the authority of every part of the inspired volume. A spirit of inquiry and a disposition to investigate into the reason of things have lately risen among these professors, which we trust will have a beneficial result. They have too long cherished and defended a spurious candour, which has rendered them very indifferent as to principles of any class. But some discussions, which have recently occurred amongst them will have, we trust, the happy effect of rousing those judicious and thinking persons who may have been led astray by the glare of this false liberality, to a sense of the necessity of defending the authority of scripture, and bowing to its decisions in matters of religion.

Mr. Wright laid great stress on the existence of proselyte baptism, in the days of our Saviour and his apostles. Mr. M. has therefore given that subject a full examination; and has, we think, very satisfactorily proved, that the whole is an invention of comparatively modern date, without any countenance from scripture, or from Jewish or heathen antiquity. He then, following Mr. W. through every page of his Essay, in which he had traced the references to baptism in the New Testament; refutes his reasonings and corrects his misrepresentations, with a clearness of style and a strength of argument that must, in our opinion, carry conviction to every intelligent and unprejudiced mind. We give one or two instances as specimens; and refer for further illustration to a careful perusal of the work itself.

"'Baptism,' Mr. W. says, 'is not mentioned in the accounts we have of Paul's mission;' and how should it be? Those accounts detail no particulars, though they include every thing that he was to teach. They are very few, brief, general, and comprehensive. Besides, the practice, grounded on the commission first given, was universally established. And the Apostle himself did not, it is plain, require any additional warrant for observing it, but acted as decisively on this as he could have done, if, to please our fancies, any new and needless command had been

given him. Witness, in addition to the instances already noticed, the baptism of the jailer, and his household, undeniably by Paul's authority. Witness also the baptism of Lydia and her household, in consequence of her *attending to the things that were spoken by Paul*. In agreement with which, must likewise be mentioned, his own conformity to this ordinance at his conversion. We must at the same time maintain, that baptism was really, as well as virtually, included in Paul's commission, according to his own account of the manner in which he executed it. "*I was not, he declares disobedient to the heavenly vision: but shewed to them of Damascus, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.*" The last clause, it will be readily allowed, is meant to describe a course of Christian obedience; and the Apostle's conduct, as we have seen, clearly shews, that he considered baptism to be the first step in that course, the first work meet for repentance."

Mr. W. had concluded from his examination of the scriptures, "that we have no authority or precedent, from the New Testament, for baptizing those who have been brought up in the profession of christianity, and who have lived in the enjoyment of its privileges." To this Mr. M. replies—

"As to there being no authority nor precedent in the New Testament for baptizing persons who have been brought up in the profession of Christianity, the fact is, we have no account there of any such persons at all; how then is it possible we should have an account of their being baptized? We might, with as much reason, expect to find in any historical work an incident related in the life of a particular individual, when the work makes no mention of the individual himself. It would therefore be more consistent to argue that no such person existed in the first age of Christianity; for it is certain we have no account of them. The book of the 'Acts of the Apostles' is a history of the first planting of the Christian religion; and neither gives, nor professes to give, a history of the descendants of those who embraced it."

"We remark again, that there is a manifest inaccuracy in the language here made use of; an inaccuracy that has led to much confusion on the subject, (as inaccurate language always does). This is the improper use of the word *in*,—"brought up in the profession of christianity." Properly

speaking, no person is, or can be, brought up in the profession of any thing. An infant, a child, can profess nothing. The word that ought to be used is, *to*. Children are brought up to various professions: but whether they will adopt those professions when they arrive at maturity, must and ought to depend on themselves. This is eminently the case with the Christian profession. For, although with respect to other professions, it is possible an individual may be forced into one against his consent; this will not apply to the argument: as such a profession of christianity would involve him who makes it in the double guilt of irreligion and hypocrisy. A sincere Christian profession is, of course, the thing intended. In the sincere profession of Christianity, then, we maintain, no one is, or can be, brought up. A Christian parent will certainly bring up his child to the profession of Christianity. He will direct his education to this object: will inform his mind, watch over his dispositions, and regulate his habits, with a view to it. He will do this, and this is all he can do. The time at length arrives when the individual must act for himself, and is called upon to take that decisive step which must stamp his future character and destiny. For a profession of christianity ought not to be lightly taken up. Serious thought and deliberation are essential to a right performance of this act. When, therefore, an individual, thus circumstanced, resolves to adopt the principles in which he has been instructed, and make them his own, he is prepared, and not before, to enter on a profession of christianity. He becomes, for the first time, a Christian by his own choice, as he can assuredly in no other way. And the reason of the thing would dictate, that a determination of this nature, so momentous to the individual himself, and important as to its influence on others, should be openly and decisively expressed. Divine Revelation concurs in the suggestion, and demands the avowal."

It could not be expected that a work, so likely to trouble the stagnant waters of religious indifference, should pass unnoticed. It has been reviewed in the Unitarian Miscellany, the Monthly Repository, and declared to be a captious, or as they express it "a word-catching" performance; and it is asserted that, "though there is a cleverness and point in some of the author's verbal tactics; he is least successful in the general argument." This is all said, without adducing any specimens of the faults mentioned. The veteran author thinks this unfair treatment; and has again

buckled on his armour to repel the attack. He conducts his defence with great spirit and address; and retires perfectly satisfied with his own success.—We shall feel much interest in observing the process of this promising contest; and hope that, since the dry bones have begun to shake, they will soon begin to live.

AN ESSAY ON THE ATONEMENT OF CHRIST, by ISAAC MANN, A. M.

12mo. pp. 264, price boards, 3s.

Wightman and Co. London.

THIS is a subject of the first importance to every sinner; and demands the most serious attention from all those especially who undertake to teach their fellow sinners the way of salvation. Much has been written upon it, in every age of the church; and we are happy to receive a second edition of this useful and instructive little work. We have perused it with much satisfaction; and, if we have not also been greatly profited, we take the blame to ourselves. The author has evidently thought much and well on the momentous theme; and there is a spirit of christian feeling and affectionate piety pervades the whole work, which will recommend it to the humblest christian; while the good sense, sound doctrine, and perspicuity of style, which distinguish it, fit it to be peculiarly useful to young ministers.

Mr. M. very judiciously commences his Essay by an explication of the principal terms, which he might have occasion to employ in discussing his subject. The terms are Atonement—Substitute—Propitiation—Sanctification—Vicarious Sacrifice—Imputation—and Salvation. These are defined with a clearness and precision which render the following disquisitions much more easy and intelligible. As these terms are of frequent use, and of great importance in the system of christianity, this introductory chapter will amply reward the serious attention of all who desire to understand or explain the gospel scheme.

Having defined and illustrated the terms, the Author proceeds to shew the necessity of an atonement for sin,—to remark on the sacrifices offered by the Heathens,—to argue from the Jewish Sacrifices, and the evangelical accounts of the sufferings of Christ—to estimate the value of the death of Christ—to ascertain its extent,—and to deduce doctrinal inferences and practical improvements from the subject. These topics are discussed and defended by Mr. M. with his usual piety and ability.

In the last chapter on the "Practical Improvement of the doctrine of atonement," he rises above himself; and writes with a warmth of feeling, and a glow of language that prove his whole heart is in his subject. We are sorry that our limits prevent us from gratifying our friends with copious extracts from this part of his pamphlet. Though we differ materially from the worthy writer on the extent of the atonement and some other particulars connected with it; and still retain our former views after attentively weighing his arguments, we heartily recommend the work to all who are interested in the subject; and surely every sinful mortal to whom the gospel is offered is deeply interested in it.

We give the Author full credit for sincerity and integrity, even in those points in which we differ; and we are well persuaded, that he will exercise the same candour towards us. To the concluding remarks in his chapter on "the Extent of the death of Christ," we cordially ascribe. "But, amidst jarring opinions and conflicting creeds, one thing is most evident—that of adults, where the gospel is preached, those only will be saved who have loved and served the Redeemer. The lawless Antinomian—the licentious professor of every name—the hypocrite and the unbeliever—the formalist and the profane, will all be excluded the kingdom of God. Of what vast importance then it is, that we should live under the influence of the gospel of Christ, as heirs of eternal life. As ye have received the Lord Jesus, so walk ye in him."

SELECTIONS from the WRITINGS of the
BRITISH REFORMERS, from Wickliff
to Jewel.

12mo. pp. 120. Price stitched, 1s.

THE DOMESTIC VISITOR, to be published
Quarterly.

No. 1. March 1828, 12mo. pp. 48. price 4d.
Published by the Religious Tract Society,
London.

In a former number, (Vol. vi. p. 94) we recorded a resolution which that excellent Institution, the Religious Tract Society, had adopted of publishing more extensive and systematical works, than those useful though small compositions from which it took its name; and noticed, in terms of commendation, the two leading articles, the "History of the Christian Church" and "Christian Biography" with which they commenced their course. These Works are now drawing to a conclusion; and we

hope soon to have the pleasure of acquainting our readers with their completion. The committee have commenced a third publication of a similar nature; the title of which stands at the head of this article. Their object is to make a *Selection* from the writings of the British Reformers of England and Scotland, consisting principally of their smaller treatises and letters, and some of their public discourses, with such extracts from their larger works as may appear desirable and consistent with the principles of the society. The Writings of each Author will be paged separately, and sold as a distinct publication; as well as in monthly numbers, each containing one hundred and twenty pages, price one shilling; and well executed portraits of the principal Reformers will be given in the course of publication. The whole collection will form a series of volumes which will contain a quantity of materials, for thirty or forty shillings, which could not be procured for one hundred pounds, in their original form. The Committee are enabled to offer this valuable selection on these easy terms, by the liberality of a gentleman, who has generously engaged to defray the expense of stereotyping such a work.

The *Letters of Master John Bradford*, form the first part of the proposed series. He was a worthy martyr, who suffered at the stake, with great composure, July 1, 1555, in the bloody reign of queen Mary. He was an affectionate, faithful and successful minister; and wrote many of these letters while in prison, under sentence of death, and waiting for execution. They fully exemplify the character which old Fox gives of their Author. "Sharply he opened and reprov'd sin, sweetly he preached Christ crucified, pithily he impugn'd error, and earnestly he persuaded to a godly life." We cordially wish success to this undertaking; and shall, from time to time, notice its progress.

The leading objects of the *second* publication mentioned, is intended to promote the spiritual instruction of families, particularly domestic servants; but the contents will also be adapted to general readers. The work will be published in a good type, each number containing forty-eight pages, and ornamented with wood engravings. We have read the first number with considerable satisfaction. Many of its articles are excellent, and likely to be very useful and acceptable: but one or two pieces appear to be above the general capacities of the class of society for whose use the publication is especially designed.

Missionary Observer.

MAY 1st. 1828.

General Baptist Missionary Society.

CONCLUSION OF EXTRACTS FROM THE JOURNALS OF MR. BAMPTON AT PRESENT RECEIVED.

March 1st, (Thursday).—I seldom or never discover anything by study so well calculated to answer my end as what strikes me when in immediate contact with the people. I should therefore say to a new Missionary, "Study, but study well to understand the Word of God and enter into its spirit. Get what help you can from predecessors and contemporaries; but after all, as to the best way of dealing with the people (especially as our talents are so various) you will probably learn more in the field of action than anywhere else. It is well for a dragoon to learn the sword exercise that he may be expert at his weapon; but it is likely that the field of battle, especially if he be much there, will sharpen his wits and suggest various ways both of attack and defence which never occurred to him in his own chamber, and which were never taught him by the drill-sergeant."

3rd, (Saturday).—Erun, who broke his lingu, has been with me a good part of the forenoon. He says that the people are highly displeased at him for what he has done: they threaten to pull down his house and stone him. They say that the Sahib has given him forty rupees, and he may go with the Sahib, for they do not want to see his face in Berhampore. The mau is afraid of them, and requested me to apply to the authorities for protection. There have lately been some changes among the Hon. Company's servants here, owing to one of which a new Magistrate is appointed and he has not yet arrived; so I wrote to the Colonel, and he replied that he was sorry to say that his power did not extend beyond the cantonments, and he advised me to apply to an Officer called the *Aumeen*, who is at the head of the Police of the place in the Magistrate's absence, and I have sent for that Officer; besides which, I think of writing to the new

Magistrate, and have no doubt that a Police Officer, placed at the poor man's door for a few hours, would effectually awe his enemies; for the Hindoos, so far as I know them, are too timid to oppose the strong arm of Government. Among other things my disciple (as the people call him) told me that his father died at the age of 105, and his mother at 90. The old man, he says, retained his sight, hearing, and teeth to the last; his father despised the idols, but his mother did not. I told him of the three carpenters who seemed to despise idolatry at Ganjam. He seems to suspect the sincerity of men who make such professions, and says, that it would be well to get to know their real sentiments, or, as the Hindoos express it, "their mind's word." He thinks that trying whether they would trample on a figure of Juggernaut is a good test, and this he expresses his readiness to do.

Some men have been at the tent to sell cloth, and I could not even get a sight of their lingus; the article, they say, may be bought for less than a penny, and is not worth more till the Gooroo has repeated his *muntrus* over it, and then it acquires incalculable value. The Gooroo, when he teaches them the mystical sentence called *muntro*, (on the repeating of which so small part of their religion I believe, consists,) furnishes a lingu duly prepared; and I understood from one of the men, he receives on these occasions about thirty rupees, so that it seems a profitable concern.

I tell Erun that throwing off his idols is only half what is necessary; he must proceed and make Christ his refuge. How this will be God only knows. I am of course pleased with the event, but far from being sanguine. The man says that he has continued nominally an idolater so long out of complaisance to the people, some of whom have

told him that though dissatisfied, it would be best for him to return his Lingu, and appear like other people; but he says that now a brother is come (by which I suppose he means a man of the same sentiments,) he has thrown it off. He gave me this morning a long account of a dream which seemed to impress him a good deal and says he could tell me much more if I understood Telinga: I encouraged him to write to me at Pooree, if he were persecuted and shall try to get him to do so whether he be or not. Evening, employed in the bazar, having previously seen the Aumeen, who, though a Brahmun, admitted that the man had a right to do what he would with his own. He also promised to investigate the business, and I proposed his furnishing the complainant with an officer to protect him: whether that will be done or not, I do not know. Erun informs me the people say that my design is to make them all of one caste.

On Lord's-day and Monday I was engaged at Berhampore in the evening. As I was ruminating near my tent, previously to going out on Lord's-day afternoon, I met my friend Erun, who had a cheroot with him, as the Hindoos very commonly have, and on preparing to light it he broke it in half, and offered me one part, which I of course took; he then requested that I would walk with him towards a temple which we saw at a distance, and I consented. On the way he told me that the people advised him to resume his lingu, and appear like other people: they tell him that he has no reason to pay any respect to the gods in his mind, but that he may enjoy his own sentiments if he will but conform externally, which they tell him will enable him to retain his family and save him a great deal of reproach and trouble; and it was agreed that he should ask my opinion on this scheme. I of course offered it, and told him that he knew more than most of his neighbours, and that if he acted as they do his fault would be greater in proportion to his greater information. He allowed the justness of this remark, and said that it made him tremble at the thought of returning. When we were near the temple he expressed his wish to enter and show me how much he despised the gods by trampling on that idol; I however advised him to refrain from acts of that kind towards the idols, and endeavour by argument to convince the people of their folly: I also talked to him about the necessity of adding to his renunciation of idolatry, a reception of Jesus Christ, and he asked me a few questions about Jesus Christ, which pleased me; but at present his prevalent feeling seems to be that of great satisfaction, in having found a man of similar sentiments as to the folly of idolatry, and in having so explicitly avowed his hostility to the idols. To me he

says he can speak all his mind: he has been much in the habit of fixed meditation upon God, and he has no doubt but that God has sent me to him. On Monday evening I introduced him to two Anglo-Indian Protestants, one of whom engaged to receive and give him a Telinga Testament, which I engaged to send; and also to write to me anything which Erun might wish to say. He was accompanied on Monday evening, by another man who is an oilman, and who professed a leaning towards Erun's sentiments, with how much sincerity, remains to be seen. They sat with me a long while on Monday evening, and were present when we prayed, which I did as I commonly do morning and evening in Oriya. During worship we knelt and they stood. Erun has two wives, but the elder of them left him two months ago, being, as he says, dissatisfied with his religious views. He invited her to stay, but she was determined, and went to her own relations, who, I think he says, reside two months' journey from hence. I had occasion several times when he was with me to ask Mrs. B. for things I wanted, which she very readily gave me, though it might sometimes be attended with some inconvenience, which pleased him much, for he says "both speak one word," viz. we are both of one mind. It is to be supposed that he has about him a number of weaknesses and follies derived from Hindooism; hence he told me one day that he was in the habit of giving sugar to the ants, for it is his opinion that as God has given them life it is well for man to do what he can to sustain it, and he asked my opinion on this subject; to which I replied that there are among our own species many needy distressed individuals, and that it was my practice to do what I could at relieving them, but that I left those who are able, to provide for themselves; and intimated that the insects had the means of living without our help: and he expressed neither satisfaction nor dissatisfaction with my opinion. May God guide him into all truth! He says that he has often set his feet on the idols in the temples when he had a private opportunity of doing so, but that it would be very unsafe of doing so publicly.

When I was at this place, on my way to Berhampore, I fell in with five men who stated themselves to be Greeks, who had been obliged by Turkish oppression to leave Constantinople. I tried them with a few Greek words, but their Greek and mine agreed in nothing unless in calling water wodor. Some things would rather have led me to think them Russians. I gave them two or three rupees; and they observed that I was somewhat curious in seeing what I could of what they had with them, on which they showed me a passport from Madras to

Calcutta, received at the former place, which satisfied me. One of them spoke Hindostanee pretty well, but we understood each other very imperfectly. And yesterday, at Berhampore, a man came to my tent, asking for a book in some language, but I could not understand what. I asked the man what he was, and he replied an Arab: on which I said, "Then you are a Mussalman," and he replied, "No: I am a Hebrew." On which I told him that my great Master was a Jew, and I loved the nation. I also gave him, unsolicited, half a rupee to help him on his journey. At different times I have met with, I believe, five or six Jews in Orissa, and am always glad to see them; for notwithstanding their hostility to our faith, I feel that their acknowledgment of the same God, and reception of the same Bible, brings us nearer together than anybody else. I did not feel this attachment to Jews in England, but now, at my home and table a Jew is always welcome.

12th. (Monday).—Last Wednesday I reached Ganjam, and made arrangements for leaving it on Thursday morning, but devoted Wednesday evening to a strict search for the three carpenters, and by inquiring of other carpenters I got to understand that they were all in or near the town; and repairing to a part of the town where I had hopes of finding them, I met a man, and asking for one of them called Narunman, the man said, "I am his brother, and once accompanied him to your lodgings when you were here before." I then recollected the man, and learnt that his name was Bulleman. He directed me to his brother's shop and Narunman seemed glad to see me. I sat down in the shop and talked a little with him, but could not talk freely on account of several other men being at work for him or with him, and they did not seem well disposed; and a number of other persons seeing me go in, came about the door. Narunman told me that he went to seek for me in the evening of that day I went to Berhampore, but learnt that I was gone. I invited him and his friends Munnooman and Hurrejun to visit me at night. I sat up later than usual expecting them, but at last gave them up; however, almost as soon as I got to bed I was told that they were come; and I rose again to receive them. Narunman's brother, Bulleman, came with them. We had a good deal of talk; and among other things I told them of Erun's having publicly broken his lingu at Berhampore. Narunman had previously inquired when I left Ganjam, and I told him that my engagements were made for going away next morning, but that for their sakes I should stay

another day. I was not very well pleased with the state of their minds, particularly Narunman's, for he talked so much about frequently praying to Jesus Christ, that I suspected the truth of what he said. His shop is situated among many Brahmuns, and he told me that they said to him, "*I suppose you are going to the Sahib, and he will tell you that Juggernaut is wood,*" &c., &c.; indeed I think it very likely that fear of being seen was the reason why they came so late. On Thursday night, two of them, Narunman and Munnaman came again. We had much serious talk, and they, as well as I, seemed a good deal interested in it. They inquired particularly into the evidences of Christianity, and paid a pleasing degree of attention to what I said on that subject. They also inquired about the holiness or unholiness of the married state, being, as I suppose, led to the inquiry by the fact of Hindoo pretended holy men living unmarried. I assured them of its holiness. I insisted at the same time on the wickedness of fornication and adultery, and showed them that God had apparently declared himself against polygamy by making the number of each sex so nearly equal. They had, the first evening, particularly inquired whether I had any books with me which they had not read, and this evening they renewed the inquiry, and particularly requested that I would send the means of acquiring further information as soon as I got home. I engaged to send them the New Testament, and we settled how and to whom it should be sent. They had told me the first evening that they were in their minds opposed to idolatry, and it was only compliance with their neighbours that led them in any way to countenance it. On the whole, my hopes of them this evening were revived, and I was much pleased. As to books, they wanted some that would teach them to pray as I prayed. Before I left I proposed we should join in prayer, and they kneeling down with me endeavoured to repeat what I said. They said, as they went away, that I had taken their minds; and they seemed disappointed because the fatigue of travelling had obliged Mrs. B. to retire to rest before they came, but they left her *bohoot, bohoot, bohoot salam*, i. e. much, much, much respect. May God abundantly bless and lead them into all truth.

On Friday did nothing but travel. On Saturday I preached at Putpoor and Malood, and yesterday (Lord's-day) at Boorehur, Nuhha, and another place called, I think, Pottrokoond. It gets almost too hot to travel from town to town, and this morning I found my neck sore, it having been burnt yesterday. An effect which, after all the

exposure I have had, I by no means expected. I feel better than I did a few days ago, and if I have strength for it, perhaps more preaching would make me feel better still; for when a man becomes so much accustomed to preaching as I have lately been, it becomes necessary to his cheerfulness. Constant contact with the people occasions so much excitation, that when one cannot preach, one feels, perhaps, something like a man who is accustomed to strong drink and disappointed of his usual portion.

April 7th. (Saturday).—I reached home on the 24th of March, and owing, probably, in a considerable measure to the kindness of a gentleman here, who occasionally looked into my house, I found all in good order after a *four months' absence*. The last day but one that I was out, I preached at three places, and the last day did nothing but travel. I remained at home twenty days, and am now out again, chiefly with a view of preaching at different markets, which I have visited before; for it is too hot I believe for me to travel and preach from village to village. While I was at home I was engaged every evening, and had more hearers than usual and much less interruption, which may be owing partly to my parabolic mode of preaching.

I came out for a month if able to bear it, but I had considerable doubts, as a cold and cough which I got perhaps at Berhampore, hung on me to the day I left home, and I was afraid that the exertion necessary at markets would be too much for me: I left home however on Wednesday morning, and the journey hither, i. e. to Gope was fatiguing. On Thursday I was at Magpore market, and walking from thence to my hut (a distance of three or four miles,) of course occasioned profuse perspiration, and I now feel little if any of my cold remaining; thus I am graciously delivered from what I feared might greatly interrupt my labours. O that I may at once do as much as I can, and prudently avoid shortening the period of my labours by not doing more than I can bear; and O that all might be done with a view to the glory of God! My European friends with one voice insist upon it that I shall much injure if not kill myself, but I think I know more about it than they do; and I apprehend that any illness I might have, whether arising from cold or what not, would be attributed to exposure to the sun. At Nagpore market I met our old inquirer Janya Rowt, he professes to regard Jesus Christ in his heart, but there is too much cause to fear concerning him. He apologizes for not having returned my ten rupees, and attributed it to having been disappointed himself in money he had expected to obtain.

9th. (Monday).—Last evening I was engaged with a few people at Gope, and came hither, i. e. to Lotoharan this morning, so early that though it is twelve miles, and in my way of travelling, we always travel slowly, that is about two miles an hour, we arrived here soon after sun rise, and I have done a little in this village this evening. Looking over the notes of an old sermon of my own on the character of Paul as a Missionary, and reading Chamberlain's life have done me good. I should have staid longer at Gope, but I expect a concourse of people attending a Jatra not far from hence tomorrow. My tent is pitched on a spot where it was said that two Tigers came when I was here before, and I consequently suggested the propriety of sleeping in a tent, but the man to whom I mentioned it declined it; for he says that if the time fixed by fate for his death be not come, he should not die if he were betwixt the Tiger's legs; and if it be come he says nothing can save him: so he is determined to sleep without side; and he says the inhabitants of the town have told him that there is no danger. With respect to his fatalism, I asked him whether in case of sickness he would not take medicine; and he says he would, for he says every body does, and those who have more life to come get well by it; but those who have not all die notwithstanding medicine.

10th. (Tuesday).—I have laboured to day at the Jatra at Kakotpore, and had many hearers; I was impressed on my way thither in the morning with the idea of their being all going to hell, and having their progress thither accelerated by what they call their religion; and have seldom preached more feelingly: the event produced may perhaps be compared to the chymical operation of two substances which unite with effervescence and combustion, and I wish the result might be the same. I was engaged from eight or nine in the morning till about four in the afternoon, except that I smoked two or three cheroots by the way, and resting myself, and when I came away, left plenty of people; but I have a little cold, and thought it better to work one day so as that I may be able to work another than run hazards by doing too much at once.

15th, 1827. (Lord's-day).—LOTOHARAN. I have laboured in the market at this place to day; though not in a feeling frame, was yet enabled to bear a solemn testimony. My mode of preaching now consists more in aiming to excite the peoples' attention to their eternal interests, by, as it were, striking at their hearts as forcibly as my feelings will allow, than in long statements of truth, or refutations of error; and in point of fact, their

objections are commonly made in such a spirit as that (as far as the objections themselves are concerned) it matters little whether they are obviated or not, and the more earnestly one aims at their hearts the more one sees of their deplorable obduracy. One man to day, in about as bad a state of mind as a man could be in, sometimes changed his countenance and looked for a while down-cast and thoughtful, so that one would almost have hoped that he felt something, but after exhibiting these apparent changes, he plucked up his spirits again and was as bad as before. Sometimes some of the most obdurate say with a laugh, "Well we shall do as you direct us, now then shew us the way of salvation." I said to one man of this description to day, "You are a leader in the ranks of wickedness, you are not content to go to hell the common pace, but you run before your companions, you are employed by the devil to accelerate the ruin of other people, and going faster to hell than others, you will arrive sooner and endure greater misery." In this strain I talked to him a good deal, but could make no impression: I seldom feel at liberty to state the way of salvation at any length to men in such a frame, as it seems casting pearls before swine; not indeed that I am afraid of their turning again and rending me, but it is most likely that they would, as it were, trample under their feet the best things that were offered them. It has however occurred to me this evening, to try in some of my best frames what as striking an exhibition of the Gospel as I can make will do in these deplorable bad cases, as for terrifying them it is like trying to terrify a block of marble.

17th. (Tuesday).—Yesterday I spent the working part of the time at Kundae, otherwise called Bajpore market; I was serious and that gives one a considerable advantage in enabling one, with the utmost consistency, entirely to disregard the froth of some vain fellows whom one could not otherwise avoid noticing and who do not deserve notice, and sometimes it enables one to get rid of them. If these men felt the force of a sound argument they would not admit it, as it is more easy to laugh at a solid argument than at a serious man. To day I have been again to the Kakapore Jatra, it was attended by great numbers. O the astonishing obduracy of these people's hearts!! I suppose no man forms an adequate idea of it who does not personally assail it.

18th. (Wednesday).—My last three days' excursion, altogether, were perhaps almost too much. To day I have spent principally in my tent. In the forenoon a few persons were sitting not far off, so I invited them nearer, and taking brother Reichardt's large Bonga-

lee Catechism for my guide I preached the Law and the Gospel to them as I lay on my bed, (for we Missionaries are no ways particular about posture.) They *heard* me, but particularly one by no means liked it. Unwisely for his own purpose he admitted the truth of what he had heard, and yet I saw he was very desirous of caviling. Cavilers often aim very wide of the mark, but if it be but opposition they care little what they say. One of the Magistrates had for some reason or other fallen under this man's displeasure, and he wanted to object to the Gospel what he did not like in the Magistrate, and he went away apparently disappointed, because he had not an opportunity of emptying himself of that enmity of which I saw him full. O how angry many of the people are at the Gospel, and how exceedingly they dislike it!! To a man in actual contest with them and who wishes to do them good this is often depressing; yet perhaps it affords some reason to hope that they get a glimpse of the Gospel's real nature, and it may be a desperate struggle between darkness and light. Oh that the latter might prevail! I went this evening to Rossupore, and talked a little to ten or twelve poor ignorant Musselmans. They could none of them read, and they said they had no priest because they could not maintain one. They did not know who wrote the Koran, nor where Mahomet lived, but they, alas! disliked the Gospel.

21st. (Saturday.) KOLDA.—Yesterday morning I came hitner, and a while after my arrival could not help thinking that many who led an easier life might envy a Missionary the pleasure of lolling upon his humble bed with a book, a cheroot, and a mug of tea after the fatigue of a remove. In the evening I meant to go out but was prevented by a number of persons coming to my tent, they were however in a bad spirit and little likely to get any good. The principal part of my work to day has been in the market at this place; it was not so well attended as when I was here before, but perhaps the people heard better than people usually do.

23rd.—I found my food disagree with me a good deal, and sent to Mrs. B. for something a little more in the English style which arrived here this morning, but I could have done without it, as I discovered that the mischief arose from my eating with my rice too much of a Hindoo sauce called Dal; and on lessening the quantity of that I got on very well. I was at Lotoharan eleven days, and though I had much trouble to get my little wants supplied, I had some reason to hope that I gained a little as to the confidence and respect of the people. In consequence of turning my syce away I was hard put to it to get my horse taken care of, and forced to employ

any labourer I could get. One man gave him up because he was frightened at him, for the animal bites and sometimes kicks into the bargain. I got another man, and after he had done what a man of his description could do for nearly one day, a woman with some children placed herself about forty yards from us, and wept aloud much as they do when their relations die, so I inquired what was the matter, and learnt that it was this man's wife. The man it seems is in the habit of doing labouring work, and receiving instead of money a measure of rice in the husk, this rice the woman cleans and they eat some, and barter some for other necessities. The woman got a notion that her husband was going with me, and she said that he would do well enough, but her supplies would be cut off, so he might take the children and she would go to her mother. Understanding that the man was in the habit of taking his wages home with him, I immediately ordered him twelve puns of cowries, (a pun is eighty, and the whole amounts to about four-pence,) the poor fellow took the cowries to his wife, but her ladyship would not accept of them, which made the man angry, and he said he would not keep her; he however went away at night and came no more, so it seems she prevailed. On another occasion I had to hire a man to carry my chair and books to a Jatra, and soon after his return he was paid punctually. And the result of the whole was, that when I wanted men to bring my luggage hither, they were indeed appointed by the petty authorities; but I understand the men said the Padree Sahib was a good man and they needed no force: and I know that without any force they came when I wanted them at the first call. A man in England speculating on human nature, might think it easy thus to ingratiate yourself with the people anywhere and everywhere, but that is not the case, and I have sometimes thought that nothing could attach them but inordinate profit: the state of morals is however so deplorably bad, that an Englishman with the best intentions can scarcely ever be sure that a number of people are not robbed and cheated in his name. The circumstance of having to count nine hundred and sixty cowries to pay four-pence is one thing, to prove that a Missionary cannot attend to these little matters himself and servants are not trust worthy: I however think that the man with me now is better than most in that respect.

24th. (Tuesday).—This morning I rode to a village called Dagee, and preached with seriousness to a pretty good congregation some of whom seemed to hear seriously. I do not know how the Hindoos employ their minds but very many of them seem remarkably absent, and a man has to rouse their fa-

culties before they seem to understand him. The children are much quicker than the grown-up people. One example of their absence often occurs to me. I have had several different men to carry my chair and books, and when two roads are before us, I am in the habit of saying, "Is it the right hand road or the left that we are to take." And the common answer is, "It is this road." Now I ask to avoid the trouble of turning to look which way the man will point. I this evening, as I have done before, reproved the man I now have with me for not giving a direct and immediate answer, and he says, "Assy na," that is "It does not come;" or in plainer English he is not prepared to say on the spur of the moment whether it be the right or the left hand road, though he knows perfectly well which way we are to go.

26th. (Thursday).—Yesterday I was in Kolda market, and having sent my tent forward in the morning, came hither, i.e. to Bajpore, in the afternoon. Some people almost every where hear and say nothing, and some almost every where discover great enmity to the Gospel, and almost all that makes a public appearance is of that description. Some grey-headed old men exhibit all the depravity that can be supposed, united with the foolish waggery of mere boys. One melancholy instance of this description was exhibited yesterday; he came to me more than once and I cannot pretend to remember all he said; but I recollect that one man seemed to be listening and he said, "Ay that man will hear," &c.; by which means he succeeded in taking off the man's attention and making him laugh. He then pointed to another man with "Now do talk to this man he is going direct to hell." Aiming at these people's hearts is discouraging work, but I hope to press on through life, and hope that God will sooner or later own and bless his own Word. I have preached at the market here to day, and preached more and better than I expected to do and am perhaps no worse for it. Many have heard better than the people often do, but something of the contrary description is always to be expected. Towards the close of the market to day some men came, and their aim was apparently to puzzle me with what they thought hard questions. I do not like trials of skill like this, as it is very possible for a man to say some foolish thing that will make the rest laugh and one cannot make them ashamed of it. I however let them go on to day and managed them very well. The following is as much of the conversation as I can recollect, though I cannot answer for the order.

Hindoos. "Why are there not more lunations in twelve months!"

Missionary. "I will not tell you."

H. "He does not know!"

M. "Yes I do know, but I did not come here to talk about the moon, and therefore I will not reply." I had been talking about the people's great sinfulness: I insisted on their hearts being sinful, and particularly noticed their unmercifulness; so I was asked, Why are we unmerciful? M. "Because you do not believe in Jesus Christ."

H. "Why are such persons born into the world?"

M. "That they may believe in Jesus Christ."

H. "Why are our hearts sinful?"

M. "Because you do not believe in Jesus Christ."

H. "Is not your heart sinful?"

M. "When you see the fruit of this tree do you not pronounce it to be a mango tree?"

H. "Yes."

M. "Have you heard of my telling lies?"

H. "No."

M. "Have you heard of my committing adultery?"

H. "No."

M. "Have you heard of my stealing?"

H. "No."

M. "You must then look at my conduct to know the state of my heart."

H. "Juggernaut is true!"

M. "Yes, his belt is true silver; his staff is true bamboo; and Juggernaut is true nim."

H. "Juggernaut has goon." Goon is a quality and it sometimes means virtue.

M. "Yes he has, this cheroot has a burning quality and so has Juggernaut."

H. "Shall we not be saved by bathing in the Ganges?"

M. "Can you be saved without being cleansed from sin?"

H. "No."

M. "Is not sin seated in the mind?"

H. "Yes."

M. "Does the water of the Ganges wash the mind?"

H. "No. Will not the fishes be saved who swim in the Ganges?"

M. "I did not come hither to talk about fishes. It is man who wants salvation."

H. "My spirit is God."

M. "No it is not. Pray can God be unhappy?"

H. "No."

M. "But your spirits are often unhappy, and therefore they are not God: but again, is God holy or unholy?"

H. "He is holy."

M. "But your spirits are unholy."

Soon after this conversation I retired to my tent. I usually carry with me a few of the most useful medicines, and in some places

have many applicants: but one can reckon little of ingratiating oneself with the people by that means. Brother W. Carey distributes medicines every morning at Cutwa, and some of his patients have been heard to say, that if he did not give them medicines Government would send him away from the place.

29th. (Lord's-day.) NIMPORE.—On Friday I travelled from Bajpore to Rotunpore, and preferred travelling early in the morning because I had a cold; I think that for those who can bear it such a journey is much calculated to remove a cold. For several reasons I chose to walk barefoot but sometimes the excessive heat of the ground almost overcame my desire. Not long after I got my tent pitched we had another heavy fall of rain, and my people and myself had enough to do during the remainder of the day to keep ourselves dry, and I did not preach at all. A part of our journey the shadows indicated that the sun was vertical; two men carried my bed just before me, and there was a shadow under it and no where else. Hot as they were the coolies (porters) stopped twice on the road and drank cold water very largely, nor could I easily resist my inclination to follow their example. Yesterday morning I sent my tent and luggage forward to this place, and preached in Rotunpore market where the people heard better than they often do. I have made great use lately of a Bengalee Catechism and one in the Ooriya, and find them very helpful. Some of the Brahmuns to day cut a sorry figure when I proposed two or three important questions from these productions. I said to them, "Now it is said in your shastras that they who know Brumhu (or God) are Brahmuns, now tell me and these people what are the attributes of God." I put this question perhaps three times, and one man said that God had not bodily organs like us, but all the others were quite silent. I also said, "Now tell us how God is to be worshipped and served;" but they could not. I also inquired what are God's principal commandments, but of course they knew nothing about them. I exposed their ignorance on these important topics to the shoodras around, and it may be said to the credit of one man that he looked quite abashed.

May 3rd. (Thursday.) GOPE.—In order to attend the Jatra at Katatpore, I left this place sooner than I should otherwise have done, hence I call here on my way home again. I came on Monday morning and did nothing on Monday evening owing to the rain. On Tuesday, just before I dined, I received by a special messenger the proofs of a poem translated from the Bengalee into Ooriya by brother Lacey for correction, which kept

me very busy the remainder of Tuesday, and all the time I could devote to it yesterday. I was yesterday employed in the market here, and to day I have been to Nagpore market, but felt unwell and not able to do so much as I usually do on such occasions. The weather has been trying; and perhaps I want some settled rest. Till yesterday we have had rain every day for seven days, and it has not a little incommoded me. I contrived my tent to be as light as possible not anticipating rain while I was out, nor knowing how far it would turn rain in case of its coming; and now I find that I must have both this and the other, which I also bring out when Mrs. B. is with me, made thicker, for there is no being sure of the weather: and an additional man or two to remove our luggage is an object of small importance compared with life and health which are endangered in rainy weather by tents so thin as ours. To day I seem to have finished the work of this journey, and to-morrow I hope to reach home again. Last Lord's-day afternoon we had rain, but it went off soon enough for me to do a little in the village (Nimpore) in the evening. The market here yesterday was small, owing I suppose to the unsettled appearance of the weather; Nagpore market to day was large. I asked some Brahmuns to day what were the attributes of God, and one of them gave me a very good account of many of them: the man had read our books and I was pleased with him, which rendered him I suppose better pleased than he would otherwise have been with me. May the sovereign power of God succeed his Word! Amen.

4th. (Friday).—I am now spending the heat of the day at a place called Balygae, a little more than half way between Gope and Pooree: and will record one or two things favourable to the character of the people among whom I labour. It has been observed that their language contains no word equivalent to "Thank you;" and the coldness with which they often receive a favour is indeed very unpleasant to a European, this coldness however is not universal. When I got to Rotunpore last Friday, I wanted cowries to the amount of sixpence or eightpence out of the rupee, with which I paid the men who brought my tent and luggage, and my man who has the management of these matters gave them the rupee: and keeping two of them as hostages he sent the rest to seek for change, which it was difficult to obtain; one of them at length returned bringing the cowries, and the two hostages were sitting in my tent where it was as much as we could do to keep ourselves dry, for it was a very rainy afternoon; so I said to them, "This rain increases the trouble of your journey so I shall not take the

cowries, you are welcome to the whole rupee." The men said nothing but they bowed with their faces to the ground. At Gope there is a Thannah and police establishment, the officers of which have had to obtain me such articles as were necessary the four times I have been there; and as a general rule they have not behaved well. It however occurred to me last night, that as I have occasioned them some trouble it might be well to make them a present. So I said to them, "I have been here several times and you have done me some business, so I shall make you a present of a rupee." And the reply was, "Do as you please Sir, you are a gentleman, you are a chief; you are our father and our mother." This last expression sounds curiously to English ears, but it is very common among the Hindoos: and if an old man of eighty felt himself obliged to a young man of twenty or wanted a favour of him, he would be very likely to say, "You are my father and my mother."

7th. (Monday).—I arrived at home in safety on Friday evening; and preached on Saturday evening in this town to a considerable number of people, who, generally speaking, heard very well. One or two men came up, and for a little while insultingly called, "Juggernaut! Juggernaut!" at the close of every sentence I uttered: but such a thing as that here is a very mere trifle. On the whole I think I may have done lately a little more than I can bear, but it is with me a maxim that every Missionary should do as much as he can, and it is difficult to ascertain the extent of his strength if he does not sometimes go a little beyond it; and so far wise and happy is the Missionary who discovers the boundary-line without blighting his prospect of future usefulness in making the experiment. During this last journey some of the people sometimes saw the propriety of what I advanced in part; and they said to one another, "What the Sahib says is very true and very good, except that he blasphemes Juggernaut." An anecdote which will illustrate the native way of thinking on some subjects will probably fill up this page. During this journey one asked me whether I ever made use of any *nuntaras*, i. e. charms or incantations; to which I replied "No," and that I was convinced that they had no efficiency. The man then said that he once saw me bleed a man; that I asked him some questions relative to his feelings, and that when I thought proper I suddenly stopped the stream; and, said he, I said in my mind, "Now Sahib has been using some *nuntara*." So I explained to the man that the blood in the veins runs upwards, that the bandage above the orifice obstructed its natural course, and occasioned it to flow out: but that when

I thought proper to remove the bandage, the stream pursued its natural course instead of coming out as it had done before. The man seemed satisfied that the wonderful effect might be produced without magic.

W. BAMPTON.

American Baptists.

A recent letter of Mr. Sutton's encloses a letter, dated May 3, 1827, from Mr. Daniel Sharp of Boston, New England, to him. The following extract is deemed suitable for insertion. Mr. Sharp is Pastor of a Baptist Church in Boston, and one of the Secretaries to the American Mission.

"My dear Brother,

I thank you for your kind communication sometime ago. I have taken the liberty to make some use of it for the American Baptist Magazine. Well authenticated facts concerning the manners and customs of India, are to the missionary flame like oil to the lamp, they excite the sympathies and call forth the benevolence of Christians.

"I congratulate you on your union with your present wife. Unless she has very much deteriorated under the climate of India, she will be such a companion as you need. May the Lord bless you both, and make you a blessing!

"I understand that you belong to the General Baptist persuasion. I knew something of them twenty years ago. I lived within two miles of Mr. John Taylor at Queen's Head, or Northowram Heights, I forget which; and I have heard Mr. Dan Taylor preach frequently. I believe there is not much real difference of sentiment between the *General Baptists* in

England and the *Baptists* in New England. You prefer the expression *General Redemption*, we prefer the term *General Atonement*. Our term, I think, is more scriptural in its signification. We will not quarrel about terms.

"Your good wife will be pleased to hear that the Lord is blessing Boston in a wonderful manner. On the 15th of April, the very day on which Mr. Yates arrived, I had the pleasure of baptizing thirty persons: since then, eight other candidates have appeared before the church; and next Thursday, probably, six more will come forward. There are still twenty or thirty inquiring the way to Zion with their faces thitherward.

"Last Lord's-day week Mr. Knowles, the successor of Dr. Baldwin, baptized nineteen; and next Sabbath he will probably baptize twenty others. Mr. Grosvenor, successor to Mr. W., will baptize twelve next Lord's-day. At Cambridge Port, Charlestown, Lynn, Salem, Woburn, Roxbury, and Newton, there is a glorious work of Grace in the Baptist Churches, and also in several of the congregational Churches."

ON VILLAGE MISSIONARY MEETINGS.

It is a well known adage:—"Union is strength." The Hindoos say,—*"Many straws will bind an elephant;"* and in accordance with these sentiments it is desirable to see the efforts of the General Baptist Foreign Missionary Society, aided by a Missionary Meeting or Missionary Sermons in every village to which our influence extends. We acknowledge the importance of simultaneous, vigorous

exertions in every Christian country, that "The Gospel of the kingdom may be preached among all nations;" and yet we have probably two or three hundred village congregations, (and alas some town and city ones too) where scarcely anything, and even nothing is done for the Mission by public collections. Let us reflect upon God's acknowledgement of the power of union:—"Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do." Gen. xi. 6.

There is a necessity for increased exertions. If our attention be directed to the West Indies, we see a population of 800,000 slaves, of whom, according to the testimony of Mr. Watson, late Secretary of the Methodist Missionary Society, but one in eight enjoys the blessing of a Gospel ministry. Jamaica contains about 360,000 slaves, and 40,000 white and coloured people; and until very lately as appears from Parliamentary documents, the churches in the Island would accommodate but 12,000 people: different missionary societies have directed their efforts to supply this "famine of hearing the words of the Lord." Amos ix. 11. But still there are many thousands "sitting in darkness and the region and shadow of death." Brother Hudson writes:—"March 4th, 1827, Lord's-day. Several negroes came many miles from the country before morning service to see Minister. They told me *they had never before seen buckra Minister*. I asked with some degree of surprise, 'What have you never seen buckra (white) Minister?' 'No Massa.' Do not these people demand our pity and assistance, especially

when we consider that they appear 'a people prepared for the Lord.' In Oct. last nineteen persons were baptized, and brother H., in a letter dated Jan. 1828, says, "We have upwards of 200 inquirers," The negroes cry, is '*We be dying, while de people in England be tinkin' about us.*' 'What thou doest, do quickly.'"

But look towards the East. Here are half the human race, and to this day—"darkness covers the earth and gross darkness the people." We have established one Mission in Orissa, but what Missionaries are there in the central Mahratta states, in a journey of six or eight hundred miles; in Nepal, in the Seik country, Tibet, Cochin China, Chinese Tartary, China Proper, Japan, Assam, the new ceded Provinces of Burma, &c. Truly, "there is yet much land to possess." But how is Orissa supplied?—About half the Provinces belong to the tributary Rajahs, of whom we know but little. Our stations are on the great military road from Calcutta to Madras, but what is their relative situation and proportionate efficiency to evangelize Orissa?—Supposing Orissa to be as large as England, (excepting Scotland and Wales,) brother Bampton at Pooree, may be considered as stationed in London; Lacey at Cuttack, as stationed at Northampton; and Sutton at Balasore, as at York; and brother Cropper, Sunders, and Abraham, as their assistants. Oh ye inhabitants of Cities, Market Towns, and Villages in England, think what would have been your situation if you had been born in Orissa. As it was remarked at a late meeting in the village of B—— in Leicestershire.—"There would be no Missionary for Leicestershire,—

they could only take a peep at you." I was well remarked by a brother present, "I should not be satisfied with a peep."—Brethren, we are "doing a great work."—More labourers are wanted, and villages may supply both labourers and money. It is a Scotch proverb, "Many a little makes a mickle." Let the example of the primitive Christians influence us.—"Then the disciples, *every man according to his ability*, determined to send relief unto the brethren which dwelt in Judea." Acts xi. 29. The necessity of helping the miserable heathen, by enriching them with the Gospel, must be evident to every one who considers the number, ignorance, idolatry, austerities, pilgrimages, infanticide, suttees, &c. "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies," let every man, woman, and child, in all our congregations, even in such a *house* as that of Philemon, come to the "help of the Lord, to the help of the Lord against the mighty."

The propriety of these exertions is very evident. The New Connexion of General Baptists now contains 100 churches. Do not these churches declare the Gospel in 500 Towns and Villages? Does not England and Wales contain 10,000 parishes, and have we not extended to *one twentieth part* of our Native land? Alas! Alas! As the prophet says, "This is a lamentation and shall be for a lamentation." O may our Home Missionary exertions be increased and blessed a hundred fold, that our resources may be enlarged to extend the Gospel among the heathen. But if the churches average *three village or branch congregations*, this would make 400 congre-

gations, and the number of Missionary Meetings last year (though considerably increased,) was but between eighty and ninety. If besides these we allow sixty Missionary sermons and collections, where meetings were not held, this leaves 250 congregations in which it does not appear that public exertions were made on behalf of the perishing heathen. Are we not "Verily guilty concerning the blood" of our heathen brethren? In some churches there are no Missionary Meetings. In others, one of the branches bears this fruit "which is for the healing of the nations," while the exertions of the other branches are of a limited nature, and many in the village congregations know comparatively little of the state of the heathen or their obligations as men and as Christians to send them the Gospel. Where a Missionary Meeting cannot be held, for want of three or four or more friends to speak, a sermon may be preached once a year, and missionary information communicated from the Missionary Observer, the Missionary Register, and other Periodicals. Such opportunities would be highly interesting, among hundreds of our country hearers, who from their situation, education, and habits, as an old Baptist Minister in Norfolk remarked, live in "their egg shell round," and know little what is doing in "the ends of the earth." The exertions here advocated would not be injurious to the general cause of religion. Why are some village congregations known as "mothers in Israel?" Is it not because, a spirit of genuine religion has blessed the people and made them a blessing? A spirit of liberality is of great importance, and what is so calculated to enkindle it

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as the claims of the perishing millions of the heathen world. And when this is once excited, "to live is Christ, to die is gain."

"The centre left—a circle straight succeeds;
A wider still—and still a wider spreads."

The imposing and overwhelming claims of Foreign Missions, are calculated to excite attention,—

"In the wide waste as in the city full."

O when will the time come that every City, Town, Village, and family in Britain and Ireland, and every christian country, shall possess numerous active friends to the sacred missionary cause. But that which is written must be accomplished.—"He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." Isaiah xxvii. 6.

The utility of these exertions must be great. Would not these 250 village congregations average £2 for each Missionary service? In the account of the collections for the Foreign Mission from the Derby church, three village collections are mentioned, which amount to £2 1s 7½d. These are very small places, but with their weekly contributions, which probably amount to £3 more, the utility of village exertions for the Mission appears. I have within the last month attended three village Missionary Meetings, and the proceeds of each were about as follows; the first (where no such meeting had ever been held) £4. 10s.: the second, £1. 5s.: the third,* £1. 6s.; average for the three meetings £2. 7s.

It cannot but be supposed, that with private subscriptions and collections, that this sum may be raised,

* At this meeting arrangements were made to circulate religious Tracts.

which would render very important assistance to the Missions, and other Missionaries might be supported by it. What has been, may be again, and let every church of Christ be active in manifesting, the "savour of his knowledge in every place," and what is here contemplated may soon be realized. The efficiency of these extended efforts can scarcely be calculated. The ramifications of good and evil, and their results, surpass our comprehension. Let a million of people subscribe a penny a week, and the annual proceeds of this apparently trifling effort would be £216,666. 13s. 4d. The public services here suggested, have a powerful influence in promoting weekly, monthly, and annual subscriptions, and hence the benefits resulting are multifarious and valuable. But experience shows that the most valuable results to the general interests of religion have followed. The presence and preaching of strangers is calculated to excite attention, and many are induced to attend who may receive impressions, which, if nurtured by the ordinary means of grace, may issue in the salvation of the soul. At the village of T——, one individual is known to have acknowledged her first serious impressions from attending the Missionary Meeting. At the village of L——, in a Missionary sermon, a young man was deeply impressed, who is now a student in one of the Academies. At another village, S——, where the cause of religion was low, after the Missionary Sermons and Meeting, brother D—— preached in the open air to an attentive congregation. Since that time the cause has revived, and the Minister has been ordained over the people. Brother Hudson's visit to the friends

at B—— and S—— was useful to the conversion of two persons at each village.—Brother Bromley's visit to C——, was blest to the conversion of a Catholic woman.—Brother Cropper has been useful to several young persons at I——, near Derby.—His farewell sermons were blest to the revival of religion in this place (well known for its zeal in support of the Mission,) and between thirty and forty persons have been lately added to the church. "Them that honour me I will honour." I have heard that two of the most active members of the church at D——, first attended the chapel at the Missionary Anniversary. Solomon says, "One sinner destroyeth much good," and may not one soul converted to Christ do much good? Doubtless very beneficial results would accrue to the interests of religion at home by efforts made to send the Gospel abroad. It is written, "He that watereth shall be watered himself." As the Psalmist exclaims, "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." Psalm cvii. 43.

Let us then consider the state of souls, both at home and abroad. Having "eyes to see and hearts to perceive" their ignorance, sin, and misery, we shall be stirred up to be "yet more jealous for the Lord God of Hosts." Men are dying daily, and while we hesitate to send or take the Gospel, to benighted inhabitants of Towns and Villages in Britain and Ireland, in the East and West, the objects of our care are passing into eternity, and let us remember, to awaken a deep sense of our responsibility to souls, that "God requireth that which is past."—Like "little Benjamin," as

a part of the Israel of God, we are but few among the thousands of Israel; and is half our strength to be unemployed against the enemies of God and man? Do not the Wesleyan Methodists, though numerous, have Missionary services in most of their village chapels? let us follow them, and every section of the Christian Church, "as far as they follow Christ." As a people we have begun to do well, let us bring all our strength into the field. Home exertions will be generated and nurtured, by the spirit of Foreign Missions. Facts confirm this. The receipts of the "Itinerant Fund" in 1816, the year the Foreign Missionary Society was formed, was £40. 10s. 9d.;—in 1827, they were above £500; and they increase, and will increase. David served his generation, and fell asleep: we have to serve our generation. This work has commenced in this generation, may it prosper and extend till the end of time. Our beginning is small, but our latter end may greatly increase. Let us be desirous of the encomium bestowed upon the church of Philadelphia, "Thou hast a little strength and hast kept my word, and hast not denied my name." May there be in all our churches, congregations, and Sunday-schools, a "mind to the work," and may their general co-operation speak to the society the language of Ezra, "Arise; for this matter belongeth unto thee: we also will be with thee, be of good courage and do it." Ezra x. 4.

Your Servant for Jesus' sake,
J. PEGGS.

Coventry, March 12, 1828.

**General Baptist Missionary
Society.**

JAMAICA.

Arrival of Mr. Allsop at Black-River, as announced in a letter dated Black-River, Feb. 8, 1828.

ON my return from Spanish-Town, I found brother Hudson somewhat better than when I left him; during my absence he had preached a little. As I had resolved to come hither as soon as circumstances would admit, I assisted him by preaching at Lucea the whole of the time from my return until my departure for this place. In Christmas week he and sister H. went a journey to Montego-Bay, with a view to the recruiting of his health: brother H. returned Jan. 7th, but little if at all better, and was obliged to leave sister H. at Montego-Bay on account of sickness; since then however we have heard of her getting back to Lucea, being better. But I must hasten to the close of my interesting stay at Lucea. A vessel arriving at Montego-Bay, bound for Black-River, while brother H. was there he engaged a passage for Mrs. A. and myself. The vessel came into Lucea harbour Jan. 9th: in the evening of that day I preached my farewell sermon from "Watch and remember." Acts xx. 31. Exhorting the people to "watch" against sin, and the wiles of the devil, and the deceitfulness of their own hearts, and the vanities of this world—to watch in the improvement of their privileges: and to "remember" that they had never-dying souls, which must soon enter eternity—that they were sinners and therefore exposed to everlasting punishment—that God had so loved them

as to give his Son to die for them—that to them was the word of this salvation sent—and that if they repented of sin and believed in Jesus they would be eternally happy, while if they repented not and believed not, their condemnation would be most awfully aggravated. O that my labours in Lucea may be blessed!

January 10th.—In the morning about eight we left Lucea Harbour for Black-River, and after a voyage which caused us both to be exceedingly sick, Mrs. A. and I reached lodgings here about nine in the evening of Jan. 11th. The next day I found that there was not that clear and definite understanding with the Gentleman who has the power to let our house, which was requisite to our entering on it; I therefore wrote him a note: I received an answer on the 14th, but it was still necessary to write again. I did so, and waited for an answer till the 17th, when I sent the servant to his residence for one; but this was not satisfactory. However, the gentleman told me he was coming on the 21st to the Bay; I therefore waited till that day; he came, and we came to terms in a few minutes. It may be proper here to state that I received a letter before I left Lucea, which stated that Mr. Salmon had agreed to my terms; but I found that the gentleman who acted as the medium of communication between us misunderstood the matter. During the time which thus elapsed before we were certain how the negotiation for the house would terminate, our minds were filled with perhaps an unwarrantable anxiety as to the result. This time included two Sabbaths, and they were dull and heavy indeed. We were solicitous to begin our work: we went to the house

the day I agreed to have it, commenced family worship the same evening; and when it was known that we wished it to be attended by any who were disposed to attend, we began to have a considerable number come: the number has increased, and on one or two occasions I suppose we have had 100 people. I commenced preaching the first Sabbath; preached at ten to about thirty, at three to sixty or seventy, and at family devotions in the evening I was surprised to see so many thronging in to be present, and can scarcely guess how many attended them. In the morning, I preached from that volume of the Gospel in a single verse, John iii. 16. Endeavouring in my sermon to compress a statement of all the fundamental principles of the glorious Gospel system; and in the afternoon from Num. x. 29, invited the people to walk with us in the way to heaven. It was a good day, I could not but give thanks and take courage. On Wednesday evening I preached again, (intend regularly to preach on this evening) I had a very large congregation; at the close I asked a country negro, who heard my first sermon, whether he understood the good word and how he liked it. He replied "Massa, me hearee," (i. e. understand) "me like it well Massa; me heart glad too much." This man has come almost every night to our family prayers, since the Sabbath we commenced, a distance of nearly four miles. Last Sabbath morning preaching was attended by between twenty and thirty (Sunday markets occupy the attention of the majority in the morning) but in the evening I suppose there were 150: and again on last Wednesday evening, I suppose we had 100 or more. Such is our commencement here.

Last Tuesday evening I was talking to a few of the country Negroes who came to our family prayers, and one said, "Massa, me tank and bless God every hour and every moment in de day, since me hear you come here to teach we." I am encouraged to hope I shall be useful.

ARRIVAL OF MR. CROPPER IN INDIA.

Calcutta, Nov. 16, 1827.

My very dear Brother,

Just before I pack my goods for Balasore I will sit down and write a few lines to you. From my journal you will see how mercifully the Lord hath dealt with me, and how kindly he has visited me, his mercies have been new every morning and fresh every evening. Ingratitude has been termed and very truly

Of vices first
Most infamous and inmost accurst.

Did I not take the first opportunity of acknowledging your kindness to me, and patience with me in your family I could not possibly free myself of the charge of being guilty of this infamous and accursed thing. Be assured that I feel a deep sense of the many obligations I owe to you; and hope to do so to my life's end. As you will see that I am not yet entered upon my missionary work, you cannot expect any information on this head: I can only say that I hope my zeal is not grown cold, but on the contrary it has been greatly on the increase since I left my native land. Last week I breakfasted with our brother and sister Beddy, who were baptized about ten weeks ago at Cuttack: I hope he is a warm-hearted pious man, and will be a blessing to poor sinners as well as a comfort and source of encouragement to our dear brethren in

Orissa. I believe he owes his conversion under God to brother Sutton's faithful preaching of the Gospel: the brethren here highly esteem our dear brethren who are labouring in Orissa, and generally speak of them as dear brethren, warm-hearted souls, &c. Brother Lacey is about to visit Calcutta this season, and as I cannot afford time to wait for him here I shall wait for him at Balasore; there I shall be in the midst of my work, acquiring the language, and preparing to preach to the Natives in their own tongue, the wonderful works of God next cold season. The brethren here are excessively kind to me, and very much united among themselves. I have visited Serampore and was highly delighted with that dear venerable disciple of Jesus Christ, Dr. Carey, so mild, so unassuming, so pious, so persevering: his very looks command respect. I was very kindly received by all the other brethren; every kindness and attention was paid to me.

I hope your dear partner and family are well; give my kind love to them all, especially to little D., to your brother's family, and all friends at Edmonton; also, remember me kindly to the Derby church, and believe me

Yours in Christ Jesus,

J. M. CROPPER.

BAPTISM OF MR. AND MRS. B.

From Mr. Lacey.

Nov. 3, 1827.

Dear Brother,

I am much in arrears regarding my correspondence, and I fear I am likely to remain so at present. I consider, as do you also, that preaching the Gospel should be my first and great object, and all else should yield to that. I am now in the habit of preaching nine times in the week, which is just as much as my lungs will bear; to sit therefore even for half an hour at my desk gives me great pain. We have received two letters from you

and are much obliged to you for the encouragement they have afforded us. We have also received two lots of Repositories, Registers, &c., and other articles. I am particularly obliged to you for your concern for my health. In 25, my complaint was threatening, but it is now much better, and with care it may allow me to labour long in India, than which, I have no greater desire. The system in India requires the most powerful stimulants; calomel is sometimes taken to an amazing extent before any effect is produced. Mr. B., whom I attended in a bilious fever, took one thousand grains in eight days before his liver cast off the bile. Ordinarily twelve or twenty grains do me good, and frequently repeated, have a wonderful effect; however, it is a severe remedy.

I wrote to Mr. R. P. some few days ago, giving him some particulars regarding the conversion and subsequent baptism of Mr. and Mrs. B., which you will probably see, I need not therefore mention those particulars here. Since the date of that letter, the Government have removed our friend B., and he has proceeded to the Arsenal at Fort William. I have not yet heard of their arrival there, but have received several notes from them on their way; the pious and devoted language of which fully supports our opinion as to the sincerity and genuineness of their christian experience. In one which I received from brother Beddy soon after he left us, he says, "After a variety of crosses, delays, and disappointments, I arrived here just clear of the sand, about nine o'clock this morning, thanks be to a kind Providence will!" After breakfast, for the first time in my life, I bent my knees to a *throne of grace, on the green sod*. O! that I may be enabled through Divine Grace, to stand steadfast in my faith, that each day may witness my closer walk with God, and dependence upon the Lord Jesus. Pray for us constantly, indeed we need it much."

MISSIONARY MEETINGS.

It was designed in this number to give an account of meetings recently held; various causes concur to prevent this: it is therefore designed to give an account of the meetings held during February, March, April, and the early part of May in our next.

Several that have been proposed and which may probably be held, are not definitely arranged.
May 28th, Billisdon.—29th, Barrowden.

ISLEHAM MEETING-HOUSE.—A friend states that the account published in page 80 respecting the liberal conduct of the late Mr. N. is erroneous. He expended about £800 on Isleham Meeting-house, and left by will £500 more, instead of the larger sum mentioned in the former statement.

THE
GENERAL BAPTIST REPOSITORY

AND

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No. 78.

JUNE 1, 1828.

VOL. VII.

A SHORT ACCOUNT
OF THE
MASSACRE
OF THE
FRENCH PROTESTANTS,
ON
St. Bartholomew's Day, 1572.

THE Reformation from popery early penetrated France, and gained considerable encouragement. Many of the princes and nobles embraced its doctrines; and were followed by numbers of their subjects and dependents. They were distinguished by the appellation of *Hugonots*; * and in the sixteenth century comprehended nearly one half of the French population. The house of Navarre, which still retained the royal title, though their kingdom was greatly reduced, and Coligni, admiral of France, a nobleman of great talents, valour and experience, and an eminent christian, were considered the heads of this party.

* The etymology of this word is doubtful. It was derived, says Mr. Robinson, "either from Hugon, a hobgoblin, because, to avoid persecution, they held their assemblies in the night; or from the gate Hugon in Tours, where they used to meet; or from a Swiss word which signifies a league."

Charles IX. king of France, who was governed by his mother Catharine de Medicis, an Italian, and neice of pope Clement VIII. and the Duke of Guise, whose brother was a cardinal and who professed implicit attachment to the court of Rome, declared themselves the protectors of the catholic religion, and of course the avowed enemies and persecutors of the Hugonots. Political rivalry unhappily heightened religious animosity; and, in ten years, the country had been distracted by three civil wars; in which the Hugonots suffered the most cruel persecutions; and, exclusive of those who fell in battle, thousands perished by the sentence of the civil and ecclesiastical courts, and tens of thousands were robbed of their property or driven into exile.

At length, the catholics, despairing of subduing their opponents by open measures, resolved to destroy them by treachery. They concluded a peace with the Hugonots on very advantageous terms; and took great pains to persuade them that they intended to maintain it with strict fidelity. They received the pope's legate with coldness and refused to listen to his suggestions against their new allies. They treated the duke of Guise and his adherents so ill,

that they retired from the court in real or assumed disgust. And, to complete the artifice, they offered the sister of king Charles IX, a beautiful and accomplished princess, in marriage to Henry, prince of Navarre; himself a protestant and the acknowledged head of the Huguenots. Under pretence of celebrating these nuptials, which were to be the seal of harmony between the conflicting parties, the principal nobles and gentlemen among the protestants were invited, in the most friendly and pressing manner, to visit Paris. Conscious of their own integrity, and unsuspicious of dishonesty in others, they incautiously complied with the invitation; and thus placed themselves in the power of their enemies.

Jane Albert, queen of Navarre and mother of Henry, was a woman of extraordinary powers of mind, a sincere christian, and had long been esteemed the great support of protestantism in France. It was with great difficulty that she was induced to consent to the marriage of her son with a catholic princess; and her reluctance was still stronger against the union being solemnized at Paris. The repeated and earnest solicitations of the queen-mother of France and her son the king, at length overcame her scruples; and she arrived at the French court, May 15, 1572. She was received with the greatest respect; and engaged in making preparations for the approaching festivities. But, on June 4th following, she was seized with a fever, which increased so rapidly that she died on the fifth day after the attack. During her illness, she exhibited a noble example of patience, resignation and faith. Her death was deeply lamented, as an irreparable loss to the cause of the gospel; and, after the tragical events which soon suc-

ceeded had opened the eyes of observers to the real design of the French court, many circumstances were recollected, which rendered it highly probable that this excellent princess had fallen a victim to the diabolical arts of the pope's niece. Catharine and her son, however, affected great sorrow for her death; and by redoubling their attention to the prince, who, on the decease of his mother, assumed the title of king of Navarre, they retained him and his friends in their toils.

After the death of the queen of Navarre, Coligni, admiral of France, yielded to the earnest entreaties of the king of France and his mother, and repaired to Paris; to sanction with his presence the expected union. Many of his friends dissuaded him from venturing thus to place himself in the power of those who had so long pursued him with implacable rancour; but he trusted that the proposed alliance would establish a lasting peace; and nobly declared that he had seen so much of the horrors of civil war, and felt such a detestation of them, that he would rather lose his life in the most disagreeable manner, and be dragged through the mire of the streets of Paris when dead, than witness their renewal. He therefore went to the French court; and soon after his arrival, Aug. 17, the marriage took place with every demonstration of harmony and friendship.

This calm however was of short duration. Two days after the nuptials, the admiral, on returning from the palace to his own apartments, and passing a house, which was afterwards ascertained to belong to one of the domestics of the duke of Guise, was fired at by a concealed assassin. His right hand was dreadfully shattered, and a ball entered

his left arm. With great presence of mind, he ordered his attendants to enter the house, ascertain the person who had committed the atrocious act, and instantly inform the French monarch of the event. But the villian made his escape through a back door; and mounting a horse which was waiting for him, was soon beyond the reach of pursuit. It appeared afterwards, that the assassin had been sent for to Paris for this express purpose; had frequently been closeted with the king, the queen Catharine, and the duke of Guise; and that the horse on which he escaped was furnished from the stables of that nobleman. The admiral, assisted by his friends, walked home; where he was soon visited by the king of France, who professed great concern for the sufferer, sent for his own surgeon to attend him, and declared, with many oaths and imprecations, his determination to discover and bring to condign punishment the perpetrators of so infamous a crime. The dressing of the wounds caused exquisite pain, as it was found necessary to remove the shattered parts; but Coligni bore it with fortitude and expressed his entire resignation to the will of God, who does all things well. On the following day, he was greatly recovered, and the surgeons pronounced him out of danger. The French king, his mother, and the king of Navarre with his bride, who all paid visits of condolence to the wounded hero, expressed great satisfaction at this intimation. How far the former were sincere in their congratulations will soon appear.

In the middle of the succeeding night, a great clatter of armour was heard in the streets, groups of people assembled in different parts, and many lighted torches passed

and repassed. Anxious curiosity was excited, and some huguonot gentlemen, who resided near the admiral, went out of their houses to enquire into the occasion of these unusual motions. Not receiving satisfactory answers from their neighbours, they repaired to the palace; where they were instantly attacked by the guards and murdered on the spot. The queen-mother was immediately informed of the circumstance; and coolly replied; "Since we can no longer restrain the zeal of the soldiers, let the bell of the church of St. Germain be tolled." This was the preconcerted signal for commencing the work of death. No sooner was the portentous knell heard, than hundreds of armed men, distinguished by wearing white handkerchiefs round their left arms, and white crosses in their hats, rushed forth from various quarters; and, pleading the authority of Charles IX. and his mother, broke open the houses of the huguonots, ransacked the property and butchered the inmates, without distinction of age, sex, or rank. Before day break, Aug. 24, a detachment marched to the residence of Coligni, and demanded admision, in the name of the king. The porters, observing some officers whom they knew to belong to the court, opened the gates without hesitation; and were instantly hewn down by the assailants. Advancing into the interior, they murdered all they found, and pressed towards the Admiral's apartment. That nobleman, roused by the uproar rose and put on his night gown. He was soon joined by several of his attendants and ministers. At first, he treated the matter as a mere popular motion, which would soon be suppressed by the royal power, but, when he heard the frequent discharge of fire

arms, and was informed by whom the assault was headed, conviction forced itself on his mind, unsuspecting and honest as he was; and he saw that his final hour approached. His friends attempted to barricade the door against the assassins; but he exhorted and even commanded them, as it was evidently impossible to preserve his life, to lose no time in providing for their own safety. A few of them escaped through the roof; but the majority perished with their leader. The murderers soon burst into the room; and the good old man, after piously commending his soul into the hands of his Maker and Saviour, awaited, with the utmost composure, the fatal stroke. One of the bloody band instantly advanced to him, and pointing a drawn sword to his breast, sternly demanded, 'Art not thou the Admiral?' "I am the man," he replied with unruffled firmness: then glancing at the naked sword, he added. "Young man, thou oughtest to respect my gray hairs; but it is not for thee to shorten my days." The unfeeling wretch interrupted the sentence by plunging the sword into his heart, and then striking him on the head. Others joined in the attack, and the venerable martyr fell dead at their feet, covered with wounds.

The duke of Guise and the brother of the French king, who waited the result of this atrocious transaction in the outer-court of the Admiral's house, when a sufficient time had elapsed, called out to the assassins to inquire whether the deed was accomplished; and, being answered in the affirmative, directed them to throw the corpse out of the window, that they might have ocular proof of the fact. This was instantly done; and the prince

stooping down, wiped the blood from the ghastly features, and triumphantly exclaimed, "It is he; I know him well." then giving the body an insulting kick, he said to the surrounding troops, "We have made a good beginning: now let us proceed and extirpate the rest; for so hath the king commanded." An Italian cut off the Admiral's head, which, as some say, was embalmed and sent to Rome, as a present to the pope. The mob mutilated the body, dragged it about the streets, and at last hung it on a gibbet: from which it was taken in the night, and secretly interred. The king of Navarre and his brother were seized and dragged before Charles; who, after many reproaches, sternly offered them "Mass, death or the bastile." After an ineffectual struggle, the princes chose the first and embraced popery; which they took the earliest opportunity of renouncing.

Meanwhile the lawless mob, assisted and encouraged by the soldiers, carried forward the horrid tragedy with the most savage brutality. Numbers of the most respectable huguenots were slaughtered, their property pillaged or destroyed, their wives and daughters abused and afterwards murdered in the most wanton, insulting and cruel manner. It would outrage the feelings of every humane reader, as well as far exceed the limits of our columns, to enter into the painful and shocking details, which have been recorded by cotemporary historians, both popish and protestant: suffice it to say that for several days, the streets were covered with dead bodies, and the river stained with blood. Numbers were thrust into prison, under the pretence of securing them from the fury of the populace; and ruffians were intro-

duced, in the dead of the night who put them to the most painful deaths. The French princes disgraced themselves into assassins: the king himself, standing on a balcony, encouraged the frantic mob to "kill them; kill them all;" and was seen frequently to discharge a blunderbuss on his unarmed and innocent subjects. His royal brothers led on the troops in the bloody service, and the queen-mother seemed to enjoy an infernal satisfaction in the bloody scene, and used every art to increase its horrors. The most credible authors compute that in Paris alone, seven hundred houses were ransacked, and five thousand persons butchered; but many estimates have doubled the amount.

Some instances of remarkable deliverances occurred amidst the general destruction. Several escaped almost miraculously from the hands of their persecutors; and others were providentially preserved through undesigned mistakes. A number of the Huguenot nobility, fearing the intrigues of the duke of Guise, declined lodging in the city, and took up their temporary residence in one of the suburbs. Their attention was excited by the noise and confusion; and, supposing it to be some insurrection caused by the Guisian faction, took it into consideration whether they ought not to sally out and support the government against the insurgents. In the meantime, an officer with a party of troops was despatched by Charles to assassinate this loyal band; and assurance was given them that another detachment should immediately follow him. He arrived in the suburbs; and finding himself too weak to commence the attack, waited impatiently for the promised reinforcement. The succour had been sent according to the agreement; but it had dispersed on the

road and joined in plundering the houses that lay in their way. The Duke of Guise, enraged at the delay, put himself at the head of a party of the royal guards, and set out to execute the orders in person. He advanced to the gate of the suburbs where the Huguenots were stationed; when providentially wrong keys were produced, and much time was consumed before the right ones could be obtained. The day already dawned; and the Huguenot nobles perceived, with astonishment and terror, their implacable enemy, crossing the river at the head of the king's guards. Convinced that he came with no friendly intent, they immediately took to flight, reached the coast, and sailed for England, where they were hospitably received.

When the massacre commenced in Paris, orders were dispatched to the cities and provinces throughout the kingdom, to adopt similar proceedings against the Huguenots. At many places,* these orders were obeyed with zeal and alacrity; and the most treacherous and sanguinary excesses were committed. The governors of Meaux, Orleans, Lyons, Thoulouse, Rouen, &c. rivalled the royal tyrants at Paris in barbarity. In the anarchy and confusion that prevailed, it is probable no very accurate accounts were kept of the numbers who were immolated; and different writers of both parties

* It is pleasing to learn that some of the catholic magistrates of the cities, as well as the soldiers in several garrisons refused, with a laudable spirit, to degrade themselves into assassins. Visct. D'Ortez, governor of Bayonne, answered Charles' letter, requiring him to massacre the Huguenots through all his district, in these memorable words: "Sire, I have communicated your majesty's commands to your faithful citizens and brave soldiers, and find them all deserving of these noble characters, but not one hangman amongst them."

have formed their estimates under the influence of party feelings. Indeed their computations vary materially; and the real number cannot perhaps be now ascertained. But the most intelligent and candid historians, both catholic and protestant, have fixed the aggregate total of the persons who were treacherously murdered in France, during these few days of horror, at *thirty thousand*; though by others it has been raised to one hundred thousand.

Catholic writers have argued, that politics and not religion caused this horrid slaughter. There can be no doubt that political feelings had some share in urging the French government to suppress the Huguenots; but there can be as little, that popish bigotry was the most powerful incentive with many of the principal leaders. And, it is certain, that the court of Rome publicly claimed the honour of suggesting, aiding and completing the execrable scheme. When the news of the massacre reached pope Gregory XIII, by a special express from the king of France, his holiness instantly assembled the cardinals, and announced it to them, in terms of the highest approbation; solemnized high-mass as a thanksgiving to God for prospering the pious design; and granted a full remission of sins to all who had assisted in it. Nay, so far did his gratitude and joy, on this happy occasion, expand his heart, that he extended his indulgence to all who sincerely rejoiced at it. He and his clergy went in grand procession to the church of St. Louis, to celebrate high mass and proclaim a jubilee. The church was adorned in a most superb manner; and a placard was placed on the gates to this effect: "Charles IX, the most christian king of France, thanks the good God, and

congratulates his holiness, Gregory XIII. the sacred senate of cardinals, and the people of Rome, on the astonishing and incredible fruits of their councils given, aids sent, and vows preferred to heaven, during twelve years." The pope also had the assassination of the Admiral painted in his own private chapel, with an inscription in latin, stating that he approved of the murder of Coligni. It is vain therefore to attempt to separate the disgrace of these infamous proceedings from the papal court. It not only acknowledged itself to be an abettor, but an instigator of the horrid butchery; and gloried in the fact.

ON ORDINATION TO CHURCH OFFICES.

To the New Connection of General Baptists.

As the Association have done me the honour to request my thoughts on the subject of Ordination;* to be communicated through the medium of the Repository; I cannot think it consistent with the obligations I owe to that assembly to remain silent. I have been desirous to see the remarks of the other brethren requested to write on this subject; and know not whether their productions are to be found under some of the fictitious signatures that have appeared. I did not intend, however, by the labours of others to exonerate myself. The design of the Association, no doubt, was to collect the views of various individuals. I hope therefore the mi-

* See Minutes of the Association at Derby 1827. page 34.

nisters referred to will not fail, sooner or later, to give their thoughts on this subject; notwithstanding the feeble efforts of this paper.

Several preliminary observations may be necessary; but there is one deserves peculiar regard, because it seems generally overlooked. In all things civil and religious, we must make the Bible our only rule of right and wrong. We certainly are bound to obey the will of our Creator; and his will is nowhere revealed but in the sacred scriptures. The Bible must therefore be the only standard of obligation. It is this which prescribes obedience to kings and magistrates, honour to parents, love to wives and children, industry, sobriety, &c. We may be allowed to reason on the usefulness of these duties; but if we lose sight of scripture authority, our reasonings will soon terminate in different results. The best reasoning is that which leads us to conclude that what God has inculcated is most reasonable. All other reasoning is presuming to be wiser than the "only wise God our Saviour." Jude 25.

The whole of the Bible is the word of God, and in the inculcation of morals the Old and New Testaments unite: but, as the dispensation of Moses was preparatory to that of Christ, there is a wide difference in the ceremonies of Moses and of Christ. Sacrifices, incense, and instrumental music were used in the worship of the temple; but the time is come when neither the temple nor its service is required. Men should worship God in spirit and truth, and not by symbolical or ostentatious ceremonies. It is plainly asserted in the New Testament, that the Law is changed and annulled by the coming of Christ. This cannot refer to the

moral law, for that is unchangeable; but to the ceremonial law. It is readily allowed on all hands that some parts of this law are obsolete: but many parts are still contended for by different denominations. Some are taken with Aaron's robes, others are carried away with the Levites' trumpets and horns: but to us there is but one Lord and Law-giver, the Lord Jesus; and unless he have sanctioned a doctrine or ceremony, however plausible, we are bound to reject it. Obedience is not only positive but negative.

Ordination, of which we are called to speak, is a ceremony like the ordinance of baptism. We are not to be baptized because it is appointed by Moses, or because it will naturally save our souls; but because Christ has commanded it. The same may be said of ordination. The laying on of hands, though sometimes connected with the impartation of gifts in the apostolic age, was not of itself capable of such communications; but it was an attendant ceremony which Christ and his apostles were pleased to practise and appoint. This is the case in the designation of men to offices in the church. Imposition of hands is still a ceremony. It is with these views that we attend to the questions proposed to the Association.

"1. Is the practice of ordination to the offices of pastor and deacon by prayer and the imposition of hands, sanctioned by the authority of the New Testament?" *Minutes* for 1827. page 34.

To be sure it is; and few we presume would be so bold, as to deny that some sanction is given to ordination in the New Testament. In this, as in the dispute about baptism; very few doubt the validity of immersion, but many imagine an

easier way will answer the end; and that Christ did not design the same method for all persons and places. Just so, it is allowed, that, in primitive times, imposition of hands was frequently practised; but some would contend that it is an indifferent thing; and if a church have made choice of a man for any office, this is a sufficient ordination.—In attending to the question we must either use the word “sanction” in its strongest sense; or add, that the New Testament not only sanctions but requires, imposition of hands and prayer in the ordination of officers.

Ordination to the office of deacon is one of the plainest circumstances recorded in the Acts of the Apostles: *Acts. vi. 1—7.* the deacons were chosen by the church at Jerusalem, and the apostles shewed their approbation and sought the divine blessing by imposition of hands and prayer, that is by ordaining them; for the word here translated appoint, *verse 3rd.* is elsewhere rendered *ordain. Tit. i. 5.* Here is no communication of gifts intimated, but simply ordaining to an office by imposition of hands and prayer. How those churches which neglect the ordination of their deacons, can answer it, we cannot tell: such conduct is contrary to the authority and example of the New Testament.

We have not so plain an example of ordination to the pastoral office as to the deacon's in the New Testament. But there is satisfactory evidence that all those who occupied that office were ordained. The apostles were ordained; *Mark iii. 14.* They ordained and sent forth others, *Acts xiv. 23;* and directed them, as they saw opportunity and propriety to send forth others again,

to the ends of the earth and the end of the world. *2 Tim. ii. 2.* Observe the important injunction, *1 Tim. v. 22,* “Lay hands suddenly on no man. The converse of this negative direction is equally true, “Lay hands deliberately on some men.” Can any suppose this refers to the recovery of the sick? Surely then there would be need of expedition; but, in the ordination to office, the apostle warns Timothy not to encourage novices, but advises that both bishops and deacons be tried and approved before they be ordained. We have a similar account and direction, in *Tit. i. 5,* where the apostle says, “For this cause left I thee in Crete that thou shouldest ordain elders in every city.” Not impart gifts, but set some apart to one office and some to another, as prudence might dictate and circumstances require. The apostle is here enjoining the same duty as in *1 Tim. v. 22.* In one place he uses the term “ordain,” and in the other “lay on hands;” which identifies the ideas, and proves ordination was incumbent, and was administered by laying on hands and prayer. We consider the ordinance of baptism binding on every believer, but we have not a particular account of the baptism of every individual mentioned in the New Testament. Can we not apply this remark to ordination? Suppose there was one officer to an hundred private members; there did not require so much saying on the duty of ordination as on baptism. We have express commands for it; many plain examples; and nothing against it. The conclusion that all ministers were ordained is as palpable and direct as that all believers were baptized.

I am apprehensive, that the sub-

ject of ministerial ordination, has suffered by a deviation from the examples of scripture; that is, by not ordaining ministers till they be called to serve some particular church. This, so far as we have learnt, does not exist except among the dissenters. When we understand that all those who were formerly sent forth to preach, were ordained, exactly as our missionaries have lately been; it accounts for the silence of the New Testament about ordaining pastors. The gift which Timothy enjoyed, by prophecy with the laying on of the hands of the presbytery, was either the ministry itself, or ability to execute that office. But in his receiving this, we have no reference to place. His stay at Ephesus was in consequence of the Apostle's request, 1 Tim. 8, 3; and probably his continuance there was only till the Apostle's return. 1 Tim. 4, 13. Some suppose that Timothy was not at Ephesus when Paul addressed his second epistle to him. The idea of all ministers being ordained will account for the plurality of elders ordained, and mentioned in various ways in the New Testament. When the Apostle gives directions concerning the ordination of elders, he never refers to the choice of churches as preceding. If the custom had been then, as it now is, the apostle must rather have said, "ordain them whom the churches shall choose." When we read, 2 Tim. ii. 2, "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also:" we cannot understand it of Timothy's ordinary preaching. But if we allow that it was his duty to encourage young men of promising talents and real piety to preach; and as soon as he prudently could, ordain and

send them forth to preach, the direction is plain, important and natural.

Surely none of our churches will suppose, that we wish to force ministers upon them. No: we wish to vindicate and maintain the authority and independence of churches. Each church has a full right, and a duty too, to choose its own officers. But, we must distinguish between choose and ordain: the churches choose, but ministers ordain. Is not this a display of our blessed Saviour's infinite wisdom, for the preservation of the purity and regularity of his church? So far from ministers having power over churches, I am persuaded that, even in the ordination of *Evangelists* or *Presbyters*, the approbation of the churches was obtained before the primitive bishops ordained them.

The conduct of the church for two or three centuries after Christ deserves our attention in all things. The Christians had certainly then a fitter opportunity to know the practice of the apostles, with whom some of them were cotemporary, than we can have. Nothing is more evident than that the primitive bishops were all ordained by the imposition of hands. It would then have been esteemed the highest presumption for a man to exercise the pastoral office unordained. But, whilst the ordination of bishops is so plain in ecclesiastical history, there were many presbyters, or, as that word signifies, elders, who were employed in all the works that the bishops performed. These also were ordained by imposition of hands and sometimes employed in ordination. Timothy was ordained by elders. 1 Tim. iv. 14. These elders were not bishops by their ordination, but ministers of the gospel, at liberty to preach throughout the earth, and to administer all ordinances, as occasion required. No

wonder that they were generally chosen for pastors. But the churches were not bound to choose any of them. They chose whom they would; and if he whom they chose was unordained, he was presently set apart by imposition of hands, &c. Nay I am ready to think they were re-ordained, if they had been ordained before. But I doubt the propriety of this method, as well as re-baptization. To conclude our answer to the first question; we hope it is evident that the New Testament sanctions ordination by imposition of hands, &c. And, if the young men in the academies, and others who deserved it, were ordained at the Associations it would have many advantages which we have not room to mention.* Answers to the other two questions must be deferred to a future number.

J. T.

* See G. B. R. vol. viii. page 247, 12mo.

PAUL'S COMMISSION

TO

PREACH, NOT TO BAPTIZE,
CONSIDERED.

From Marsom's Perpetuity of Christian Baptism, in reply to Mr. R. Wright,

“THE Apostle's declaration, ‘For Christ sent me not to baptize, but to preach the gospel,’* says Mr. Wright, “has for several years sadly embarrassed me; for the words are plain and positive, and ought to be taken in their plain and obvious sense.” Now by this summary

* As this text has been frequently introduced in the disputes on baptism, we are happy to insert the following natural and unobjectionable illustration; for which we sincerely thank the venerable author.

mode of judging we should, in some cases, arrive at strange and alarming conclusions. For instance, Christ says, Matthew xv. 24, “I am not sent, but to the lost sheep of the house of Israel.” The words are plain and positive, and if they must be taken in their obvious sense, it will follow, that the Gentiles are not included in our Lord's mission, but are absolutely, and by his express declaration, excluded from it: and “we, being not Jews by nature, but sinners of the Gentiles,” are thus deprived of all participation in its benefits, and have neither part nor lot in this matter. We might even adopt Mr. W.'s language word for word, and say, “Our Lord does not say merely that the conversion of the Gentiles was not the chief end for which he was sent; he leaves not the least room for it to be said that the Gentiles were included in his mission, though not the chief object of it; for he says expressly, that he was NOT SENT, but to the lost sheep of the house of Israel.”

Again, on another occasion, addressing his disciples, Matt. x. 34, Jesus says, “Think not that I am come to send peace on earth: I came not to send peace but a sword.” Here again the words are plain and positive; and if they must be taken in their obvious sense, according to Mr. W. they leave not the least room for it to be said, that peace was included in Christ's mission; and we must consequently maintain, that he was not the messenger of peace to mankind. And it will be to no purpose to appeal to the apostolic declarations, that “he is our peace;” that “he hath made peace through the blood of his cross;” that “he came and preached peace to you which were afar off, and to them that were nigh:” for we have

here his own express denial that he came for any such purpose. Into such confusion would this rash method of judging betray us.

The fact is, the use made of these words of the Apostle Paul, "Christ sent me not to baptize," affords a striking example of a practice, the impropriety of which has been often pointed out; that of taking a sentence of Scripture apart from its connection and from any comparison of it with other passages, and employing it, in this detached and imperfect state, to maintain an argument or to establish a principle. In order, therefore, to rescue this text from the unnatural service into which it has been pressed, and the strange work it has been made to do, we shall first restore it to its original station, and then appeal to the good sense of the reader, as to its real import.

The whole passage is found 1 Cor. i. 10—17: which the reader is requested to peruse carefully, as an introduction to the following remarks.

The first observation that will probably occur to an attentive reader of this passage is, that the subject of it is not baptism, nor any thing else, strictly speaking, but sectarianism, or a disposition to set up leaders and create parties and divisions in the Christian church; baptism being only incidentally introduced. The Apostles' argument is one and entire; and every thing he says is directed to the support of his main point.

The next circumstance that can scarcely fail to be noticed, is, that when baptism is mentioned, it is mentioned in a manner that stamps it with importance. The questions, "Was Paul crucified for you? Or were ye baptized in the name of Paul?" plainly amount to an asser-

tion, that they were baptized in the name of him who was crucified for them; and as plainly imply that they were bound to be followers of him, and of him only, in whose name they had been baptized. For this is the direct aim of the Apostle's argument, that they ought to have no leader but Christ, who was crucified for them; and he supports it by reminding them that they were baptized in his name. And does this association of baptism with the strongest obligations, confer on it no importance? And can it be believed, that the Apostle would, in the same breath, set aside, or even disparage, an institution which he had thus sanctioned? For he immediately adds, "I thank God that I baptized none of you, but Crispus and Gaius." And, still keeping his eye fixed on the object he had in view, he assigns as a reason, "Lest any should say that I had baptized in mine own name:" that is lest, by the performance of this act in my own person, I should have been charged with attaching converts personally to myself. He proceeds, "And I baptized also the household of Stephanas; besides, I know not whether I baptized any other;" and concludes, "for Christ sent me not to baptize, but to preach the gospel." The great work of preaching the gospel was committed first to the apostles and they were commanded to baptize all who received it; not, certainly, with their own hands, for that was impossible, but by their authority. This they actually did, as the whole history in the book of the Acts abundantly testifies. "They who gladly received their word were baptized." On the conversion of Cornelius and those who were with him, "Peter commanded them to be baptized." But there is no instance,

as we have before stated, of the apostles' baptizing any one with their own hands. Paul also preached and baptized as they did; and when, in a few instances, he departed from this established practice, (sanctioned also, as it was, by the example of Christ himself, who baptized only by the hands of his disciples,) he justly regretted having done so. And the reason is obvious. The extraordinary powers with which the apostles were invested, and their pre-eminent authority in the christian church, placed them in a station of such commanding influence, that their personal administration of baptism in some cases, as it could not extend to all, might have given ground for a charge of undue preference and partiality, and have proved a fruitful source of jealousy and contention. It was, therefore, a wise and salutary regulation, that this ordinance should be administered by other disciples. Paul was sensible of this; and indignantly rejecting all attempts to make him the head of a party, he rejoices that he had, in this way, given them so little pretext for it, declaring that Christ sent him to preach the gospel, not personally to perform an office to which any disciple was competent, but which, in his case, might have furnished an occasion for that exclusive attachment and preference which would lead to party spirit, dissension, and division, in the christian church.

That this was the Apostle's meaning, will appear likewise from another consideration. He could not have said with truth that he had baptized only those persons whose names he mentions, in any other sense than that of baptizing them with his own hands: for in a larger sense, that is, by his authority, we know he baptized many; many

too of those very Corinthians to whom he was writing, and who must therefore have so understood him. In the eighteenth chapter of Acts, where we have an account of the gospel being first introduced into Corinth, by the preaching of the apostle Paul, it is said, ver. 8, that "many of the Corinthians, hearing, believed, and were baptized." This was done clearly by his authority: and we must, therefore, either falsify the Apostle's declaration that he baptized none of them but the few individuals before named, or admit that he is here speaking of his own personal administration of baptism, and not of the ordinance itself. That any other sense should have been put on his language by those who have carefully and diligently examined the subject, appears truly surprising. And the only inference we can draw from it is, that, in judging of the sense of scripture, we ought not to be guided by the opinions of even the wisest and best of men; but should on all occasions examine, compare, and judge, for ourselves.

On reviewing all the circumstances of the case, we cannot but regard it as furnishing a striking example of that consistency in the sacred writers, which has been properly termed *undesigned coincidence and agreement*, and is the sure characteristic of truth. Jesus Christ himself, during his personal ministry, baptized many; yet not, as we are immediately informed, in his own person, but by his disciples. The apostles, after his ascension, in his name and by his authority, also baptized; but, after the example of their Master, not with their own hands, but by means of the other disciples. The apostle Paul pursued the same course; but, having in a few instances deviated

from it, he speaks with disapprobation of his conduct in so doing, as likely to be a source of contention and disorder. In the instances he names, may also be traced the probable reasons for his departure from the usual and authorized practice. Crispus, besides being one of the first of the Corinthian converts, was an individual high in station, being the chief ruler of the synagogue. Acts xviii. 8. Gaius was a person at whose house the Apostle resided. Rom. xvi. 23. And the household of Stephanas were the first converts in the region of Achaia. 1 Cor. xvi. 15. We have thus, from various separate and independent sources, a clear though tacit testimony to the facts that constitute the case we have stated, and which thus understood, bears every mark of consistency and truth.

THE CORPORATION AND TEST ACTS.

THE unexpected success which has attended the late application to the legislature for the repeal of the Corporation and Test acts, will naturally excite the attention of our readers; and ought to awaken their devout gratitude to Him, in whose hand are the hearts of kings and rulers; and who turns them, as the rivers of water, whithersoever he will. Every Briton will feel proud that these disgraceful laws have been removed, we trust, for ever, from our statute-book; and every Dissenter will rejoice that, by this important, though tardy concession, justice has been done to his character and his loyalty; that he is recognized as a worthy subject of a free government, and placed on an equality with his fellow citizens. Though we should sincerely deprecate any appearance of public triumph or exultation; yet the recent event ought long to be remembered, with feelings of unmixed satisfaction, by every friend to religion and liberty. We shall therefore make no apology for introducing the subject into our Miscellany: but endeavour to lay before our readers a concise but

comprehensive account of the origin, nature and operation of these enactments; and then to present them with a detail of the progress and success of the measures, which have so happily issued in their repeal. The former history will enable him to appreciate more justly the value of the latter result.

When Charles II. was restored to the throne of England, he promised liberty to tender consciences: but he appears to have paid little regard to religion, and entertained very erroneous ideas on the subject of liberty. The extravagance and superstition of many of the sects, that had sprung up and flourished during the anarchy and confusion of the preceding years, furnished him with too plausible a pretence to evade the performance of his promises; and the clergy of the established church, which had been shaken to its foundation, were eager to regain the ascendancy that they formerly enjoyed. In 1661, the first year after the Restoration, an act of parliament was passed, which has since been generally known under the designation of the *Corporation Act*. Its object was temporary. Many persons held offices in corporations who had been the partizans of those governments which had ruled the nation, during the common wealth and the protectorate; and it was thought necessary, for the peace of the kingdom, that they should be displaced. This act therefore, appointed commissioners for removing improper persons from office and filling up their places with better affected men; and laid down the principles on which they were to act in the discharge of this duty. Towards the conclusion of the statute, a clause is introduced which provides that no person should, after the termination of the commission, March 25. 1663, be placed in any office of magistracy or trust in any city or corporation, who had not, within one year previous to his election, taken the sacrament of the Lord's supper, according to the forms and usage of the church of England. The origin of this clause is singular. The bill was five months before the legislature, occasioned by a struggle between the two Houses of parliament: the Lords wishing to place an unlimited power in the crown, and the Commons to guard the privileges of the citizens. After two conferences, this clause was introduced as an amendment; and was agreed to by the Commons, as a compromise for the concession of points which they judged of greater importance. There can however be no reasonable doubt against whom it was intended to operate;

as the papists were then almost the only denomination of professors, who scrupled to communicate with the established church. Thus a law, intended only for a temporary purpose, was made the means of fixing a lasting reproach and burden on parties whom it never contemplated; under which they have unjustly groaned for nearly a century and a half.

Though Charles II. had no sense of true religion; he was strongly inclined to popery. His mother was a catholic; he had himself resided long in catholic countries, and had married a catholic princess; his brother, the Duke of York, and heir-apparent to the crown, had publicly embraced the Romish doctrines, and declared himself a papist; many of that communion were invested with high and responsible offices in the government; a course of despotic and unconstitutional measures to obtain money had been adopted; and an army, raised without authority of parliament, having many popish officers and commanded by a foreigner, was encamped at Blackheath. It is not surprising then that the friends of religion and civil liberty should take the alarm. This alarm was at its highest, when the king, who had shewn little inclination to consult parliaments, was compelled, by his pecuniary necessities, to assemble one. The members partook of the feelings of their constituents; and though his majesty opened the session in a tone of haughty defiance, yet they shewed the spirit of true patriotism, and boldly remonstrated against the unconstitutional measures which had lately been pursued. They followed their remonstrances with more efficient proceedings. The dread of popery, which had taken firm hold on every protestant breast, for a time absorbed every other fear; and to guard against it was esteemed the most pressing duty. With this view, an act was passed, requiring that every person admitted into any office of responsibility or emolument, or receiving any pay from his majesty or holding any command or place of trust under him or his household, either civil or military, should, within six months after his appointment, receive the sacrament of the Lord's supper, according to the usage of the church of England, and produce a certificate thereof; under the penalty of incapacity for the office and forfeiture of the appointment; and, in case of acting without compliance, of being subject, on conviction, to disability for serving in any court of justice, for acting as a guardian, executor or admin-

strator, or receiving a legacy or gift, or bearing any office in England or Wales; and also to the payment of a fine of five hundred pounds; the whole of which went to the informer, and therefore was not mitigable by the crown. This act was avowedly intended as a guard against Roman catholics; and therefore was honestly intitled, by its framers, "*an Act for preventing dangers which may happen from POPISH RECUSANTS*;" though it has long been better known as the *Test Act*. It was justly suspected, that the king would not give his consent to this bill without reluctance; and in order to secure its success, it was presented, at the same time with a bill of supply; and the sanctioning of the one was made the condition of the receiving of the other. The plan succeeded; and the act received the royal assent, March 29, 1673.

It was foreseen, even during the short discussion of this bill in the House of Commons, that it might, contrary to the intentions of its promoters, operate against protestant Dissenters; and attempts were made so to frame it, as to preserve them from its effects. But, as these considerations appeared likely to produce debate and delay, Alderman Love, a conscientious Dissenter, and the representative of the city of London, rose in his place, and said: "I hope that the clause in favour of Dissenters will occasion no intemperate heats. I move, therefore, that, since it is likely to prove so considerable a barrier against popery, the bill may pass without any alteration, and nothing interpose till it is finished: and then, we Dissenters will try if parliament will not distinguish us from popish recusants, by some marks of their favour. But we are willing to lie under the severity of the laws for a time, rather than clog a more necessary work with our concerns." This generous conduct made a great impression on the house; and raised the character of these patriots in the eyes of every friend to the protestant cause.

Nor was this parliament forgetful of the obligations which, in common with all their fellow subjects, they owed to their non-conforming brethren; who soon began to feel the persecution, to which they had been long exposed, increased by their own magnanimity. For the court, finding they would not consent to make a common cause with the papists, and sanction the unconstitutional measures of the king to shelter the latter under the general description of Dissenters, nourished a determined hostility against them, and let loose

their enemies to harass them at their pleasure. The Commons felt that justice and gratitude for their disinterested conduct required that they should exert their power in their favour; and made several efforts to protect them. At the time when the Test Act was in progress, a bill for the protection of Dissenters was introduced, and passed the House of Commons; but the Lords making some amendments a conference took place. On March 30, while the Commons were debating on the report, they were summoned to the House of Lords; when the king ordered them to adjourn till the 20th of October following; and thus put a stop to their proceedings. They however no sooner met, after this long adjournment, than a bill was directed to be brought in for a General Test to distinguish between Protestants and Papists; and to provide that those who refused to take it should be incapable of enjoying any office civil or military, of sitting in either house of parliament, &c. and a committee was appointed to prepare the statute. The object of this measure appears to have been to repeal the Test Acts; and to fix upon some more general Test, which should exclude the Catholics and not affect the Protestant Dissenters. But the design was so contrary to the wishes of his majesty, that he prorogued the parliament, when they had sat only fifteen days; by which both this bill and the former were lost.

The parliament assembled again in the beginning of 1674; and the same measure was introduced. A bill was brought in, Jan. 21, for a General Test to distinguish Protestants from Papists; which was read twice and committed; but was again lost by an unexpected-prorogation. The Test, which was then proposed, was a declaration against popery; by which all protestants would have been effectually relieved. The Commons, finding it impossible to carry the entire measure, contented themselves, at length, with pressing this general Test as a requisite for holding a seat in parliament; in which, after four fruitless attempts, they succeeded, in 1678; and thus Dissenters are eligible as members of the legislature, while Papists are disqualified.

Succeeding parliaments retained the same friendly disposition towards the non-conformists; but were restrained from affording them that protection to which they had so many claims, by the influence of the crown and the jealousy of the clergy of the established church; who soon perceived what a powerful engine of

monopoly and oppression the Test Acts had placed in their hands. When popery, the common enemy, threatened them with destruction, they courted the Dissenters, supplicated their aid, and styled them their "dear brethren:" but, when the cloud had passed away, their dear brethren degenerated into schismatics and sectaries; and their places of worship into conventicles, against which they declared it necessary, to preserve the church from danger, to keep a vigilant and severe guard. The legislature however continued to feel the injustice of their sufferings. In 1680, a bill to relieve them from the penalties of the laws made against popish recusants, passed both Houses; but when it ought to have been presented to receive the royal assent, it could not be found: being clandestinely conveyed from the table, at the suggestion of the king. The Commons immediately brought forwards a new bill to repeal the Test and Corporation Acts, and the Lords passed an act for distinguishing protestant Dissenters from popish Recusants; but the progress of both was cut short by another sudden prorogation of parliament, which was soon afterwards followed by a dissolution. The House of Commons, however, having gained a few minutes previous notice of the king's intention to prorogue them, hastily passed two resolutions, declaring that, in their opinion, the laws made against popish recusants ought not to be extended to protestant Dissenters; and that to prosecute them upon those laws, at that time, was grievous to the subject, a weakening of the protestant cause, an encouragement to popery and dangerous to the peace of the kingdom. Charles II. lived a few years after this, but called no more parliaments; and the Dissenters were left at the mercy of their persecutors.

During the reign of James II, the principles of the constitution were so openly violated that no opportunity was afforded for a legal redress of any grievances. That popish monarch seemed so determined to re-instate his own religion on the ruins of the protestant establishment, that the clergy of the latter felt it necessary again to conciliate the Dissenters. And, though these true patriots had suffered inconceivably from the persecutions of the high-church men; and were promised, and indeed received, great indulgence from the court; yet, nobly laying aside their personal feelings, they heartily joined their enemies in defending the constitution; and were active and

zealous in the promotion of those measures which produced the happy Revolution, and placed William III. prince of Orange, on the British throne. The clergy acknowledged, in the most flattering terms, the merits of their dissenting brethren, professed the highest gratitude for their timely and effectual assistance, and promised eternal friendship. But, when the storm subsided, they soon forgot the obligations which they had so frankly avowed during its fury.

The prince of Orange was a firm and enlightened friend of religious liberty, and sincerely disposed to support it. When he first addressed the parliament, he recommended to their care, to make provision for settling the oaths, to be taken by persons placed in offices of trust under the new government: adding, "As I doubt not but you will sufficiently provide against papists; so I hope that you will leave room for the admission of all protestants that are able and willing to serve. This conjunction in my service will tend to the better uniting you among yourselves, and strengthening you against your common enemies." Attempts were accordingly made to abolish the use of religious Tests, as a qualification for civil or military offices; but these attempts were rendered unsuccessful by the influence and intrigues of the high-church party: a party which proved a thorn in the side of that excellent prince, throughout his whole reign; and often caused him, in the sadness of disappointment, to look back with regret on the day when he left Holland. All the favour, therefore, that the monarch could obtain for the Dissenters was the Act of Toleration; and it was proposed that even that should be only a temporary statute, that the Dissenters might learn to merit its continuance by their good behaviour. This motion however was rejected, and the bill passed into a permanent law; whereby non-conformists were exempted, on certain conditions, from penalties for not attending divine service in the established church, and protected in the public worship of God according to the dictates of their own consciences. But the Corporation and Test Acts being excepted from the operation of this statute, all the restrictions contained in them remained in force. This law however was a great blessing to the non-conformists; and his majesty guarded it, during his life, from encroachment with a jealous vigilance. Under his successor, queen Anne, the party, which had clogged the wheels of

his government gained greater strength. The existing laws against Dissenters were more strictly enforced, and several new statutes, inimical to the rights of conscience, were enacted. In the last year of that queen, the act "to prevent the growth of Schism," which denied to those who ventured to leave the church of England, the right of educating their own children, under pain of imprisonment and disqualifications, received the royal assent. This oppressive statute became a law, on Aug. 1, 1714; and, on that day, queen Anne died.

George I. the Elector of Hanover, succeeded Anne; and this family have always shewn themselves the friends of civil and religious liberty. In the fifth year of his reign, he procured the repeal of the act to prevent schism; and would gladly have consented to the repeal of the Test Acts had he been able to follow the dictates of his own conscience. The Lord Lieutenant of Ireland, addressed the parliament of that country, July 1, 1719, in these memorable words: "His Majesty has commanded me to acquaint you, that it would be very pleasing to him, if any method could be found, not inconsistent with the security of the established church, to render the protestant Dissenters more useful and capable of serving his Majesty, and and supporting the protestant interest, than they are: they having upon all occasions given sufficient proofs of their being well affected to his Majesty's person and government, and to the succession of the crown in his royal house."

The Dissenters, though thus cruelly disappointed in their reasonable hopes, continued on every occasion to evince their patriotism and loyalty. Yet they esteemed it a duty, which they owed to themselves and their posterity, to seize any opportunity which presented itself, of pressing the equity and justice of their claims on the attention of their fellow citizens and of the legislature. A general meeting of the protestant Dissenters of London and its environs was held, Nov. 9, 1732, at Silver-street chapel, to consider of the propriety of an application to parliament for relief from the unjust suspicions and restrictions imposed on them by the Test laws. A deputation from this meeting waited on his Majesty's ministers; who received them courteously, acknowledged their loyalty, admitted fully their right to all the privileges of other subjects, and assured them of the willingness of government to grant their request, when the circumstances of the nation and the public peace would

permit it; but kindly advised them not to make the application during that session of parliament. The deputation reported this answer to a general meeting, on the 29th of the same month; and recommended a compliance with the suggestion. This recommendation was received but coldly by their constituents. The committee was enlarged and directed to re-consider the subject; but, at the close of another month, after much deliberation and inquiry, they gave the same advice.

No further steps were taken, till 1735; when the Dissenters, having exerted themselves with singular diligence and success in favour of government, at a general election of members of parliament, thought it an auspicious season to prefer their claims. They consulted Sir Robert Walpole, the prime minister of state, on the subject; who politely informed them, that, on account of the situation of public affairs, both foreign and domestic, his majesty's ministers thought the time improper for the discussion of such a subject; but, as the Dissenters had more than once postponed it, at the suggestion of government, and had behaved so well at the late elections, they might, if they thought prudent, make the experiment, during the ensuing session. Though the committee perceived, that they must expect no support from administration, they persisted in their intention; and, on March 12, 1736, Mr. Plumer, member for Herts, moved the House of Commons for leave to bring in a bill to repeal the Corporation and Test Acts. After a debate of considerable length, during which the motion was supported by several respectable friends of the established church, it was lost, by a division of 251 to 123. This defeat was not unexpected; and the Committee of the "Deputation for the protection of the Civil Rights of Dissenters," which took its rise on this occasion, stated, in a subsequent address, that their wisest and most influential friends had dissuaded them from making the application; and they had only persevered in compliance with the wish of a majority of their constituents.

Three years afterwards, the application was renewed; and considerable efforts were made to interest the Dissenters in general and the nation at large in the question.—A paper of "Reasons for repealing the Test Acts," drawn up by a sub-committee of the Deputies, was widely circulated, and presented to every member of parliament. After these preparations, a motion was made, March 30,

1739, in the House of Commons, of a similar import as the former. The name of the mover does not appear; but, after a long discussion, it was negatived by a majority of 188 to 89. Though the latter division was more unfavourable than the former, yet the Dissenters thought it no small advantage to their case to have a question, so important and so little understood, freely discussed in such an assembly.

In 1745, the adherents of the deposed family of the Stuarts, encouraged by the foreign enemies of Britain, raised the standard of rebellion; and the pretended son of James II, after several successes in the northern part of the island, made a rapid advance, at the head of an army of insurgents, towards the metropolis. The friends of religion and liberty were plunged into a state of extreme alarm. In this emergency, at the recommendation of the Deputies, armed Associations of Dissenters were formed in various parts of the kingdom; and many of their leading men accepted military commissions under his Majesty. The result is known. The rebel chiefs, dispirited at the zeal and unanimity of the nation, quarrelled among themselves, retreated, were pursued, and dispersed. The protestant succession was firmly established; and the empire delivered from the dread of despotism and popery. But the loyalty of the Dissenters had subjected them to all the pains and penalties of the Test Acts. In the hour of danger, they rallied round the throne: not reflecting that it was unlawful for *them* to defend their king and constitution, without taking the sacrament in the established church. The government, sensible doubtless of the value of their seasonable zeal, caused an act to be passed, by which the rebels, and those who had assisted to suppress them, were graciously indemnified from all the consequences of their former misconduct. This statute, however, was the commencement of a series of Acts of Indemnity; which, since that period, have been annually passed; and in some measure have suspended the operation of the Test laws. But the Dissenters have not felt very eager to plead, in defence of their designed and conscientious refusal to qualify according to law, a statute which is avowedly designed to protect only those who have omitted "through ignorance, absence or unavoidable accident;" and which grants its protection upon the delinquent's qualifying within a certain time: nor do they believe that such an act, if fairly interpreted, can include their case.

In 1772, a bill for extending the relief afforded to protestant dissenting ministers and schoolmasters, by the Toleration Act was carried through the House of Commons with the support of the administration; but lost in the House of Lords, by 86 to 28. Seven years afterwards a similar bill passed through both houses with little opposition, and received the royal assent. By this statute, dissenting ministers and schoolmasters were relieved from the penalties incurred by exercising their professions without duly taking the Lord's supper in the church of England.

The Dissenters, discouraged by the result of the last attempts to obtain a repeal of the Test Acts, and unwilling to irritate their opponents by too frequently agitating the question, suffered a long period to elapse without renewing their application. At length, trusting that their approved loyalty, on several important occasions which had occurred in the interval, had in some measure removed the prejudices that had previously existed against them, and believing that the justice and expediency of perfect liberty in matters of conscience had gained considerable influence on the mind of the public, they resolved to make a fresh appeal to the legislature. The Committee of the Deputies took the charge of conducting the application; and calling to their support the assistance of several other distinguished individuals, took every precaution to secure a favourable issue. They waited on Mr. Pitt and several other leading members of parliament: soliciting their attention to the subject, and stating their claims on the justice and liberality of the legislature. "None of his majesty's subjects," they told Mr. Pitt, "are more loyal nor more faithfully attached to the constitution, laws and liberties of their country. We cannot therefore but feel it to be a grievance, that we should remain stigmatized by these two acts, from which no single benefit results, as we conceive, either to the church, or to the state." Though it does not appear that they received any encouragement from the ministers of state; yet the proposed motion was made, March 28, 1787, by Henry Beaufoy, esq. seconded by Sir H. Hoghton, and eloquently supported by Mr. Fox, Lord Beauchamp and Mr. W. Smith. It was however opposed by Mr. Pitt and Lord North; and lost by a division of 178 against it and 100 for it. The numbers on this division being much more favourable than on former occasions, induced the committee "unanimously

and zealously to recommend, that this great object be pursued, with a prudent but steady assiduity, with a decent but manly fortitude, till the redress sought be obtained."

Acting on these principles, they determined to renew their application to parliament, in 1789; and employed the interval in active and extended preparations. They addressed a circular to the Dissenters in every part of the kingdom, inviting their co-operation in the arduous struggle for their common rights. This overture was cordially accepted; and meetings were held in various places, to strengthen the hands of the London Committee. May 8, 1787. Mr. Beaufoy moved parliament for a committee of the whole House to consider of the Corporation and Test Acts; which was again seconded by Sir H. Hoghton and warmly supported by Mr. Fox, &c. And upon the division, there were 104 voted for it and only 124 against it.

The friends of religious liberty were highly elated with the result of this application. Having now only a majority of twenty against their claims, they entertained the most sanguine expectation, that their next attempt would be crowned with complete success. They resolved therefore to bring forward the subject early in the following year; and omitted no means to prepare for what they hoped would be the final struggle. They held frequent meetings in London; and applied to their country brethren to form societies and committees to co-operate with them. Addresses, Appeals, &c. were diligently circulated, to enforce the justice and policy of acceding to their wishes. But, while they were thus eagerly engaged in promoting their own views, an unexpected storm arose. Their recent approach to success had excited the jealousy and alarmed the fears of the high-church party; and every exertion was made to impede their progress. The clergy wrote against them; and the university presses were employed in reprinting pieces that had been formerly published in defence of religious Tests. Meetings of the clergy and laity were held, in various parts of the kingdom, to counteract the exertions of the friends of the repeal. The French revolution too had spread astonishment and dismay over a great proportion of the people; and every movement in favour of liberty excited alarm. While the indiscreet, if not improper, manner in which some, who were esteemed leading men amongst the Dissenters, had publicly testified their

satisfaction at the extraordinary proceedings in France, brought the whole denomination into disrepute, and rendered it dangerous, in some cases, to be known as a Dissenter. And, to render their case completely hopeless, his majesty's ministers considered the time very unseasonable for such an application; and therefore thought it to be their duty to oppose it. Yet under all these discouraging circumstances, Mr. Fox gave notice, in his place in parliament, that he should, on March 2, make a motion for leave to bring in a bill for the repeal of the Test and Corporation Acts. Mr. Pitt instantly rose, and moved for a call of the house on March 1; with a design to extinguish the hopes of the Dissenters, and set the question at rest by an overwhelming majority. This was carried; and the call of the house took place on the day appointed. On the following day, Mr. Fox made his promised motion, and supported it with more than his usual eloquence and strength of argument; but, though his speeches made a strong impression on those who heard them, yet only 105 members voted for the motion, while 294 opposed it.

Though the Dissenters felt keenly this decided rejection of their just claims, yet they hoped that a great advantage would eventually result from the discussion; and still looked forward to a period, not far distant, when they might renew their application under more favourable auspices. They therefore arranged plans for prosecuting the object, when the proper season should arrive. A standing committee was projected, in 1792, for the purpose of concerting and pursuing measures for obtaining relief from the Test Laws; which was proposed to consist of twenty-one deputies from the London churches, and forty-two from those in the country. This body held several meetings and circulated Addresses, &c. for two or three years; but finding the state of public affairs afforded little prospect of making any successful attempts to obtain their rights, they suspended their operations. The alarm which had been excited by the French revolution, was increased by attempts to introduce the principles of anarchy and infidelity into this country. While the avowed hostility of the leaders of the French Republic to the modes of government established in surrounding states, joined with the rapid and appalling success of their armies, which seemed, for a season, to threaten destruction to every opposer, naturally awakened a dread of innovation in the

rulers of Europe. When these alarms had in some degree subsided, distressing vicissitudes in its commercial and domestic affairs continued, for many years, to agitate the British empire, and discourage any proposition that might occasion a collision of interests, or produce angry contentions. During this season of anxiety and alarm, the Dissenters, with equal prudence and patriotism, thought it improper to increase the perplexities of their governors by introducing their claims, however just, on their attention.

But, since the horrors of war have ceased, and the country has enjoyed tranquility, a pleasing improvement has taken place both in the principles of government, and in the feelings of the people. Much information has been disseminated on the subject of religious liberty, by the exertions that have since been made for the general diffusion of knowledge. Many powerful advocates of this invaluable and unalienable privilege, the birth right of every man, have arisen, both in the senate and amongst the most gifted candidates for literary fame. Liberality of sentiment has indeed become very popular; and bigotry, a professed object of universal contempt and detestation. The government of the realm also, on more than one occasion, has given a favourable hearing to the remonstrances of Dissenters; and shewn a disposition to redress their grievances, and to protect their exertions in the cause of humanity and religion. Successive administrations have treated them with respect; though the frequent changes which took place in his majesty's councils, lessened the importance of both the favour and opposition of the ministry.

Under such circumstances, it was natural that the unjust restrictions, and the undeserved obloquy, with which the Test Laws loaded a body of subjects, who were daily increasing in numbers and respectability, should become a subject of frequent discussion. In the beginning of 1827, this important topic engaged the attention of various independent assemblies. The Committee of Deputies, who had anxiously watched for a proper opportunity to renew their application for relief, were encouraged to call a special meeting of its members, March 9, 1827, for the purpose of considering the subject. It was concluded, that it would be prudent to prepare for another attempt, and that proper methods should be adopted to interest and unite all the parties concerned in the prosecution of this common object.

They therefore invited the various societies, established for the protection of Dissenters in London, to send a few of their members to attend a meeting, March 28, to concert measures for their mutual co-operation. On that day, the Committee of the Deputies were attended by delegates from the General Body of Dissenting Ministers, from the board of Congregational Ministers, from the Protestant Society for the protection of Religious Liberty, and from the Unitarian Association. It was then resolved, that, in order to arrange their future proceedings with more effect, an early interview should be obtained with some of the leading members of the senate; and that a deputation, chosen from the various societies, should be requested to conduct it. The conference was accordingly held, April 6: when the deputation had the pleasure of meeting several of the most zealous and influential advocates for the rights of conscience in both houses of parliament; who unanimously recommended an immediate application to the legislature for a repeal of the obnoxious statutes, and promised their cordial support. The deputation therefore resolved that Lord John Russell should be requested to move the House of Commons on the subject, during the present session.

April 9, the deputation made a report of their proceedings to those who had appointed them; when it was agreed to form a distinct and permanent body, under the title of "The United Committee, appointed to conduct the application to Parliament for the Repeal of the Corporation and Test Act;" to which the future management of this important concern should be entrusted. This committee held its first meeting, April 20; and then consisted of the Committee of the Deputies, six Delegates from the General Body of Ministers, and six from the Unitarian Association; and, in a few days, was increased by six from the United Associate Presbytery of London. Mr. W. Smith, member of parliament for Norwich, who had been, for forty-four years, the firm and zealous advocate of the Dissenters in the senate, was unanimously chosen chairman; and Mr. R. Winter, Secretary.

The General Body of Dissenting Ministers took up the subject, at a meeting at the Library, Redcross Street, April 10; at which various strong resolutions were passed against the injustice and impiety of religious Tests. May 12, a general meeting of the Deputies agreed to similar

resolutions, condemning in ardent terms the principles on which the Test Laws were founded, the unmerited disgrace and punishment which they inflicted on Dissenters, and their total inutility as safeguards of the national church. On June 12, their chairman presented a petition to the House of Commons, founded on the resolutions, in which these topics were enlarged on with great energy, and defended by unanswerable arguments. This petition was a masterly composition, of considerable length; and did honour to the knowledge and the zeal of the authors. About the same time, petitions of a similar spirit, but more condensed, were received from many other public societies.

Soon after Lord John Russell had promised his assistance, he gave notice of his intended motion, in the House of Commons: which he fixed for May 31; but afterwards postponed to June 7. In the interval, sudden and important changes took place in the administration of government; and doubts were entertained of the propriety and prudence of urging the discussion under these unexpected circumstances. His Lordship himself thought the season favourable; and many of the Dissenters agreed with him in opinion. Others however, both in and out of parliament, thought differently. In this diversity of sentiment he judged it most safe to refer the decision to the United Committee; as being best able to judge of their own concerns. That Committee held several meetings on the subject, and obtained a second interview with their parliamentary friends: many of whom strongly dissuaded them from urging their claims at that season; and some of whom frankly declared that, if they did, they should feel it to be their duty to oppose them, though they would cordially support their application in the next session. The Committee therefore thought it would be the most prudent not to press their case against the wishes of their friends; and his Lordship was respectfully acquainted with their determination. He very handsomely submitted to their opinion; and took an opportunity early in June, in presenting some petitions for the repeal, to withdraw his notice; and to assure the house that it would be brought forward early in the following year; and if it then failed, be annually renewed till the object should be attained.

This postponement afforded an opportunity for preparation, which was sedulously improved. The United Committee

had already appointed a "Sub-Committee to conduct publications relative to the repeal through the press." A "Statement of the Case of Protestant Dissenters under the Corporation and Test Acts," was soon published by them; and extensively circulated, by sale and by being stitched in with the monthly publications. A sermon by the late Mr. Pearce, preached at Birmingham, in 1790, was also reprinted and pushed into notice. It was agreed to commence a monthly periodical, Jan. 1, 1828, under the title of "The Test Act Reporter," to embody and record their proceedings, and to promote the success of the cause. They printed besides several Addresses, Letters, &c. &c. and appear to have laboured in their department, with diligence, discretion, and success.—In Jan. 1828, the hands of the conductors of the measure were strengthened by the acquisition of the "Protestant Society;" which, disapproving of the delay, had kept back. Convinced however of the great advantages of general co-operation, they now sent a deputation to join the United Committee, which materially assisted in promoting the happy result.—The General Body of Dissenting Ministers in London convened a special meeting, Dec. 11, 1827; and agreed on an address to the Dissenters at large, on the impiety, impolicy, and inutility of the sacramental Test, as a qualification for civil offices; which was widely circulated and produced considerable effect. It touched but slightly on political and secular topics; but dwelt largely and feelingly on the scandal thrown on religion and the injury done to the souls of men, by that flagrant profanation of the most solemn institution that was ever established.

But the most important preparation perhaps was the securing of the concurrence of the City of London in the intended application. For this acquisition the cause of religious liberty was chiefly indebted to Samuel Favell, Esq. a Common Councilman and an Independent. He prevailed on about one hundred of his civic brethren to sign a requisition to the Lord Mayor for a special court of Common Council, to consider the subject of the repeal of the Test Laws; This was held, May 9, 1827; when he moved and carried, by a large majority, a series of resolutions, declaratory of the iniquity, oppression, and inefficacy of religious Tests. On Jan. 24, 1828, he obtained a similar court; at which he carried a motion for a petition to both Houses of Parliament, for an immediate and total

repeal of these unjust and impolitic statutes. So unanimous were the members of this court, that only three persons raised their hands against the motion; and even these afterwards acknowledged that they acted under a misunderstanding. This petition, from a body so respectable and so influential, which had previously been esteemed inimical to the measure, was presented to the House of Commons, by Alderman M. Wood, Feb. 11, 1828; and had great weight both with the senate and the government.

When parliament assembled after the Christmas recess, petitions flowed in from all quarters, and from all parties. Churchmen of every description and even Roman Catholics, joined with Dissenters in praying for a repeal of laws which were represented as equally inconsistent with liberty, policy and christianity. A few solitary petitions appeared against the measure; but the number in favour of it amounted, as it was stated, to seventeen hundred. The clergy of the church of England in general either joined in the application or stood neuter. Mr. Peel, the representative of the University of Oxford, which had formerly distinguished itself as the champion of high-church principles, candidly confessed that his constituents had given him no instructions on the subject, nor entrusted him with any petitions.

Feb. 26, 1828, Lord John Russell, in conformity to a previous notice, rose in the House of Commons; and, after a long and able speech, in which he detailed the history of the Test Acts, described their injustice, and demonstrated, with great clearness, that there was nothing in the circumstances of the present times that rendered their continuance either necessary or desirable, moved "for a Committee of the whole House to consider so much of the Test and Corporation Acts as disqualified Protestant Dissenters from holding corporate or other offices." Mr. John Smith eloquently seconded the motion; which was ably supported by Lords Athorp, Milton, and Nugent, and Messrs. Marshall, Wilbraham, Fergusson, Palmer, and Broughton. It was opposed by Sir Robert Inglis, Secretaries Huskisson and Peel, and Lord Palmerstone; on the ground of the necessity of guarding the established church—the imaginary nature of the evils complained of, as evinced by the long silence of the Dissenters—and the influence that the repeal would have on the Catholic question. On this last topic, however, ministers were not agreed. Mr. Huskisson fearing

it would retard the success of the Catholics; and Mr. Peel, that it would promote it. After a long and animated discussion, the House divided; when there appeared, for the motion 237; against it 193; being a majority in its favour of forty-four.

This decision, which seems to have been unexpected on the part of ministers, who had, as it was generally understood, taken measures to secure the attendance of their dependents, seems rather to have puzzled them. They found it necessary, however, to yield to the voice of the people so clearly expressed by their representatives. A committee was formed which declared it necessary and expedient to repeal the Test Laws; and a bill was, in consequence, brought into the house by Lord Russell; which was read a first and second time, and ordered to be committed on March 18. On that day, Mr. S. Bourne proposed that some security should be given, by way of declaration or otherwise, for the safety of the established church; and Mr. Peel, after complaining of being taken by surprise and not allowed time for consideration, proposed that every person, who was chosen to any office which by the Test Acts required the taking of the Lord's supper, should, instead thereof, make and sign a declaration, that he would not use the influence of that office, to injure the national church, or to disturb it in any rights and privileges to which it is by law entitled. The honourable Secretary added, that, if this provision were admitted, he would use his utmost efforts to promote the success of the bill; and expressed his belief, that it would meet with no effectual opposition in any other place. Lord Russell and the other friends of the measure, though they thought the declaration unnecessary and useless, and would have felt greater satisfaction with an unconditional repeal of these iniquitous statutes; yet, for the sake of consulting the feelings of those who thought otherwise, and rather than risk the success of the measure, acquiesced in the proposition; and adopted it as part of the bill. The bill, thus amended, was referred back to the House; read a third time, March 31; and passed without a division.

On the following day, Lord Russell, attended by several other members, took the bill up in the House of Lords. The same evening, Lord Holland moved the first reading of it, as a matter of form; and referred the second reading to April 17, when he proposed that the discussion should take place. On that day, the de-

bate was opened by Lord Holland, in a judicious and convincing speech, which displayed an intimate acquaintance with the history and iniquity of the statutes on which he animadverted, and made a deep impression on the hearers. He was followed by the Archbishop of York, who, in his own name and in the name of the Archbishop of Canterbury, strongly reprobated the imposition of religious tests for political purposes, which led he feared, in too many instances, to a profanation of sacred rites. And, though they might be necessary when first enacted, yet no reason existed for continuing them in the present circumstances of the kingdom. The bishops of Lincoln, Durham, and Chester expressed their cordial approbation of the object of the bill; and gave it their hearty support. The Duke of Wellington, the present prime minister, delivered a sensible and conciliatory speech in favour of the bill; which he hoped their Lordships would treat with indulgence, and pass without many important alterations. Several other Lords spoke at length and with much fervour on the same side. But the Earl of Winchelsea objected to the bill, because it did not sufficiently guard against infidelity; and the late Lord-chancellor Eldon expressed his fixed determination to oppose it in every stage; because its principle was mischievous in the extreme. He declared that the Test Acts were a part of the British constitution; and implored their Lordships not to separate the church and state, which had been so long happily united. The bill was, however, read a second time without a division.

April 21, the Lords went into a Committee on the bill; when Lord Holland replied to Lord Eldon's objections, and defended, at considerable length, the principles on which he acted. The latter nobleman tenaciously adhered to his former opinions; and proposed many amendments in the preamble and body of the bill, but especially in the declaration. A few of the proposed alterations, which tended to render the declaration more solemn and explicit, were adopted; but many additions proposed by Lord Eldon and others, designed to exclude Catholics, Socinians, Jews, and Infidels, were rejected by large majorities. These amendments were firmly opposed, even by the bishops, as likely to cause dissatisfaction in the parties who wished for redress; as affording no security for the national church; and as savouring too much of dogmatizing in matters of faith, which

ought, on such an occasion, to be carefully avoided. The discussion was renewed, April 24; when a few verbal amendments were made, and many proposed alterations rejected. On the 28, the Report of the Committee was received; the bill read a third time; and after some final lamentations of Lords Eldon and Mountcashel, who declared it would prove the destruction of the established church, and of the protestant religion, it was again passed without a division: the Earl of Eldon and eleven other peers entering their protest against it. The bill, thus amended in the House of Lords, was sent down to the Commons for their approbation; and, though the alterations and additions were considered neither necessary nor expedient, yet unwilling to raise any impediment to the completion of the measure, the Commons agreed to them, and returned the bill to the Lords; where it received the royal assent, May 9, 1828.

This Act is entitled, "An Act for repealing so much of several Acts as imposes the necessity of receiving the Sacrament of the Lord's Supper as a qualification for certain offices and employments." (9 Geo. 4, cap. 17.) After reciting the titles of the Corporation, Test, and Indemnity Acts, it repeals those parts of them that relate to the receiving the Lord's Supper, according to the usage of the church of England; and, in lieu of that mode of qualifying, enacts that all persons elected to corporate offices shall, within one month before, or upon, his admission, make and subscribe the Declaration following, viz. "I, A. B. do solemnly and sincerely, in the presence of God, profess, testify, and declare, upon the true faith of a christian, that I will never exercise any power, authority, or influence which I may possess by virtue of the office of _____ to injure or weaken the Protestant Church, as it is by law established in England, or to disturb the said church, or the Bishops and Clergy of the said church, in the possession of any rights and privileges to which such church, or the said Bishops and Clergy are or may be by law entitled." This Declaration is to be made and subscribed before competent magistrates; and the penalty of omitting to make it is the rendering the election or appointment void, and every act done in the office illegal. Persons admitted into office or employment under his Majesty, are required to make this Declaration within six months after their appointment, on pain of forfeiting such appointment. Naval and

Military Officers under a certain rank, and Commissioners of the Revenue and their officers, are exempted from the requirements of this Act; and persons beyond the sea, appointed to offices during their absence, are not obliged to make this Declaration till six months after their return to England. All persons now actually possessed of offices, either in corporations or under his Majesty, who have omitted to qualify as required by the acts now repealed, are confirmed in their offices, and exempted from all penalties which their omission may have incurred.

Such is the statute by which Protestant Dissenters have been, after a struggle of nearly one hundred and fifty years, delivered from unmerited disgrace, and restored, in a great measure, to the rights and privileges of British subjects. It would doubtless have been more satisfactory and more equitable, had all civil offices been thrown open to every good subject, without any reference to religious distinctions. But such a total removal of inveterate prejudice could not perhaps be expected in one session; yet much, very much has been accomplished by this Act towards the attainment of that desirable object. The Declaration is to be made, indiscriminately, by Churchmen as well as Dissenters; and recognizes no distinction between them. It imposes no penalty, except the loss of office. It relates to official and not to personal conduct; and thus leaves every man at full liberty, in his private capacity, to profess, maintain and follow his own sentiments in ecclesiastical matters. It differs therefore essentially from a religious Test; and there does not appear any great danger or practical inconvenience to be apprehended from its enforcement. Every friend of liberty and christianity ought to be sincerely grateful to that God who ruleth over all, and to those illustrious and valuable men who have been the honoured instruments, in his hands, of promoting this happy and unexpected change. May every new privilege which we are permitted to enjoy, awaken us to increased vigilance and prayer, that we may act consistently with our high and holy profession; and, both as citizens and as christians, adorn the doctrine of God our Saviour in all things.

PROPOSED VISIT TO THE AMERICAN GENERAL BAPTISTS.

Gentlemen,

PERMIT me to lay before your readers and the connection at large, for consideration at the coming Association, a hint which I have, for some time, thought worthy of their serious attention. Is it not desirable that some person should be sent with "letters of recommendation" from our Annual Association in June, to the Annual Meeting of our American General Baptist brethren, which appears to be held in September? It is important to know the rise, progress and present state of those professors, on the other side of the Atlantic, who seem to approach very near to us in sentiment; and to gain a more accurate and extensive acquaintance with their principles, order, discipline, missionary institutions, academies, &c. &c. This could not fail of being deeply interesting to our own churches.—I know a person, who would, I think, devote four or five months to such an excursion; and it has occurred to me that, if no other method could be discovered to defray the expence of this mission, the mere announcement of it would excite much interest and procure contributions, which, with a free passage from Liverpool or London, obtained from some friend of religion, would cover the expence; especially if a few contributions could be obtained in America.

It would afford me much satisfaction to see this subject introduced into your next number; as I hope it would lead to its consideration at the ensuing Association at Wisbeach. Your's, &c.

A GENERAL BAPTIST.

B.——May 18, 1828.

ANNUAL ASSOCIATION.

THIS Association will be held at Wisbeach, God willing, and commence on the 24th of the present month, June. On Wednesday Mr. J. Goadby sen. is expected to preach, at eleven in the morning; or, in case of failure, Mr. E. Sexton: at seven in the evening, Mr. Cameron, or in case of failure, Mr. R. Ingham, will deliver a discourse: and in the afternoon of the same day, it is intended to hold the Anniversary Meeting of the G. B. Foreign mission. The Inn, the Rose and Crown, High Street. It may not be improper to notice, for the information of friends in the Midland district, that two coaches, which

run through Wisbeach, leave Stamford every morning at seven o'clock; and reach Wisbeach that forenoon.

LITERARY NOTICES.

Just Published. A Statement relative to Serampore, supplementary to the "Brief Memoir:" with an Introduction by the Rev. John Foster.

Christian Baptism, as delineated in the Sacred Scriptures: with Remarks on a Tract vindicating the Sprinkling of Infants, and representing that Ceremony as Christian Baptism. By the Minister of the Baptist Church in Brook Street, Derby.

Claims of British India. An Appeal to the Society of Friends for their co-operation in promoting Christianity in India. By J. Peggs, late Missionary to Cuttack.

The Hospital, founded and supplied by Free Grace, with an Account of the different Disorders treated therein, and the Methods of Cure. By a Steward of the Society of Heaven. Third edition enlarged.

Shortly will be Published. A Narrative of a Journey from Constantinople to England, by the Rev. R. Walsh, L. L. D. 1 vol. post 8vo.

The Union Collection of Hymns, additional to the Psalms and Hymns of Dr. Watts: comprising that part of the Union Collection of Hymns and Sacred Odes, adapted to public worship. 18mo. large type.

A CHRISTIAN'S FAREWELL.

YE fleeting charms of earth, farewell,
Your springs of joy are dry;
My soul now seeks another home,
A brighter world on high.

Farewell, ye friends, whose tender care,
Has long engag'd my love;
Your fond embrace I now exchange
For better friends above.

Cheerful I leave this vale of tears,
Where pains and sorrows grow;
Welcome the day that ends my toils,
And every scene of woe.

No more shall sin disturb my breast
My God shall frown no more:
The streams of love divine shall yield
Transports unknown before.

Fly then, ye interposing days,
Lord, send the summons down:
The hand that strikes me to the dust,
Shall raise me to a crown.

American Morning Star.

Missionary Observer.

JUNE 1st. 1828.

General Baptist Missionary Society.



JOURNAL OF MR. LACEY,

From January 1, to September 24, 1827.

JOURNALS have been received from Mr. Lacey and Mr. Sutton, reaching to nearly the same period in last year: Mr. Sutton's coming down to the end of August, and Mr. Lacey's to the 24th of September. On this occasion we insert ample extracts from the interesting communications of Mr. Lacey; to insert the whole would necessarily occupy too much room in our pages.

January 1st. (New-Year's-day morning.)

—The past year has not, I believe, passed away without leaving some improvement in religious experience, though there is no ground for commendation. I hope I feel less desire after the pleasures and praises, as well as the honours and riches, of this poor world:—much less fear of death through a more clear conviction and experience of the glorious doctrines of the cross of Christ. I know that I have nothing to apprehend from the event, but every good to expect.—A stronger desire after heaven and a more complete preparation for it. Hence therefore I would take courage and rise above my fears, for I well know these effects are not the growth of my nature but of grace. From experience of the increasing pleasure of religion through the past period of my existence, I would more than ever cultivate an acquaintance with those doctrines and dispositions favourable to its existence; and desire from this fresh period of time to be more devoted in heart to the Lord than I have ever yet been, and more punctual in the improve-

ment of all my privileges, so well calculated to promote the above purpose. The severe afflictions with which a kind Providence has exercised us, have, I am persuaded, been among the choicest of our mercies. We have been deprived of our comforts, and have ourselves been brought near the grave, but I trust the effect has been to unite our hearts more closely to Him whose hand has held the afflicting rod. All these things have united together for our good.

In no year has there been so much preaching, and at no period has the knowledge of the Gospel been so widely diffused as at present, so that in this department there is decidedly much to encourage us all and our dear friends. Several who have been known unto us have, during the past year, passed away; one, we have reason to believe through a blessing on our feeble labours, is now rejoicing before the throne of God and the Lamb.

Very early this morning I visited Mr. — who is confined by a fever, and found his mind in a state bordering on despair. I endeavoured to excite his hopes by some promises from the Scriptures, and left him in tears seemingly much softened and encouraged. He once appeared to have much enjoyment of divine things, and took particular delight in the ordinances of the Gospel, but bad company drew him aside.

4th.—Gungadhor has returned, and some conversation with him has revived our hopes somewhat. Our trust is only in God; his grace alone can support his mind under the formidable obstacles which oppose his embracing the Gospel.

5th.—After family worship this morning I left home for the country. Arrived at Chospora at 10 o'clock. The road lying

over a wide bed of sand, the heat and fatigue were wearying. As soon as the tent was pitched in a central place I sat down in the door place and addressed a good number of the inhabitants of the place on the Ten Commandments, and the death of Christ, the Atonement for the violation of them.—Discoursed on these two subjects for an hour and a half; the hearers paid an encouraging attention, and I hope received some instruction which will not be lost.—Distributed seven or eight books among them. After taking some little rest, spent another hour in conversation and reading, illustrative of our former subjects, and at half-past two (the day being cloudy) departed from Chasapora, and came to Chitereswa by half past three and fixed my tent under the village mangoe near the temple. I was presently surrounded by a good congregation, some were respectable men, and all tolerable hearers.—Remained in conversation with them regarding the atonement of Christ till six o'clock, and many wondered at his marvellous love in dying for rebellious sinners. If I could feel more affected myself the love of Christ would make a very powerful impression. Sometimes I am favoured with more than ordinary tenderness while relating the wonders of dying love, and I always find that the feelings of my hearers correspond, and they are disarmed of their enmity and opposition immediately. If, like our dear Master, we could weep over sinners, and while speaking of the dying love of Christ could express by our feelings its influence on our own minds, we should, I have no doubt, have better hearers and more success. I feel more than ever the importance of always having the heart under the constraining influence of the love of Jesus, though we might be counted fools and madmen by some. Probably this was what the Apostles felt, in vindication of which Paul said, "The love of Christ constraineth us," &c.

6th.—Rose at half-past six, and after getting some breakfast started for Cadeapatna, a pleasantly situated village in the midst of a beautiful rural plain. I felt much delighted at the first view of it. The village children were playing on the grass, and the herdsmen were tending their flocks of cows, sheep, and goats on every side. One thing more would make it just such a situation as I would choose to reside in, that is, to be inhabited by Christians. But the first thing that checked my enjoyment while approaching the place was, a mud house containing a stone idol. What are all the external advantages and beauties of situation, while the inhabitants are idolaters, exposed to the wrath and curse of God! I arrived by half-past nine, and spoke to the people (who at-

tended in crowds) till half-past eleven, and then dismissed them to bathe and eat. From constant practice I find it much more easy to express myself regarding the love and sacrifice of Christ in different and more familiar ways than I have been wont to do. After preaching I read and explained a Catechism to some who had received books. Gave away seven or eight tracts or poems and gets to advantage. The people have generally heard well, and some pleased me much by their judicious inquiries. From Cadeapatna I proceeded to Pikenapora and got in about four o'clock, and till half-past five conversed and disputed with the inhabitants, but the attendance was not so good as at the last places. In this village is a very indecent form of Rada-Kristnoo; which is the village debta. I walked towards the place where this disgusting image receives divine adoration, but was told by a filthy byragee sitting by that the ground was holy, and I must pull off my shoes or not approach. I felt exceedingly indignant, but prudence said, stand still, and so I did. This byragee was as nearly naked as possible, all over ashes and dirt; in other respects strong, healthy, and well made. These idle men are great adulterers, and like their master have unlawful intercourse with the wives of the cow-keepers (gowrers), and are guilty of the most abominable practices; but this does not impeach their holiness, for I have often heard them say, when reproved for such conduct, that "Maha-proboo did so, and why should not we?" As this man sat under a tulsee mound I charged him closely with these things, nor did he attempt to justify himself by maintaining his innocence. When I mentioned that such crimes would bring him to hell notwithstanding his profession, he became sadly angry, and retaliated by saying that I killed and eat cows, &c. He became, however, much ashamed before the people, whom I warned of such idle impostors, and exhorted them to use their money for their own and their family's comfort. Afterwards I sat down among the people who had collected, and among other things read, and endeavoured to show the justness of the prohibitions of idolatry. Several took books. As soon as I had prepared my rice I received a note from Cuttack, informing me of the illness of Mrs. Lacey, and I immediately set out for home, where I arrived at half-past eight much fatigued, as my way lay over a waste of sand.

9th.—Visited Telinga bridge this evening, and obtained a large number of hearers.

10th.—One Brahmun, exasperated at the attendance, called out, "Great is Jugernaut!" An old opponent stepped forward and said, "Sir, there is the King who lives

in England, who is above all, and under him is the Company; next, the Governor General; next, the Commissioners; and next, the Judge: we have nothing to do with the King, or the Governor General, but all our business lies with the Judge. So there is, as you say, one God; and there are also debas, as Ram, Kristnoo, and Juggernaut. No man can see God, and indeed we have nothing to do with him; our business is with Juggernaut, who is by God appointed, as is the Judge, and we must worship him. O what say you to this?" Before I could answer this speech the streets rang with the shouts and acclamations of the bystanders, and the triumphant speaker retired in the midst of his windy honours, wisely concluding that it would not serve his cause to hear answers: however, most of the people staid to hear what could be said in reply, and many of them I think went away impressed with the truth.

11th.—Left home with brother Sutton to attend a Jhatree at Moonkoondie of Bhoteswa Bhagabottee, a distance of fourteen miles. We arrived on the ground at four o'clock in the afternoon, and as some of the inhabitants came round us we could not but say something to them, though we had intended to be silent till morning. After dark hour we repaired to a large shed before the temple, where the people and the Brahmuns spend their time, and sung some part of two geets relating to the Saviour's death. Some heard and understood.

Thirteen months ago, as we went to Patamonday, we called at this place, which I now recollect very well and left several books among the Brahmuns; but from all we can make out they seem to have made little or no use of them. They are an exceedingly covetous set of men, and do not blush to acknowledge that their business is to live by their religion, without any regard to the good of the people, saying, "They get enough by worshipping us and drinking the water of our feet." They are also extremely tenacious of their cast; and while we were talking with them two Brahmuns fell out because one had happened to touch the other. Several temples have already fallen into the river which has encroached on the bank, and others are much decayed; we hope the rest soon will be never more to be repaired, which I am persuaded they never will be if left to these Brahmuns. There are several figures well cut, which were defaced and broken by the Mussalmans. One man who showed us these said, "See, Sirs, the gods themselves decay."

12th.—After a little breakfast we opened our tent doors, brother Sutton took the eastern and I the western end, and we presently

raised two good congregations. We commenced speaking at nine, and continued, with small intervals for breath, till seven in the evening. The press soon became too violent to admit of our giving books away in the tent, and after a few hours we fixed ourselves in different shady places on the Jhatra ground, where we preached to great crowds, and distributed books with advantage. No doubt many hundreds have heard and understood that Christ died for the sins of the world. On two occasions particularly, I raised my voice as high as I could, and I believe I commonly speak loud, and spoke of Christ's death to an immense multitude, who listened attentively, and repeatedly made answers expressive of a knowledge of what was said. However, these extraordinary exertions could not be long continued, and what is said requires to be as explicit as possible. In these opportunities I have much satisfaction, as so many hear of the love of Christ which they will not forget. About 600 Tracts have been distributed with a good deal of care. By these means knowledge (all the success we ought at present to expect) will be widely diffused in every direction, and the people will be prepared for more effectual disclosures of Divine Mercy. O that the doctrine of the Redeemer's love might prove to some the power of God to their salvation! Generally speaking, the people regard the books with great reverence, and we endeavoured to encourage this disposition, as it may prevent their making an ill use of them. I taught them to put the book to their forehead in token of reverence as we would to our breast. The general appearance of the jhatra was that of the holiday part of a fair in England. The people on coming, immediately wash in the adjoining river accompanied with their *truntramuntras*, and then proceed to the temple to obtain a *dursana*. On the way they purchase a flower or some trifle to present to the idol; this with their offering, which is regulated by the ability of the giver, and may be from two pice to one rupee, but mostly I think about two or three pice, is presented to the Brahmuns who make a good harvest of gain. As soon as the gift is presented, the giver looks for a blessing from the idol according to the exigency of his circumstances; as, if he or she have no son, the giver will say to the Brahmun, "Let Maha proboo give me a son," or if old and his son or daughter have no children, he will say, "Let Maha proboo give my son or daughter issue." After this the Brahmun spreads his hands towards the stone, at the same time presenting the flower or other trifle, and says, "Maha proboo do for such a person so and so," and then the business is over, unless the person

wishes to purchase some of the maha prused, which some of the most respectable do. The Brahmuns contrive to have plenty of this article to dispose of at a good rate, which is another source of emolument for them. The rest of the day is spent in following a band of music, attending plays, or wandering about to view the stalls of sweetmeats, or other diversions, with their companions, till evening, when they mostly retire towards home, congratulating themselves upon the supposed effects of such water, such stone, or such food. Some, however, always stay to witness the ceremonies of the maha deep and the bhada, or the carrying of the idol (or rather his representative) round the temple in a palanquin. The former ceremony is performed by placing a quantity of ghee and oil in a pot vessel on the pinnacle of the temple, which at twelve o'clock is set on fire by one of the Brahmuns. The Brahmun having proceeded to the top of the temple lights the ghee, &c., and whirls it round in the air, and repeats aloud the raja's name, and all the people below accompanying him with music and shouts of hurreee bol! hurreee bol! At many of these Jhatras much extraordinary wickedness goes forward, arising from the sensuality and covetousness of the Brahmuns.

We left the jhatra at half-past eight o'clock, and arrived at Cuttack at a quarter before two this morning, much tired and inwardly very sore, but I trust thankful for so good an opportunity of speaking for Christ, and also for his protecting care over us and ours since we left home.

15th.—Yesterday afternoon three Telingas called on me for conversation on religion, saying that they had heard that I was a Padree and wise.

17th.—Set out on foot for my villages which I left some days ago. Rose at half-past five, and after breakfast and family devotions were over, I left my home at eight o'clock. Arrived at Chowdwarra or the village of four doors, at ten. Pitched my tent in the centre of five villages. While doing this, a large number of villagers collected; about ninety or a hundred sat before my tent soon, and we talked till twelve o'clock. Endeavoured to fix the most important truths of the Gospel in their memories, and hope I in some instances succeeded.

18th.—As soon as I had taken some breakfast, I sat down among a good number of hearers, speaking about the love of Jesus, in giving his own blood for an atonement for sin. Sat among them half an hour, and many well understood the plan of salvation revealed in the Gospel. Left Banepoda this afternoon at four o'clock: on the way, I sometimes sheltered from the heat under the jun-

gles, as I felt my head affected. Came to Padanaga at six. It is a large village; and I employed myself till towards seven, with a good number of people, in preaching the law and Gospel.

19th.—Have spent a painful night, from the powerful effects of some medicine I thought necessary to take. After breakfast the people came around, and I spent some time among them, reminding them again of the truths I spoke to them last evening, but I soon perceived that the preaching of the cross was a stumbling block and foolishness to them, and they were more disposed to laugh and persecute, than hear with candour and attention. Had I confined myself to speculations about "one God," they would have heard with attention, but they have little relish for the Gospel. They said to me, "Tell us something more about the Ten Commandments, your discourse about them was good, and we want to hear more." I asked them whether a criminal would not like to hear of his reprieve better than of his condemnation? How well Satan knows the power and efficacy of the love of Christ, and he may know that he has but a little time. The hearts of men are more attached to their condemnation than their liberty; and how plausible a device, for what can be better than a law which prohibits covetousness, theft, adultery, &c.; but alas, they properly feel not the guilt of its violation. Perhaps this should lead us to preach more largely and more earnestly the sinfulness of sin and the doctrines of the cross, the appointed means of the destruction of sin.

"Nations, the learned and the rude,
Are by these heavenly arms subdued;
While Satan rages at his loss,
And hates the doctrines of the cross."

The sky being cloudy, I shall immediately pass forward to my next village. Arrived at Sunknapoora at two o'clock, and preached and conversed with the people till half-past four. Congregation not large but attentive. The love of Christ was generally well understood, and some wondered. After all was over, a byragree arose and spoke in terms of disrespect of Christ, and in favour of Juggernaut. Asked him what he had now heard of Christ that should induce him to speak in such disrespectful terms?—that love deserved love in return. The people rebuked him, and he appeared somewhat ashamed at standing alone. Afterwards sat three quarters of an hour and read and explained a catechism to three or four persons. This has been a tolerable afternoon.

20th.—As it was too cold and rainy to expect the people to assemble again, I rose early and came to Aganahat by half-past eight o'clock: as soon as I had taken some break-

first I went among the people and preached to them about the guilt of breaking the Ten Commandments, and declared the name of Jesus Christ as the only possible means of escape from it. I never heard the Oreahs say respecting the Ten Commandments that they did not before know them, on the contrary, they always readily acknowledged them and their own guilt in breaking them.

Left Aganahat at two o'clock, and arrived at Chowdware in the evening. It rained most of the way, and the appearance of the atmosphere indicates a continuance of wet and cold. This will both endanger my own health and hinder the people from coming together: I have therefore, God willing, concluded to seek my home in the morning, and there wait the return of better weather for future exertions.

24th.—Two painful events have just transpired in our neighbourhood. The genuine fruits of sin, for sin when finished, bringeth forth death. The —, weary of life without the support of experimental religion, shot himself in the mouth with his pistol, and died. I heard the Church burial service read over him last Lord's-day, but was much shocked therewith. As a man, his character was very respectable, possessing much kindness and generosity; as a Magistrate, he was almost unequalled in the love of the people. The other event is a boy who was murdered by some wretches, for about twelve rupees worth of silver and gold ornaments which he wore on his wrists and ears.

26th.—Set out for Teenteer at seven o'clock this morning with brother Sutton. Two years ago brother Peggs and I with Abraham visited this jhatra and had tolerable opportunities. Many who then heard, hear no more while we are spared to teach. We scarcely saw a person in the evening. We however lighted a good fire of leaves upon the grass, and warmed ourselves thereat, and so passed the evening alone. We also got some comfortable tea, though rather in a coarse manner; and afterwards sung hymns on the spread of the dear Redeemer's kingdom, and longed for the time.

27th.—Arose early this morning, and after worship and breakfast, prepared for business. The people began to crowd around us after nine o'clock, from which time till half-past four, we were well employed in preaching and distributing books. In the tent had several good opportunities, and the people seemed to hear with feeling and interest the remedy for sin; and it has been made known to a pleasing extent. About 600 books have been distributed, and will be carried in all directions.

February 4th.—On Friday at three p. m. we set out for Bobheneswa, to attend the

Magsaptaina jhatra. The greater part of the temples are going fast to ruin, being split in pieces by the roots of trees striking into the joints of the stones. The seeds of these trees are carried on the roofs of buildings by birds, and there take root. This is a great source of destruction to Indian architecture, and would soon destroy all the temples in Hindostan. Most of these temples contain an idol, but have no worship or offerings paid to them. We went into one of them without being interrupted. The antiquity and beauty of the ornamental sculpture surprised us much. Two temples in ruins contained images of Cali slaying the giant. Human sacrifices immediately occurred to our minds, for they have most probably stained the ground on which we stood. Cali does not appear to receive worship now. In Orissa she has seen better days. Only a few out of this great number are kept in repair by the Brahmans, under European regulation and direction. We took breakfast and then commenced the labours of the day. We visited the chief temples and other places of resort, where we could enjoy the shade, and preached the Gospel to many.

5th.—Bobheneswa is, upon the whole, a wonderful place. When we survey the ruins of her ancient splendour, we feel regret at such devastation; but it was the splendour and glory of idolatry, and therefore let it perish for ever; and may such beauty no more disgrace the face of creation. The Pundas attached to this sort of idolatry are in number 440, all living in idleness, supported by a blind populace.

May 1st.—Have made no entry in my journal since February. Several important events have transpired which I cannot now record. Some writing for a friend on the Romish and Protestant churches, has incapacitated me for journaling. On Monday morning Mr. B. accompanied me to Jebung school, and on the way we had some serious conversation on experimental religion. Fixed upon a piece of ground for a school-house, and we are to pay yearly one rupee rent, two shillings English. In the evening preached in the bottom of Chowdry bazar, and among much disputation found some opportunity of saying something about the Gospel. On my way home called at the chapel, and held a meeting in Oreah with some of the members of our church who do not understand English sufficiently to profit much. This evening preached in the Telugu bazar to good numbers, and I hope something to the purpose was said: some went away offended, some understood, and others ridiculed. All agreed that the Ten Commandments were excellent; but that to leave Krishnoo to worship Christ could not be good. Distributed

five or six books. Received a letter from the Hon. J. H. Harington offering to do something for our Mission. O that there were many such men in India! He has given us a donation of *ten gold mohurs* (160 rupees) for our school!*

11th.—A letter from Pooree informing us of the severe illness of brother B.; and I am now about to set out to see him. May God spare our lives and sanctify our affliction. I feel somewhat at leaving my little flock here, particularly as I hope some are mourning their sins and saying, "O that I could find him!"

12th.—After a tolerably comfortable journey I arrived at Pooree about half-past eight; brother B. met me at the door, much better than I had expected to see him.

14th.—Yesterday brother B.'s fever was high and his appearance alarming. Some part of the day he talked wildly being delirious. O that he may be restored! We could have no religious opportunities, nor was I able to see the town. This afternoon had a long dispute in the street with large numbers of Hindoos: talked till I became exhausted and sore. They accompanied me through the street with shouts of Juggernaut for ever! While we are silent the Devil is still enough, but no sooner is the Gospel preached than he immediately bestirs himself: well, it is some consolation that he thinks he has reason to stir! I have only enjoyed one peaceable opportunity among the Pooree people this year, and I dare say that will be the last. Distributed some written poems and could have distributed many more. Brother B. is better to day.

17th.—Brother B. continues to improve; though some fever continues to hang about him. Preached this afternoon to a large number of people in the street of Pooree with considerable success and feeling, and was enabled to teach them much of the Gospel. Gave away several Tracts to good readers.

18th.—Walked to the quarters of Mr. M. and had some talk on religious subjects with him. Also called on the Hon. J. H. Harington, and received his good wishes for the prosperity of our labours in Orissa.*

19th.—Left Pooree for Cuttack at five o'clock last evening, and arrived after fifteen hours ride. Found all well and in health at home, for which I hope I feel thankful. Since I left home Gungadhor has called.

31st.—Have been prevented from labouring in the town so much as I have desired by the awful state of the weather. The heat in the day-time is such as has not been experienced for many years. The whole face of

creation is almost burning hot. The thermometer at 100 in a cool shady room, and 110 a palankeen travelling. This heat leaves, alas! but little strength for active exertions. A storm succeeds the heat of the day, but it is only wind and dust, thunder and lightning; no refreshing rains accompanying: the thunder and lightning are most awful. We were afraid our house was struck; indeed the thunder was down among us: the stoutest heart trembled. Last Lord's-day was an encouraging day as it regards English and Oreeah services. In the evening I lifted up my voice against the shamefully prevalent practice of violating the Lord's-day, from "Remember the Sabbath-day to keep it holy;" and some have determined to reform: may they have grace to resist the depravity of the country and the age. Brother B. is quite recovered and has resumed his labours.

June 6th.—Last evening preached in the Copper bazar. While preaching an Englishman rode by, and to show his sovereign contempt for bazar preaching, used his riding whip over some of the congregation, not so as to hurt them but to drive them away, and prevent their hearing such foolishness: this is the second time this gentleman has paid us the compliment.—Gungadhor called to see me the other day, to consult me about the propriety of forsaking his wife and all if they would not suffer him to become a Christian. I declined to give him my advice at present; and in the mean time exhorted him to use all his influence to bring them over. However, I fear of this there is little hope, as she is supported by a father, brothers, and relations, who are Brahmuns; and would suffer a much greater disadvantage than having her to keep, they would be degraded by her losing cast, the unavoidable result of accompanying her husband: the case is a critical one. To recommend a measure which would divide man and wife, inflict a stain on the character of ten or twelve families, and bereave a family of the source of their support, seems grievous. And yet, when these are obstacles to embracing the Gospel, they should not be regarded.

17th.—Mrs. Bampton came to Cuttack on Friday to be with Mrs. L. during her approaching illness. On the way, she met a devotee measuring his way to Juggernaut by the length of his own body. The jhattras are passing through to Pooree in great numbers, and the weather appears threatening. Many who have been persuaded to leave their houses will see them no more.

22nd.—Preached in the chowdry to day in two places. A disputing Corona spoiled my first opportunity. I afterwards discovered that he had some knowledge of the Gospel. He went away saying, "Christ, Christ,

* Mr. Harington returned a few months ago to England, and alas! has since finished his course.

how ke, how ke," we are to have nothing but Christ now. My last standing was the best, though not a good one. Some said, "Blessed be thy life, and blessed be thy father and mother." Others said, "Why hear ye him?" "Why hear your gods and gooroes despised?" Disposed of two catechisms to some countrymen.

26th.—Yesterday morning the Lord gave me another addition to my family.

July 2nd.—Examined Nymcie School this morning and Baptist's this evening with considerable satisfaction. Attended missionary prayer-meeting in the evening, and spoke on the divinity of missions. Coming away, Mr. B. of the ordnance and department, asked leave to walk home with me. After some conversation he requested baptism. This was done in a manner truly pleasing, with much diffidence, and submission to our judgment. His attendance on every opportunity of a religious nature has been most exemplary; and from some cause a great change is evident in his conversation. I hope there is little doubt of its being a proper one. He has a pious mother living, a member of a Methodist society, and she says, "My dear Henry, if you ever find any of those good men, the *Missionaries*, I hope you will hear them." Our friend has acted a prominent part on the theatre at Dum-dum and Calcutta, with much applause. His language now is, "What fruit had I in that of which I am now ashamed," &c. He now blesses the Lord that he ever brought him to Cuttack, for he once was very much opposed to coming. He has been solicited to act as clerk for the chaplain, and a considerable advantage was offered him if he would accept, but he declined. One of his old companions of former days banters him, and sneeringly says, "So you have let Mr. ——— make a convert of you?" O that he may hold out to the end and be saved! Thus, we are not left without witness that the Lord is with us; may we take courage and go forward.

26th.—My time has been fully occupied since the 3rd; so much so that I have had little opportunity of making entries in my journal. We have held our conference, and it has been a season of pleasure, arising from the enjoyment of Christian friendship and communion: as, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Though a good deal prevented by the uncertain nature of the weather, we have been able to do a good deal of native preaching since we have been together.

29th.—Saw Jebudy School before breakfast. Several children, but no master present. It being fair and cloudy, I got out early in the afternoon; people soon pressed around me, and I was enabled to address them with

tenderness and pleasure on the love of Jesus Christ to them: they generally listened with attention, and some appeared affected. Distributed six or seven books among them, and came away with much satisfaction.

30th. (*Lord's-day*).—With the Schoolmasters spent a serious evening; declaring salvation alone through Christ, and warning them not to prefer the approbation of this world, or their cast, or any other worldly advantage, to the salvation Christ offered them. Preached in English morning and evening with comfort.

August 7th.—Saw Baptist's School this evening; a good number of boys were collected singing the history of Christ's birth. No masters present, but it was their hour for collecting the boys which seemed to excuse them. Got a good many hearers in the bazar in the afternoon, when I managed tolerably, by allowing them the utmost liberty in speaking for their own system, for then they confessed they should have to bear the punishment of their sins: then how glorious the Gospel of the Saviour appears, which provides for pardon and deliverance. How great are your sufferings in this world, which you say are the consequences of sins committed in a former birth; but you are none of you reformed by this misery and punishment. Your sins are without number, and how great will your torment be in the next birth; and you acknowledge that though you should see Juggeriaut a thousand times, you would still have to suffer the punishment due to your sins. And though you should bathe in Gunga, your sins would only leave you while in the water, and the moment you ascended out they would rest upon you again. Hence then, O men and brethren, how friendless your system!—pursue it no longer—believe in Jesus Christ and you shall enjoy pardon of all your sins, and deliverance from the suffering due to it. This was my method this afternoon, nor was it without success. There are great numbers of Brahmuns in the town to day, celebrating the day when the Rammer-obatar confined the demon Bali to Patal. Disposed of seven or eight books and tracts.

8th.—In the evening I endeavoured to preach on the large road, but such was the spirit of opposition and blasphemy of the people, that the attempt was in vain. This spirit was excited by a filthy man, who felt the condemnation of the Ten Commandments, and particularly the seventh. After I had read it aloud, he called out, "O sirs, he preaches to us not to commit adultery, while his own cast is notorious for the crime; and without the least scruple almost every officer of their military, have females brought to their houses from the bazar. Go and re-

form your own people first." I knew the charge was but too-well founded, therefore to deny it would not have been well. An explanation was necessary before a reply could be made; and while this was going forward the whole street was in a commotion, and the language of all was, "Away with him." The people under this influence left me to a man. Having no person to talk to I walked lower down the street, hoping to find them better disposed, but the same spirit passed down from shop to shop like wildfire, and I was saluted with shouts and hisses all the way. Just now the rain began to fall, and afforded me a good pretext for getting away. A poor boy unwittingly came and talked to me, and repeated some verses of a poem he had learned in one of our schools, but the shouts from both sides soon made the poor boy ashamed of his company, and he departed. Not one book could I give away. Poor people! O that they were wise!

August 14th.—At Jebudy-ghat (Loughborough School) found twenty three boys at work early in the morning. In the evening took James Sunder with me into the street, and between us we made out a useful evening. Many people attended, objectors were silenced, and the Gospel exhibited. Gave away several books and tracts. Returning home, held a church-meeting, and considered the cases of two candidates for baptism. I hope we shall be able to bring them forward next month.

20th.—Yesterday the sickness of our little girl obliged me to dispense with my Ordeal service: English preaching twice. Our dear child's illness exercises our hopes and fears; sometimes she appears near her end, then she revives a little: to day I hope she is decidedly better. I have had some good opportunities of preaching Christ to the people through the last week, though sometimes prevented by the little dear's illness. Rev. Mr. G. has left the station, but has promised to continue his subscription to the English School. Going down to the bazar this evening I entered into a conversation with a Bengalee, an Officer in the Commissioner's office. He said God was best pleased with a great number of religions, as Hindooism, Mahometism, and Christianity, just as I was pleased when my gardener prevented me with various coloured flowers, as roses, pinks, &c., &c. It was replied, that if I ordered my gardener to cultivate and prevent the sweetest roses, and he, instead of obeying my orders, cultivated and offered various stinking weeds, I should certainly be angry and punish him: here we separated. Received two candidates at a church meeting this evening.

24th.—Got out early this afternoon, and

had a very encouraging preaching time on the Telinga bridge; numbers of people came round and heard with attention, and I spoke to them an hour and a half with liberty and satisfaction. Gave away nine or ten books.

21st.—The knowledge of Christ is making its way in every direction, silently, but certainly. Much appears to be done, but much that is done does not, nor ever will, appear till eternity shall reveal it: then of a pleasing nature many things that are hid shall be published on the house top. The history of eastern missions furnishes many proofs of this last remark, and one that appeared in the journal of a missionary now living, lately published in the Missionary Herald has very much encouraged me, and must encourage every one that is not an enemy to the sacred cause. That this instance of the success of God's word may possibly appear to my own friends, and that they may feel the encouragement it affords, I here extract and record it. "After preaching at Chitpore road chapel, having inquired if any wished to receive Scriptures, or Tracts, on looking round I observed a young Baboo of respectable appearance sitting on one of the benches, apparently considerably interested in what was going on. I asked him if he would accept of a book; "Yes," he replied, "if you will give me a Christian Catechism." I wished to present him with the Gospels in English and Bengalee, to which he objected, saying, "I have the whole Bible in English, which I not only read but believe to be the word of God." "Do you indeed?" said I "Yes," he replied, "for I am a Christian." I inquired whether he belonged to any Church, to which he answered in the negative, but added, he had a strong desire to unite with Christians, from which he was deterred only by the present state of the Hindoo law respecting inheritance, and the disposition of his relatives, who, when they knew he had avowed himself to be a disciple of Christ, would immediately disinherit him. Being asked respecting the period when he came to a knowledge of the Saviour, he said he had been instructed in English, and recommended to read the Bible about fourteen years ago by an elderly English Gentleman of the name of Scott, from which time he had been convinced of its truth. In the course of conversation he gave me his name, and referred me for the truth of what he had said to two respectable English Gentlemen. He also added, repeating it three or four times that he knew several respectable and rich Bengalee Gentlemen, who were similarly situated with himself, believing the truth and excellency of the Christian faith, but fearing to confess freely their sentiments, lest they should be plunged at once into poverty.

September 2nd.—Preached this morning from Rom. vi. 4. In the afternoon proceeded to the Maha-nuddy river-side; and after singing and prayer, a short address and questions to the candidates, baptized our friends Mr. and Mrs. Beddy. A good number of natives witnessed the solemnity, among whom were all the School-masters. Some of the resident Europeans also, returning from an excursion of pleasure, looked on and wondered: most of our usual congregation attended. Brother B. has been educated a Protestant, and has a pious mother living; but has hitherto lived in the darkness of human speculation, having ears but not hearing, eyes but not seeing; he has awoke as from a dream, and appears a wonder to himself, and all appears a wonder to him. Hearing the plain unadorned Gospel surprised him, but he examined and found it true. Mrs. B. has been educated a strict Roman Catholic.

Her circumstances were such as to render her baptism a matter of anxiety, but she begged they might not prevent her receiving the ordinance, saying, that she would leave the case in the hands of the Lord. The change in the experience and conversation of both our friends is very apparent, their attendance on the means of grace regular, and their general conduct such as gives us great encouragement, as it affords the best proof of the sincerity of their profession. May they be long spared to us, and prove light where all is darkness. Preached in the evening to a chapel full of hearers, from Exodus xiv. 15. Endeavoured to encourage all and particularly our new friends to "go forward." Afterwards we all partook of the Lord's-supper together. Here are two wandering sheep gathered to the fold; they have wandered far indeed, but mercy followed them and brought them home to the "Shepherd and Bishop of their souls." This has been to me a day of joy, of gratitude, and praise, but a day of sorrow; and perhaps 'tis well it is so, that I may not rejoice overmuch, so as to endanger an entire dependance on God for all success and all my happiness. If this be true, then hail sorrow, hail affliction!

"The path of sorrow and that path alone,
Leads to the land where sorrow is unknown;
No traveller ever reach'd that blest abode,
Who found not thorns and briars on the road."

May the Divine glory be promoted by all our joys, and all our sorrows, all our labours and successes. O to be dead to every motive but this, feeling ourselves one with God in Christ: and surely this is the natural effect of Divine influence. God ever desires and seeks his own glory, this is the highest object and his Spirit wherever it exists must produce the same disposition in the soul.

10th.—Almost unceasing rain has prevented my public labours through the whole of last week. This season is extremely unhealthy, and our good health in the midst of it demands our gratitude and praise. Yesterday I preached three times and explained a catechism to the school-children who come with their teachers to Oreeah worship. This afternoon I got out early and visited the boro bazar: great numbers heard and some I trust will retain information. Gave away twelve or fourteen books to good readers and apparently respectable persons.

16th.—The evenings have been favourable for public labour last week; and I have enjoyed thirteen tolerable opportunities of preaching Christ.

19th.—There being a market in Choudy-choke, I preached there to day. A great number of people soon collected round me, and among the rest the Native Judge of the Court of Common Pleas. He stood till he had made himself acquainted with the subject of discourse, and then made some inquiries, as, "What is man? Can spirit move without matter? What was the nature of Jesus, and what are the evidences of his truth? Why do you give yourself all this trouble and labour about this people?" Thus do these people leave the plain truth and puzzle themselves with vain and foolish speculations, beyond human comprehension. I satisfied him as to the nature and evidence of Christ; but he wanted to prove man God, and God the spirit of the universe. He laboured hard to clear man of all charge of guilt on the first of these questions, but made himself appear foolish. "How can you consistently punish these people with your stripes if they are irresistibly instigated to guilt by your own indwelling influence?" He promised to come and see me and talk more on the subject. The discussion of these questions with this gentleman excited great interest and spread information. After he had withdrawn, something more was said to the multitude, and ten or twelve books distributed. Returning home I discovered a poor Tailanee, or oil woman, lying just out of the water in a burning fever, near our chapel; she appeared near her end. Had her conveyed to the hospital.

21st.—Got out between four and five this afternoon, and was engaged preaching and disputing till seven; some said, "Kill no more cows, and hear the causes of the poor, and then teach us divinity." Another cried out, "Sahib, raise a dead man and then we will believe." And the next, a brow-beating fellow, said, "O you Sahib, you speak the language of old women, talk Sanscrit and I can bear you. The Jews seek a sign, and

the Greeks ask wisdom: but I endeavoured to disregard their slander, and preach Christ crucified, which many heard with attention. Read some passages on the universality of sin, and its condemnation; and then others offering salvation through faith in Christ Jesus. Several of my hearers were countrymen and heard well. I hope the weather has now taken up, and that my labours will be more uninterrupted. Surrounded by 40,000 souls it becomes me to be in "labours more abundant;" and then what am I, what can I do among so many? In the afternoon of this day some strangers called on me to hear of this new way. They heard for a time with seeming astonishment and pleasure, but when I pressed Christ alone upon their attention, they arose and departed, saying, "Sir, we can give you no answer to these things; but such is our situation that we dare not hear more on this subject." I have often known natives to retire when they begin to feel the power of conviction on their minds; it was so in the present case. The poor woman mentioned on the 19th is dead.

23rd.—I felt an unusual degree of fervour in my Oreah service. Spoke of the sinfulness of sin; our utter helplessness without the atonement of Christ: and I exhorted the people immediately to flee to him. They heard without making a word of reply, and looked with some apparent embarrassment at each other, but departed without uttering a word. I know they are convinced of the truth, but such are the obstacles, and such their moral weakness, that they scarcely dare dream of obeying it. This afternoon I got early down to the Telinga-bridge, and was soon surrounded by scores of people who heard salvation through Christ alone. Some passages from their own shastras were of use to me, both for illustration and to arrest attention. They refer principally to the utter hopelessness of those who live in sinful practices. Some of them endeavoured to escape conviction, by saying, "Ram a matra papa nas. The mention of the name of Krishnnoo destroys sin." Many in the conclusion were eager for books, and I chose my persons and distributed twelve or fourteen.

24th.—A good deal indisposed, weak, feverish symptoms, but could not feel comfortable without making some attempt to preach the Gospel to the people. Riding down I concluded to confine my labours to the distributing of books alone: however the people came round and asked questions which I could not but answer, and led me on to a fuller declaration of the way of salvation; nor have I had a more serious or a

more profitable opportunity for some time. The people's ingratitude to God, who daily feeds, clothes, and otherwise blesses them, affected me much, and they themselves appeared ashamed. May the goodness of God lead them to repentance.

BURMAH.

American Baptist Mission.

Some information has recently been published respecting this very interesting Mission in the *Auxiliary Missionary Herald*, published in Calcutta.—

"We noticed in our number for March (1827), the departure of Mr. G. Boardman, American Missionary, to join his brethren in the Burmah country. We are now happy to state, that he has arrived in safety, and taken up his residence at Maullaming, a military station, distant from Amherst town about twelve miles, which promises to be an eligible station for his permanent abode.

"By the last intelligence from Dr. Price, at Ava, we learn, that his school for the children of the Burmese nobility prospers beyond his expectations. His scholars, he remarks, learn very fast, and the king is much pleased, although he has been repeatedly made to know that the Bible is the chief school-book. One of the youths is very desirous of possessing a copy of Rees's Cyclopædia, and has commissioned Dr. Price to expend Rs. 800 for that object. In conducting this seminary, the labours of our brother are rather heavy, especially as his health is far from

being good. He is under the necessity of copying for every additional pupil, some part at least of an English and Burmese dictionary, which he has compiled. To save himself this severe tax upon his time and strength, as well as to provide the Burmese with an important work, he is desirous of getting it printed, which we hope he will soon be able to accomplish.

"Mr. Judson and Mr. Wade are at present pursuing their labours at Amherst town; but as the retention of this station by the British still remains a matter of doubt, their final settlement there is uncertain. The subjoined extract of a letter from Mr. J. on the death of an only daughter, six months after that of Mrs. J. will doubtless prove interesting to our readers.

"Another tie that bound me to earth is severed, and my darling Maria lies by the side of my beloved Ann. They were separated from one another six months precisely. The mother's eyes were closed on the 24th of October, and the child's on the 24th of April following.

"Brother Boardman is settling himself at Mullaming for the present. We are doubtful whether Amherst will become the seat of Government, and a place of sufficient work, to be an eligible Mission Station. One native woman, wife of a French trader from Rangoon, has lately been baptized, and we have a few hopeful inquirers.

"But my heart is in the grave. O that I could transfer it thence to heaven! The top of the little enclosure which contains the wreck of all I held most dear on earth, and the Hope tree, under which they rest in hope, are visible from the window of my room. How can I sit composed and happy, and

prosecute my usual studies and my Missionary work?

"'Beyond the hills, beyond the seas,
O for the pinions of a dove,
O for the morning's wings to flee
Away, and be with them we love.'

"The Hope tree stands at the head of the grave;—but it looks towards heaven, and lifts up its branches amidst the storms of this tempestuous region, not drooping over the sleeping, mouldering tenants of the tomb. I would fain be like the Hope tree, and look towards heaven; but Faith is weak, and her eye frequently bedimmed by the tears of grief, and distempered by conscious sin."

MALTA.

Church Missionary Society.

Several Missionary Societies have established Printing-Presses in Malta, whence divine truth is likely to diffuse its hallowed influence to an immense extent. The Press belonging to the Church Missionary Society appears in very active operation, as is evinced by Mr. Jowett's account of the publications issued or in preparation.—

"PRINTED. *Greek*: Shepherd of Salisbury Plain—Watts on the End of Time—Address to Children—Two Short Sermons—Metrical Version of 12 of the Psalms.

"IN THE PRESS. *Italian*: The Commencement of the Reformation under Luther, from Milner, Vol. IV. Century 16. Chap. 1 to Chap. 6, will be about 300 octavo pages: already printed, 100—

Walker on Self-Knowledge: will be about 70 pages: already printed, 36. *Greek*: a Selection from Jenk's Prayers; with an introduction, from Dwight, on Family Prayer: will be about 250 pages: already printed, 72. *Arabic*: A regular series of Tracts is constantly proceeding.

"*PREPARED*. *French*: Life of Eliot, and Abdool Messeeh's Journal; from the Missionary Register. *Italian*: The whole of Milner's Church History and Scott's Continuation; total, 6 volumes—Newton on the Prophecies, viz. Of a Prophet like unto Moses; Moses concerning the Jews; other Prophets concerning the Jews; Against Babylon—Leslie on the Jews—Paley's Evidences—Tract on reading the Scriptures. *Greek*: Milner, First Century—Newton on the Prophecies, viz. Nineveh, Babylon, and Destruction of Jerusalem—Life of Eliot, and Life of Swartz; from the Missionary Register—Walker on Acquaintance with our Fallen State, and on Self-Knowledge—Short Sermons for Children—All the materials for compiling a Commentary on the Romans—A few Selections from Doddridge's Rise and Progress. We would request the Religious Tract Society to reprint abridgment, in Greek, of Baxter's Call to the Unconverted. My hope is, that the Religious Tract Society will gradually be led to reprint for us, in Italian and Greek, Tracts of this nature, thus leaving us at liberty to do the harder, but most necessary work, of printing first editions, as fast as we are able. *Arabic*: Chrysostom on Reading the Scriptures—Progress of Sin—Negro Servant—Treatise on Prayer—Leslie on the Deists—Sixteen Short Sermons—Tract on Redemption—Pilgrim's Progress, first part—Treatise on Regenera-

tion—Prosperity and Adversity—Five Jewish Tracts—New Spelling-Book, with many Reading Lessons, about 50 pages.

"*UNDER PREPARATION*. Our most extensive work is the Commentary, in *Greek*, on the Acts of the Apostles: the notes are principally from Henry and Scott: it is in royal 8vo. and is intended as the precursor of a variety of works of the same nature; although, probably, we may find occasion to vary the size: at some future period these may serve as the basis of a more general Commentary on the New Testament; and, at a remoter period, on the whole Bible. This kind of work I have, however, found to be exceedingly laborious; since, besides the toil of selection, and arrangement, and compilation, we are always moving through the resisting medium of a foreign language; and all our preparations and printings are from manuscript: if God should be pleased, however, to spare the lives and health of his servants here, the work in Greek will be, in five or ten years, comparatively easy for those who shall hereafter take it up. I have now, also in Greek, nearly complete, a Commentary on the Epistle to the Romans: it is a translation of passages compiled from the following sources; the Homilies of the Church of England, copiously—Scott's Commentary—Luther—Milner—Bishop Hopkins—Owen—Dwight—Horne's Introduction to the Scriptures—Christian Observer, &c. Besides Textual Commentary, it will contain distinct Treatises on the principal subjects. It is not easy to express how arduous the undertaking appears to me to be; but I confidently hope that it will be an instrument of much good to the

Greeks, and will cause them to have *great reasoning among themselves*. Mr. Schlieniz is preparing, in *Arabic* (with the aid of Phares Shidiak, a Native of Mount Lebanon), a Commentary on the Parables of our Lord, compiled from Henry and Scott: it will be about 300 pages in 12mo: about one third is ready. It will be so printed as to form one volume; and, at the same time, to furnish a series of Tracts, each about 20 or 30 pages in length. The way is continually opening for Arabic Commentary; and we are aiming moreover at *Amharic*."

DEATH OF ABDOOL MUSSEEH.

ON the 4th of March, 1827, this servant of God finished his course. He was converted, under the Divine blessing, by the labours of the pious Henry Martyn; he became a Minister of the Gospel, and was the instrument of bringing a considerable number of Hindoos or Mahomedans into the fold of Christ. Latterly he resided at Lucknow, and showed in his latter hours in what peace a converted Hindoo could die. Respecting the close of his life it is stated:—

"In the latter end of February he sent a message to the Resident, begging he would do him the favour to come and see him before his death: with this request Mr. Ricketts readily complied. After making known his wishes, as to where he would be buried, and some other trifling requests, he expressed himself perfectly resigned, and that death had no fears for him; for that our Saviour had deprived death of its sting. He thanked Mr. Ricketts for all that he had done for him, and looking steadily at him for some time, seemed to pray internally; then saying he was easy and

content (or happy), begged him to leave him. He afterwards expressed to the friend who attended on him, his gratitude for this attention on the part of Mr. Ricketts, saying, 'See the fruits of Christian love'. The day before his death, Abdool requested his friend to write his will; this was accordingly done after an English form. A house which the Resident, with his usual liberality, had enabled him to purchase, he left to his mother; his books to the Bible Society; and his clothes to a nephew, for whom he had always shown much love. This document he desired might be delivered into the hand of his dear Christian friend Mr. Ricketts. He then declared to the witnesses, before his brother and relatives there present, in a cheerful manner, and with perfect composure of mind, putting his hand upon the seal, that the seal was his. He then said, 'Thanks be to God, I have done with this world: and with regard to my mother,' putting his hands in a supplicating posture, 'I commend her to God.' Then, laying his hand upon his nephew, he said to his friend, 'Speak to the Resident, that no one be allowed to injure him:' then desiring his friend to come near him, and putting his hands in an attitude of prayer, he said, 'O Father, Son, and Holy Ghost, be gracious to ———.'

"On the 4th, after the doctor had visited him, he was told he was advised to eat animal food. Raising his head from the pillow, he said, 'Brother, a man does not live by bread alone, but by the word of God. See for how many days I have eaten nothing and yet am alive.' He then began to inquire after a man, who had been with him for some time for religious instruction, and being told he was present, desired he might be called. He questioned him on some points of religion, and explained the Lord's Prayer throughout. He spoke of his

intention to baptize him, should he recover, and desired that in the event of his death, Mr. Whiting or Mr. White might be requested to do so. In the evening, the wife of his friend called to see him, and on her asking him how he was, he said, 'Very well, sister, thanks be to God;' but this, it is observed, he must have meant for his soul; for his body was extremely ill, and hiccup, the usual precursor of death, had come on. He was told that the New Testament was at hand, and at his desire the 4th chapter of St. John was read: at the conclusion he said, 'Thanks be to God.' A favourite hymn was then sung. He had composed it but a short time before; and the following literal translation will convey some distinct idea of the source from which this Servant of Christ derived consolation in a dying hour: —

"Beloved Saviour, let not me
In thy fond heart forgotten be—
Of all that decks the field or bow'r,
Thou art the sweetest, fairest flow'r.

"Youth's morn has fled, old age come on,
But sin distracts my soul alone;
Beloved Saviour, let not me
In thy fond heart forgotten be.

"He joined in singing this hymn, and desired it might be sung a second time; but alas! he could no longer articulate distinctly, and became insensible to every thing around him. Soon after recovering a little, he inquired if the female friend above referred to were gone, and this was the last expression that could be understood. He lay seemingly perfectly easy till about half-past eight, when he raised his head from the pillow, and with his left hand took hold of the hand of his friend, then gently withdrew it and breathed his last."

BURNING OF HINDOO WIDOWS.

PETITIONS TO PARLIAMENT.

It is understood that Mr. Buxton designs to bring this subject before the House of Commons; let not therefore the friends of humanity as well as religion, slumber at their posts. It is highly desirable that petitions from all the towns, villages, and Christian congregations in Great Britain, should express the public voice upon this dreadful subject. Hundreds of widows are annually murdered in the most cruel way; and the British Government in the East really sanctions these murders by its officers giving the necessary licenses for the perpetration. It is not yet forgotten, AND NEVER OUGHT TO BE FORGOTTEN, that more than 250 years ago, Popery consigned to the flames, or other modes of martyrdom, nearly three hundred victims to its hellish spirit in one short reign. But, let it be considered that, in India, every year, superstition is consigning to the flames double that number of helpless victims: *and a British Government gives licenses for the perpetration of the crime.* Surely the friends of Christianity, of Humanity, or of Britain, should endeavour to wipe this foul blot from the fair fame of their country; and to snatch from the flames these helpless victims to pagan darkness, and satanic superstition.

Petitions fairly written on parchment or substantial paper, and signed, may be forwarded, open at both ends, to any member of Parliament, to whom the Petitioners would wish to trust the presentation of their request.

MISSIONARY MEETINGS.

(In various cases the collections are not mentioned, not being known to the writer.)

BUTTERWICK.—Information has been received respecting this meeting. Mr. Stocks preached in the afternoon, and with Messrs. Felkin, Watson, Mason, Brown, Chesman, and Seals, addressed the public meeting in the evening, which was pretty well attended, and upon the whole warm and interesting. Collections about £4.; about £5. had been previously collected by Miss Ross.

LEICESTER.—Feb. 24th and 25th. On Lord's-day, Feb. 24th, Sermons were preached in behalf of the Mission by Messrs. T. Stevenson, J. Goadby, and Pike, at the chapels in Archdeacon-lane, Dover-street, and Carley-street, The Missionary-Meeting was held on Monday;—Riley Esq. presided with much ability; Messrs. Mitchell and Webb, (Independents) Mursell and Evans, (Particular Baptists) Stevenson, Winks, Pike, and Joseph Goadby, moved or seconded resolutions. The Meeting was well attended and was of a very pleasing and interesting description. Collections, though the amount is not known to the writer, were made at the different places.

BASFORD.—Feb. 24th and 25th. Two Sermons were preached by Mr. Peggs, at the Anniversary Meeting of the Basford Missionary Society. On the Monday evening Mr. Pickering presided, and addresses were delivered by Brethren, Stocks, Abbott, Peggs, Fogg, Gordon, and Poulter; the congregations were very large and attentive, and £10. were collected in aid of the sacred Missionary cause.

ARNOLD.—Feb. 24th and 26th. The first Missionary Meeting was held at Arnold this evening. On the previous Sabbath two Sermons were preached by Mr. Stocks of Castle Donington. Mr. Hurst of Nottingham presided, and the Meeting was addressed by Messrs. Sleath, Ward (Particular Baptist,) Peggs, &c. Very great attention was excited by the Meeting, and the chapel was crowded to excess. About £4. 10s. was collected. It is desirable that every Village Congregation should have the claims of India presented to its notice, as such meetings are evidently calculated to promote the interests of religion at home and abroad.

MOUNTSORREL AND BARROW.—Feb. 27th and 28th. A Missionary Meeting was held at Mountsorrel this evening. No Sermons were preached for the Mission on the preceding Sabbath, which was a defect. The speakers were Messrs. Winks, T. Stevenson, Junr., Pywell, and Peggs. The attendance was not so good as last year,

but the weekly subscriptions are more than on former years. Collections £1. 6s. The Missionary Meeting at Barrow this year was not so well attended, nor so much raised, as last year. No Sermons were preached on the previous Sabbath. As there existed no Society, the Chairmansketched a resolution, which was adopted, and which it is hoped other Village Congregations that have no Missionary Society will consider;—*“That it is desirable a Missionary Association should be established here, and that some young persons should come forward as Collectors in aid of the glorious Missionary Cause.”* The Congregation was addressed by Brethren Underwood, Beardsall, Winks, Peggs, Pywell, and S. Taylor. May the Meeting be useful in the revival of the Cause of Christ in this place. Collection £1. 4s.

COVENTRY.—March 2nd and 3rd. Sermons were preached by Mr. Peggs in behalf of the Mission on Lord's-day; and a very crowded and interesting Meeting was held on Monday evening. Mr. Gerard a respectable Independent Minister presided; the audience were addressed by Messrs. Franklin, Sibree, Peggs, and Pike. Collections nearly £10.

LONGFORD.—The Anniversary Services of this Association took place on March 4th. In the morning a Sermon was delivered by Mr. Butler; another Sermon was preached in the afternoon; and a very crowded and interesting Meeting was held in the evening: Messrs. Jones, Peggs, Butler, and Pike, pleaded the cause of the heathen. Collections upwards of £14. including the accustomed donation from a humble female friend, of ONE POUND SIX SHILLINGS, saved by denying herself the use of tea.

WOLVEY.—The following day were the Anniversary Services at Wolvey. Mr. Butler preached in the afternoon; and with Messrs. Jones, Peggs, Pike, &c., &c., addressed the evening audience. The opportunity was a gratifying one.

BIRMINGHAM.—March 16th and 18th. On the 16th Mr. Stocks preached in behalf of the Mission; and with Messrs. Morgan, Thongar, Peggs, Pike, &c., addressed the assembly on the following Tuesday evening. Collections towards £11.

DERBY.—March 23rd and 24th. Mr. Goadby preached the annual Sermons at Derby, on Lord's-day 23rd. The Meeting on the following evening was well attended and interesting: Messrs. Goadby, Gawthorne, Hawkins, Stevenson, Stocks, Winks, Butler, &c. pleaded the sacred Missionary cause. Collections about £22. 10s.

SUTTON-BONINGTON.—March 23rd and 25th. On Lord's-day Sermons were delivered by Mr. Peggs: the Meeting on

Tuesday evening was crowded and very pleasing; Messrs. Wilders, Winks, Peggs, and Pike addressed the congregation.

SUTTERTON.—March 27th. No account received.

FLECKNEY AND SMEETON.—March 27th. No account received.

LOUGHBOROUGH.—March 30th and 31st. On Lord's-day Mr. Pike preached: the Meeting on Monday evening was numerously attended, and much interest felt: Mr. Henham presided; Messrs. Peggs, Winks, New, Pike, Stevenson, and Butler spoke on the important occasion. Collections about £27. It was stated that more than ever was doing by private subscriptions. The friends at Loughborough have purchased land for another large chapel.

KIRTON.—April 4th. Kirton Missionary Meeting on Good-Friday. Anticipating that there would be more people than the Baptist Chapel could accommodate, and no gallery having been erected, the Methodist Chapel was obtained, and was pretty comfortably filled at the Meeting in the afternoon, which was opened with prayer by Mr. Smith of London; Mr. Wilkinson in the Chair; and addresses delivered by Messrs. Kingsford, Felkin, Stenson, Brown, and Stocks, who preached in the place in the evening to a very full congregation, from, "O Lord revive thy work." Mr. Kingsford preached the introductory Sermon, in the Baptist Chapel, the preceding evening. The Collections amounted to £5. 14s. 1½d.

Mrs. Cockrill's Miss. Box 0 19 8½

SHARDLOW.—April 4th. On the evening of April 4th, the Shardlow Meeting was held. Speakers, Messrs. Winks, T. Stevenson, Underwood, and Pike.

RETFORD.—April 6th and 7th. Retford Missionary Meeting was held on Easter Monday in the evening: the Chapel was pretty well filled with people; who were addressed on Missionary subjects by Messrs. Cantos (Methodist), Felkin, Stenson, Skidmore, Smith, Shipston, and Stocks, who preached the introductory Sermon the preceding evening: Mr. Foster in the Chair. Collections £6. 5s. 0½d.

GAMSTON.—April 8th. A very warm and interesting Missionary Meeting was held in this village on Easter-Tuesday, in the evening: the little Chapel was thronged with attentive hearers, who listened with eagerness to the statements made respecting the condition of perishing millions of heathens, and their claims on the sympathy of all that love the Saviour, by Messrs. Smith, Stenson, Felkin, Shipston, Skidmore, and Stocks. Collection at the close £3. 3s. 6d. Mr. Stenson preached in behalf of the Mission at Misterton (while Mr. Stocks laboured

at Retford and Gamston) and Collected £1. **IBSTOCK.**—April 7th. A pleasing Meeting! Speakers, Messrs. Orton, Derry, G. Pike, and Pike.

HUGGLESCOTE.—April 8th. A gratifying and well-attended Meeting: speakers, Messrs. Stevenson, Orton, Winks, Pike, &c.

SUTTON ASHFIELD.—April 9th. Mr. Stocks preached in the afternoon; Messrs. Brown, Stovel, Nott, Smith, Stocks, Pike, &c. addressed the evening audience.

ROTHLEY.—April 27th and 28th. Mr. Peggs preached three Sermons on the Lord's-day; and a crowded Missionary Meeting was held the following evening; which was addressed by Brethren Taylor, Scott, Peggs, and Winks. About £4. was collected. More has been done to support the great Missionary Cause in this Church and Congregation than last year. A Missionary Meeting is to be held at Sibley in the course of the summer.

CAULDWELL AND OVERSEAL.—On Lord's-day, 27th, Mr. Gregory preached in these villages, and also spoke at Cauldwell Meeting. Cauldwell Meeting was held on Monday, when Messrs. Norton and Pike addressed the audience, which they also did the following evening at Overseal.

QUORNDON.—May 18th and 19th. Mr. Butler preached on the Lord's-day: at the Meeting Mr. Butler presided, and Messrs. Stevenson, Winks, Butler, Josh. Goadby, Pike, and Smith, moved or seconded the resolutions.

SHEEPSHEAD.—May 18th and 20th. Lord's-day was a very interesting day at Sheepshead, ten persons being baptized. In the evening Mr. Stevenson preached in behalf of the Mission; and with Messrs. Winks, Pike, Beardsall, and Kenny, pleaded the same cause on Tuesday evening. Various causes operated to prevent the Meeting being so well attended as usual; in fact, though it was judged best not to defer the Meeting longer, it was anticipated that this would be the case: the Collections, nevertheless, amounted to £5.

MEETINGS FOR JUNE.

1st—Boston Sermons by Mr. Peggs. 2nd—ditto Meeting. 3rd—Widmerpool. 4th—Broughton. 5th—Spalding. 5th—Kilpton. 6th—Hose. 8th Nottingham Sermons by Mr. Stevenson; Leake Sermons; Beeston Sermons. 9th—Nottingham Meeting. 10th—Beeston ditto. 11th—Leake ditto. 15th—Barton Sermons. Castle Donington Sermon. 16th—Barlstone Meeting. 17th—Cundeston ditto. 18th—Barton Ditto. 19th—Castle Donington Ditto. 23rd—Lincoln (proposed.) 24th—Coningsby (proposed.) 25th—Annual Meeting of the Society at Wisbech. 29th—Bourne Sermons. 30th—Bourne Meeting.

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VOL. VII.

SALVATION
BY
GRACE ALONE.

A SERMON by Mr. Acton of Mantwich;
concluded from No. 77, page 165.

WE proceed, secondly to demonstrate the truth of the proposition, that a christian's salvation, in the beginning, carrying on, and perfecting of it, *is all of grace.*

1. What but grace and the rich mercy of God could contribute any thing for the relief and happiness of wretched man; whom sin had plunged into misery so deplorable, as rendered his recovery impossible to all on earth or in heaven, short of the grace of God? None had either heart to pity or hand to help us: they disdained to look on us in our filthy and polluted state. If the blessed angels saw us, it was with loathing and detestation. And it could not be otherwise, from their firm and steady loyalty to their Lord; whose command man had broken, and thereby made himself, not only a criminal, but an enemy. How has sin changed our original beauty into deformity! and made man, who was once the delight of God on earth and of all other good beings, the object of his abhorrence! What a disgusting picture does the

prophet exhibit of our pollution and helplessness, in the similitude of the wretched and exposed infant: which, though primarily designed to convince the Jews that they were of no better origin than the heathen whom they accounted vile and base; yet doubtless represents, by a very appropriate emblem, the miserable and polluted state into which sin had brought the whole human race.

Sin not only renders us abominable in the sight of infinite purity; it also totally debilitates us: it wounds us sorely and leaves us weltering in our blood, without power either to cleanse or save ourselves. Whatever strength we had in our original state, sin, like the plague, turns all into weakness. It utterly disables us, without the aid of a superior power, to resist temptation to sin, or to repress its motions in our own natures. We cannot oppose the devil who takes us captive at his will, nor perform any service to God in an acceptable manner. We were, as the apostle very properly describes it, "without strength." Nay, what is still worse, sin fills the mind with enmity towards God. Our nature is so depraved, that we are most inclined to those things which set us at the greatest distance from him:

and, if our state be any thing better than that of the fallen angels, we owe it to grace, and not to any excellence in ourselves: for it is certain that, while in a course of wickedness, we are the slaves of corruption. As our blessed Saviour told the Jews, "We are of our father the devil; and the lusts of our father, we will do."

Since then man was in this evil condition, what but grace could incline a righteous and holy God to consider his case; to pity and relieve him who had so ruined himself; or to make the salvation of this wicked and depraved rebel the subject of his wise and eternal counsels? If man, as a creature, be so infinitely below his Creator, as to induce holy David to exclaim, "Lord, what is man that thou art mindful of him? or, the son of man that thou visitest him?" how much greater is his condescension and wonderful his grace, in being mindful of us sinners! in setting his compassion on us, so as to consult our happiness when no other eye pitied; and in employing his own infinite wisdom to find out a way for our deliverance, which we had, by our rebellion, put it out of our own power, and out of the power of angels, if they had possessed goodwill enough to have interfered in our behalf! "He saw there was no help, he wondered that there was no intercessor: therefore his own arm brought salvation."

To give us an indubitable proof of his astonishing grace towards our fallen race, he sent his Son to work out this salvation for us. No sooner had man by transgression exposed himself to the curse, than his merciful Creator interposed by his gracious promise; "The seed of the woman shall bruise the serpent's head." Thus he assured the crimi-

nal that, though he had merited un pitying condemnation, yet he should again have the offers of redemption and happiness renewed to him, and founded on grace alone. This assurance was repeated, confirmed and explained, by the prophets, in their successive ages, till the fulness of time arrived. Then he sent his Son into this world of sin and misery; who, being made of a woman, took not on him the nature of angels, but the seed of Abraham; was made flesh and appeared in the form of man. How astonishing the grace, that moved the Almighty to bestow this unspeakable gift on his guilty creatures! to send his Son, his only begotten and well beloved Son, the brightness of his glory and the express image of his person; who was so far exalted above the hosts of heaven that all the angels of God were commanded to worship him! This was such a glorious instance of grace as astonished these happy spirits. To see their Lord, whom they had delightfully beheld in the form of God, and whose praises they had sung, with rapture and awe, ever since they had begun to exist, casting off the robes of his glory, and appearing on earth, in the despicable form of sinful man, was a mystery of grace which they could not fathom; and which, though it has been the object of their devout contemplation for so many ages, they yet "desire to look into," that they may more clearly understand and admire it.

Again. The benevolent purposes for which this stupendous gift was conferred, are equally demonstrative of the love and mercy of the adorable Giver. He sent his Son to fulfil all righteousness for us—to die for our sins and rise again for our justification—to reconcile us to

God by the righteousness of his life and the merits of his death—to bring us nigh to him by repentance, faith, and holiness, without which we shall sadly find, in an approaching day, that Christ and grace will stand us in little stead:—in a word, to bring in eternal redemption and salvation for all that believe. “God so loved the world,” so truly, so wonderfully, that, out of mere love and mercy, without any desert in us or application from us, “he gave his only begotten Son, that whosoever believed in him should not perish but have everlasting life.” It might have been justly expected, after the world had slighted the ministry of the angels of God, and ill treated his servants the prophets, that, when he sent his Son into the world, it would be to condemn and punish it. Quite the reverse. It was, “that the world through him might be saved.” Thus the salvation of sinners was wholly founded on divine grace.

2. Further. Salvation is carried on by grace alone. Since the death and resurrection of Christ, God has given us his gospel, a blessed fruit of his cross; which contains an ample revelation of his will concerning us and our salvation. It is the ministry of glad tidings, and good news; and deservedly called “the word of his grace.” It unfolds to us the great love wherewith he loved us; and assures us that Christ, by the offering of himself, has purchased redemption for the chief of sinners; who through faith in his blood are accepted of God and entitled to the glory and happiness of heaven. In the gospel, the adorable Governor of all has prescribed the duties that he requires of us; and hath promised us strength to perform them. It is the only sta-

tute-book of heaven, in which are enjoined and explained the conditions of our salvation. And these conditions are so very merciful and gracious, if rightly considered, that they most sweetly and powerfully draw us to the performance of them. They are also highly reasonable: well becoming a gracious God to enjoin, and guilty sinners to accept. What can be more equitable than that we should be humbled for what we have done amiss, and turn from the error of our ways? What is more reasonable than that we should trust in Christ whom the Father hath given, and the gospel holds forth, as an object for us to depend upon for justification and righteousness? What can be more proper than that we should sincerely and constantly obey the gospel; and, if called to it, patiently suffer for Christ, who has suffered so much for us? Now repentance, faith and obedience are the terms which grace itself proposes and the gospel enjoins, as the conditions of our salvation, without which we must eternally perish. Nothing but a wilful obstinacy in sin can hinder our compliance with these terms; for there is nothing grievous in the requisition of them, when we consider that a sacred tranquillity and pleasure is enjoyed in the performance of them—that sufficient strength is promised to enable us to perform them—and that a compliance with them will be rewarded with eternal happiness in heaven.

The gospel also directs us what to avoid and what to pursue; and is the only rule to teach us how to order our conversation aright. It is clear as the sun to enlighten us; and richly stored with motives to duty, and cordials to keep us from fainting in a day of trouble. It is

the word of reconciliation, because it informs us that God is mercifully reconciled to sinners by the death of his Son; and earnestly solicits sinners to be reconciled to him. It discovers Christ in all his offices to us; and is the happy instrument of working faith in us, whereby, being united with him, and made partakers of that grace which dwells in him, we are entitled to the immense blessings which he has purchased. For, "faith comes by hearing, and hearing by the word of God." It is the only record that has God's seal stamped upon it; that has been attested by heaven itself; and is guarded by a dreadful curse on all who shall presume to add to it or diminish from it. The grand scope and design of the gospel is to make us resemble God himself; and thus to promote our truest excellence and our highest happiness.

But God has given, together with the gospel, his Holy Spirit; by whose power the ministry of the word is made efficacious in its operations on the hearts of sinners. Not that God gives his spirit to dwell in wicked men or unbelievers, as he does in the hearts of the sincere christian; for those that are destitute of the fruits of the Spirit cannot, in that sense, be said to have it. But yet these enjoy the blessed influences of this heavenly Agent, striving with them in the ministry of the word. It was dictated at first, by the Holy Spirit, with such plain evidence and demonstration of its divine origin, that our blessed Saviour pointedly charges the pharisees, who disbelieved and rejected the revealed word, with the guilt of blaspheming against the Holy Ghost which could never be forgiven. And he still continues by his powerful influ-

ences, to accompany the word; and thus to render it effectual for silencing the captious objections of persons who are prejudiced against the gospel, and for convincing even wicked men themselves, against the stream of their corrupt inclinations and the bent of their perverse wills, of its truth; and compelling them to cry out with Agrippa, "Almost thou persuadest me to be a christian."—Thus the Holy Spirit strove with the old world by the preaching of Noah, for the space of one hundred and twenty years: and with the unbelievers in the wilderness by the ministry of Moses. Thus he strove with the Jews, for successive ages, by the prophets, who "spake as they were moved by the Holy Ghost." Thus he strives with sinners by the preaching of the gospel. For the great Teacher sent from God declares, "The words which I speak unto you they are Spirit and they are life;" and Paul assured the Corinthians that his preaching among them was "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Nay; so certain is this truth, that we are told expressly, that those who resist the word resist the Holy Ghost. And whatever is contained in the word of God is no less the voice of the Spirit to us, than if he audibly spake and revealed the same things. Indeed we may depend with much greater certainty on the Spirit's speaking in the scriptures, than on any pretender to divine revelation among mortals.

But God gives his Spirit to dwell in the hearts of his people, who believe and embrace the gospel, in a more especial manner and for more holy and happy purposes. He helps them to understand the scriptures; leads them into the truth; enables

them to obey it ; comforts and supports them in the practice of it ; witness to them that they are the children of God ; and seals them to the day of redemption. In short, his powerful influences produce in the heart of every true disciple of Christ those two grand effects, *conversion* and *sanctification* ; whereby he makes him meet to be a partaker of the inheritance of the saints in light.

The *conversion* of sinners is the changing of their sinful natures, which can never be done by all the art or the power of mortals. Our Lord calls this change regeneration, or the new-birth ; which, he assures us, is so necessary that, without it no man can enter into the kingdom of God. This change is not only beyond the power of man, unaided by divine grace, to effect ; but beyond the extent of his comprehension. Unbelievers who are still in their sins cannot understand how men can shake off and abandon those evil courses, which by long custom have become natural to them ; nor can they conceive how habits, so long indulged, can be supplanted by others of a contrary nature ; so that characters as fierce and unmanageable as lions should become mild and tractable as lambs ; and souls cruel and unclean as the raven, be made harmless and pure as the dove. No wonder that Nicodemus, though wise and learned, should inquire, "How can these things be?" But what is impossible to men, is possible to God. His grace can make the dry bones live ; and bring the most inveterate sinner from the bondage of corruption into the glorious liberty of his children. The ministry of the word, joined to the gracious operation of the Holy Spirit, is the ordinary instrument by which this astonishing

and interesting change is effected in the human heart ; and the consequences are most important.

We are no sooner the happy subjects of regeneration, than our sins, though ever so aggravated and numerous, are all pardoned. "You hath he quickened together with Christ," says the apostle to the Colossians, "having forgiven you all your trespasses." By this also, we obtain peace with God. The old enmity is rooted out of our natures : we are adopted into the family of our Maker and treated as his children. He makes us to rejoice in his presence, entertains us with the choicest of provisions, and gives us the Spirit of adoption, whereby we cry "Abba, Father." We call and he answers : he is ready to bestow upon us the graces of his Spirit, and his adorable Son with all that he has purchased for believers ; and hath promised that he will himself be with us. And what can we want more ? In these animating circumstances, his grace makes us willing and desirous to obey his commands, and to perform the duties which his law requires. He endows us with power from on high to do his will, and he graciously accepts our efforts ; and, though we fall far short of what we ought to do, yet he overlooks our weakness and imperfections, and accepts us and our feeble though sincere services in Christ the Beloved.

Another important effect, produced in the heart of every true christian, by the sacred and powerful influence of the Holy Spirit, is *sanctification* ; which is no less necessary than conversion : for "without holiness no man shall see the Lord." Though the grace of God in conversion places man in a state of holiness ; yet it is usually as far below that pitch to which he would have

us to arrive, as infancy is short of manhood. And, as children in nature grow and thrive by drawing nourishment from the breast, so souls, new born by grace, if they earnestly seek the sincere milk of the word by a diligent attention on the means of grace, accompanied with a lively faith, will be nourished in the divine life and grow daily up to a higher degree of sanctity. Let christians then exert themselves with assiduity in attending the ministry of the word, and wait on God in the way of his appointments, and they will find them successful. "The way of the Lord is strength to the upright;" and God will bless the means he has appointed to promote the holiness of his people. Faith in Christ will purify the heart: the application of his blood will purge the conscience from dead works: the power of his word and the gracious influences of his Spirit will wash us, as with clean water, from all impurity. Or, if there be any thing in us so knotty and rugged that it cannot be conquered by the more sweet and gentle methods of his grace, he has his axe wherewith he will hew us, and his rod of correction for our chastisement. Rather than we should remain unpolished and impure, he will, as a further display of his grace, bring us through the furnace of affliction, by which he will melt our hardness, purge away our dross, and destroy our sinful propensities. He will refine us as silver is refined, and purify as gold that is tried. When this kind purpose is accomplished, he will revive the soul, by holy communion with himself, and ravishing foretastes of glory, till it aspire after sanctity and pant after the abodes of perfect purity.

3. Then, lastly, grace will perfect

our salvation, and take us to that heaven of holiness and bliss for which it has fitted us. But, says some desponding soul, How shall we get there? This is indeed a very proper question to be asked by wicked men and hypocrites, who have wilfully refused all their lives to walk in the narrow road of self-denial and holiness. They must find it difficult and impossible at death to enter the strait gate. If they find the gate of heaven, as the foolish virgins in the parable are said to do; and should knock at it, soliciting entrance with earnest importunity, as they did, yet, alas, they will be refused admittance. They turned a deaf ear to Christ, and resisted the overtures of his grace, till the door was shut against them for their contempt of his mercy. Now he will not receive them; but on the contrary will say, "Depart, ye cursed." And if he says, "Depart;" depart they must.—But it will not be thus with sanctified and holy souls. No; as a further expression of his grace, God will commission his celestial angels at their deaths, to receive them into their charge; and to convey them safely, through all opposition, to heaven and glory. The doors of paradise will fly open of their own accord to receive them, as the iron-gate of the prison did to give Peter a free passage. Christ will receive them into Abraham's bosom; as he did good Lazarus from the depth of poverty. Then will their salvation be consummated; and the happy subjects will gratefully acknowledge through the ages of eternity, that they were saved alone by grace.

If then we are saved by grace, what abundant reason have we to spend our days in admiring the gracious nature of our God! and to praise him for such a glorious gift as

salvation, flowing from the fountain of his free love and mercy in Christ Jesus! Is it possible to have fuller evidence that he is what he declares himself to be, "The Lord God, merciful, gracious, and long-suffering; abundant in goodness and truth, pardoning iniquity, transgression and sin?"

Hence too we may infer the egregious folly of such as obstinately continue in a course of sin and wickedness, in despite of the authority of God, the allurements of grace, the strivings of the Spirit, and the hope of heaven. Is not this to act like madmen? Is it not the most deplorable folly to go on obstinately in soul-destroying courses, opposing and resisting grace, which is both able and willing to save them? God has given them his word to enlighten their darkness and to teach them their duty.—Christ to die the just for the unjust that he might bring them to himself—his Holy Spirit to help them through the whole of their duty how difficult soever it be—his grace to support and carry them forward to eternal bliss—and his promise of complete pardon and eternal bliss. What then could have been done more for them, that God has not done? If they perish at last, it will be because they would not be saved. They love darkness better than light, and will not come to Christ that they may be saved: though he, in great compassion, stands all the day long stretching forth his hands to a disobedient and gainsaying people.

Further. How ungrateful and dangerous is it to attribute the salvation of men to any other cause than the grace of God! If there be any who ascribe salvation to their own free will or unaided power, they are unworthy of the title of christians.

If there be any, as, alas there are multitudes, who remain obdurate; and, resisting the grace of God, refuse to yield to the requirements of the gospel, let them look to it: unless they repent, their destruction is inevitable; and it will be justly chargeable to themselves. As the weeping Saviour said to the obdurate city of Jerusalem, "How often would I have gathered thy children together, but ye would not," therefore the awful sentence must be executed.—How notoriously do the doctors of the church of Rome impose on her weak votaries, by pretending to sell pardons for money and talking of having a stock of merit in store more than is necessary for their own salvation; which they are willing to transfer to others, for a valuable consideration. This is the most egregious arrogance of which sinful mortals can be guilty. Good men may be serviceable to others, by christian encouragement, good advice, and mutual beneficence; but to dream of sparing grace for the salvation of others, is a sufficient indication that they are totally destitute of it.—Others tell us of regenerating persons by baptism; and thus making them members of Christ, children of God and heirs of heaven. But, though this ordinance is divinely appointed, it has no such virtue placed in it. If it had, Simon Magus would not have miscarried, who received it from the hands of administrators as duly authorized as any who have lived since their day.

Finally. If we are saved by grace, how disingenuous and base is the abuse of it! Yet thousands are daily guilty of this ungrateful conduct. All who have the overtures of mercy frequently made to them in the ministry of the word,

and yet pay no attention to the heavenly message; but, like the Jews, make light of salvation and judge themselves unworthy of eternal life, abuse the most astonishing grace and ruin themselves.—Those also who receive it, but neglect to improve it are abusers of this heavenly gift. Grace is not given to lay aside as useless, but to improve. We ought to grow in grace; and to exercise ourselves unto godliness, to be ready for every good work. If we do not act thus, like the wicked and slothful servants in the parable, we shall be cast into outer darkness.—But those who make high professions of faith in Christ and a participation of his grace, and yet indulge themselves in sinful conversation and unhallowed dispositions, are the most notorious abusers of the grace of God. They are so awfully deceived, that, if they can persuade themselves they are of the number of God's elect, they imagine that God can see no sin in them, though they break through his most solemn commands, and dishonour his holy name by their irregularities. But let such fancy what they please, it is certain, they are, what the apostle Jude justly describes them to be, "Ungodly men who turn the grace of God into lasciviousness; to whom is reserved the blackness of darkness for ever."

To conclude: let the truth that salvation is by grace alone, encourage you sinners, to come to Christ. Though your crimes may have been many and great, yet grace has saved sinners as great as you are. Christ died for the chief of sinners, and grace has conquered the most inveterate corruption. Manasseh seduced the people, and filled the streets of Jerusalem with the blood of innocents. Saul was a blasphemer and persecuted the church. Many

of the Jews imbrued their hands in the Redeemer's blood. The Ephesians were abominable idolaters, and the Corinthians plunged in all manner of impiety and wickedness. Yet these have been saved by grace; and the same salvation is offered to who all believe in Christ, repent of their sin and turn to God, by obeying the gospel. May you all then who hear the joyful sound embrace the offered mercy! But do it without delay, lest death should seize you before you have turned to the Lord: and then you are ruined for ever.

Lastly. My christian brethren, be ye animated to continue in the grace of God, and diligently to improve the grace you have received. As you are already saved by it from the power of sin, shew forth its virtues in an exemplary and unblamable life. And, as you would be carried through the dangers and difficulties of duty, and made victorious in all your conflicts with the devil, the world, and the flesh, be earnest with God by prayer for more grace. E'er long, perhaps sooner than you expect, you will be taken to heaven; where, with all the ransomed of the Lord, you shall live for ever, confirmed in the truth, and rejoicing in the blessed effects of this glorious and comfortable doctrine, "*By Grace we are saved.*"

A GLANCE AT THE HEAVENS.

ASTRONOMY DEFENDED.

*"The Works of the Lord are great; sought
out of all them that have pleasure therein."*
Psa. cxi. 2.

IN former papers, we have given a brief account of the earth considered

as a planet; and endeavoured to lead the youthful mind to observe and admire the power, wisdom and goodness of the adorable Creator, which is so conspicuous, even in a very imperfect survey of the subject. We shall now attempt a brief description of the principal facts relating to the *Moon*, the faithful companion of our planet.

Though the Moon is the least of any of the celestial bodies, the magnitudes of which have been ascertained, yet, from its nearness to us, it appears by far the largest; and is doubtless, next to the sun, the most interesting of the globes which compose the solar system. In common with other celestial objects, when it is visible, it seems to move daily from east to west; and, when its whole course can be observed, it rises in the east, ascends to the south, and sinks in the west. This apparent motion arises from the diurnal rotation of of the earth, as has been already explained. It has also a progressive, though apparently a very irregular, motion through the fixed stars from west to east; which it completes in about a month. And it rotates also on its own axis, in the same time; though, for reasons which we shall soon have occasion to state, this last motion cannot be observed from our globe. But the Moon has one peculiarity which the unassisted eye can observe in no other of the planetary orbs. When, after a few days absence, it first becomes visible, it appears in the western part of the heavens in the form of a small crescent of light, not far from the setting sun. Every night it increases in size, and moves to a greater distance from the west; till it rises in the east, just as the sun sinks in the west; and presents a round, fully enlightened face.

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After this, it gradually moves farther and farther towards the east, till at last it seems to approach the rising sun, as nearly as it approached the setting sun when it was first observed: appearing only a little before it in the morning, and reduced again to a slender crescent. These changes all take place in the course of about twenty nine days; and are regularly repeated. It is the object of this sketch to explain their causes and their nature.

All the globes of our system, which we have hitherto noticed, move round the sun as the centre of their revolutions; and are therefore called *primary* planets. But the Moon, being placed near the earth, and greatly inferior to it in magnitude, regards it as the centre of its monthly revolutions, and is carried by it round the sun once a year. It is therefore styled a *secondary* planet: a satellite or attendant on the earth. The young astronomer may form a tolerably accurate idea of this compound motion, by taking a ball, fastened to a string, and whirling it round his head; while he walks, at the same time, in the circumference of a large circle. If we suppose the centre of the circle to be the sun, the ball the moon, and the pupil's head the earth; then his walking round the circle will aptly represent the earth's annual revolution round the sun; and the whirling of the ball round his head, the motion of the moon round the earth during its monthly progress. The mean distance of the earth from the sun, as we have already stated, is about ninety five millions of miles, while that of the moon from the earth is only two hundred and forty thousand: so that, to keep up the proportion, if the string that holds the ball be only one yard in length, the centre

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of the circle, where the sun is supposed to be placed, would be at the distance of three hundred and ninety-six yards, or nearly a quarter of a mile. Now it is obvious that, in swinging round his head, the ball must be placed in every possible situation, with respect to the head and the centre of the circle round which the pupil walks. Let him keep his face towards the supposed place of the sun, and move the ball round; and it will pass at one time before his face, or between him and the sun; at another, behind his head, so that he is between the sun and it; while, at other times, it will be on the right or left side of his head. The same changes must take place in the relative situations of the sun, earth, and moon, in their complicated motions. Let us consider them.

The diameter of the moon has been found, by repeated calculations, founded on the most accurate observations, to be two thousand one hundred and eighty miles. The surface of the earth is therefore more than thirteen times as large as the surface of the moon; and its solid contents exceed the moon's nearly fifty times. The mean distance of the moon from the centre of the earth is two hundred and forty thousand miles. It performs one revolution round the earth in twenty-seven days eight hours; but, in consequence of the motion of the earth in its orbit, it does not return to the same position, as it regards the earth and the sun, till the expiration of twenty-nine days twelve hours; which constitute a *lunation*, or a lunar month.

The moon, like all other planetary bodies, is opaque, and receives all its light from the sun. It can therefore only be illuminated on that side which is towards the sun; and the

opposite side, which is turned from it, must be involved in darkness. When the moon is in conjunction with the sun, as astronomers style it; that is, when it is between the sun and the earth, its dark side alone being presented to the view of the inhabitants of the latter, it is invisible to them. This is the situation of these orbs, at the time of *new moon*. But, when the moon is in opposition to the sun, that is, when it is on the contrary side of the earth, its enlightened half being turned to the earth, it presents, to the observers on that planet, a complete orb of light; and is, what we term a *full moon*. When the moon is midway between these two stations, it will evidently be placed at the right or left of the earth; and as its illuminated hemisphere will always be towards the sun, which may be considered at rest, the inhabitants of our world will be presented with one half of its enlightened, and an equal portion of its unenlightened hemisphere; and, the latter being invisible, it will appear like half an illuminated circle. This is the situation of this planet, at the first and third quarter of each lunation; and is commonly called a *half moon*. As the moon advances from the first quarter to the full moon, the enlightened part gradually increases till it becomes a complete circle. On the contrary, as it proceeds from the last quarter to the new moon, it gradually decreases to a narrow curve of light; and finally disappears, when it reaches again the point of conjunction.

The changes which take place in the appearances of the moon, which are styled its *phases*, may be exemplified in a simple experiment. Place a light at the south end of a darkened room, to represent the

sun; and an observer at the other, whose head may be the representative of the earth. A small white ball or an orange, suspended by a string, will make a good substitute for the moon. Hold the orange between the light and the observer, and he will perceive that part of it which is towards him to be involved in the shade. This is the situation of the moon at the change, when it is invisible to the earth. Move the ball to the east side of the observer, and he will see that the southern half of that side of the ball which is towards him is enlightened, while the northern half is dark. Thus the moon, at her first quarter, exhibits the form of a semicircle or half moon. Carry the orange to the north side of the person; and, as it then presents the same side to him as it does to the light, he will see all that side enlightened; and the dark part is hid from his view behind the body of the ball. This is an accurate exhibition of the full moon. Remove the ball to the west side of the observer, and the same appearance will occur as when it was on the east. The moon when in this position, has arrived at her third quarter and one half of her face is visible. Lastly, Place the ball on the south side of the observer, and it is again between him and the light, as at the first; and we have a change of the moon. Thus we easily represent all the variations in the appearance of the moon during one entire revolution round the earth.* But to

render the illustration complete, the representative of the earth should be a ball fifty times as large as that which is substituted for the moon; and the lamp which is employed for a sun, a globe of light one million, three hundred and eighty thousand times the magnitude of the earth, placed four hundred times as far from the representative of the earth as that is from the ball. So stupendous are the works of God! and so feeble all the attempts of mortals to imitate them!

Many and accurate observations have ascertained that the moon, in her monthly revolution round the earth, always presents the same side to the terrestrial observer. From this fact, it has been demonstrated, that the moon rotates on its own axis; and that it turns exactly once round in the same time that it revolves round the earth. This is a singular coincidence of two independent motions; and doubtless was designed to answer some wise and benevolent purpose by the great Creator, who does all things well. We are however too ignorant of the peculiarities of this globe to be able fully to perceive the fitness of the means employed to accomplish the ends designed. Of the fact just noticed the young reader may easily gain a clear comprehension and full conviction. Let him walk leisurely round a chair or any other piece of furniture, and keep his right hand upon it; and he will find, in this short

* This illustration will be rendered more striking, if one half of the ball representing the moon be painted white and the other black; and the white side be kept, during the revolution, always towards the light. In explaining the motions also, it will assist the learner if the observations are made at every eighth part of the lunnation rather than at the

fourth; that is, if the first movement is made, not to the east, but to the south east. Then the observer would perceive a small strip of the southern side of the ball illuminated and the rest dark—and by proceeding round in this manner, the horned and the gibbous moon will be distinctly exhibited.

journey, that his face will be, in succession, towards every side of the room; and his body turned as completely round, as if he had wheeled round on his heel. Therefore as the moon presents the same face to the earth, in whatever part of its orbit it is viewed, it is plain, that it must turn round on its own axis in precisely the same time that it occupies in revolving round the earth. And, as the moon receives all its light from the sun, which may be considered as stationary in the same place, during all the motions of the earth and moon, its days must extend to half a lunation and its nights the same: and each must nearly equal fifteen days and nights on the earth.

It will readily occur to the attentive reader, that, as the light of the sun, reflected from the surface of the moon, renders its changes so visible to the inhabitants of our planet, the earth must reflect the solar rays, in a similar manner, from its surface to the moon; and, if there are any intelligent beings there, impart to them the same benefits which we enjoy. This conclusion is correct. To an observer in the moon, the earth appears the largest body in the universe, upwards of thirteen times as large as the moon, and assumes all the varied appearances which render that luminary so interesting to earthly spectators. The times of these appearances are however opposite: the moon changing when the earth is at full; and the earth changing when the moon is at full; and so of all the rest. Another very important difference also exists, which results from the coincidence of the moon's rotation on its own axis with its monthly revolution, which has just been explained. In consequence of this singular fact, it hap-

pens, that the earth appears to an observer in the moon to be constantly stationed in the same place with respect to him. If the observation be made from the midst of that hemisphere which is towards the earth, it is seen always directly in the zenith, or the centre of the firmament. To those who travel towards the circumference of that hemisphere, it will appear, as they proceed, to decline towards the opposite point of the lunar horizon, till it drop below it, and they lose sight of the interesting object: and they must, if they continue their course in the same direction, travel over one half of the circumference of the moon, or upwards of three thousand four hundred miles, before they are gratified with its re-appearance. The grandeur of the sight indeed would amply repay the exertion. For, the earth not only exhibits to the lunarian all the vicissitudes of the moon; but its continents, oceans, mountains, and islands are distinctly observed, as so many streaks and spots of varied light and shade; which, by the diurnal rotation of the earth, are carried round with great regularity, nearly fifteen times in the course of a lunar night. The moon having no variety of seasons, furnishes no division of time except day and night; but the regular changes which are constantly recurring in the appearances of the earth, may sufficiently supply this defect to the inhabitants who are favoured with the opportunity of observing them: a privilege however which cannot be enjoyed by those who reside on the hemisphere which is turned from the earth, without undertaking a long journey.

But there is another appearance, caused by the motions of the earth and moon, which ought not to be overlooked. All our young readers

have doubtless seen an *eclipse*. A dark circular spot has traversed across the face of the sun, and either wholly or partially intercepted its rays. At other times, a circular shade has come over the face of the full moon, and passed over one side of it, or wholly involved it, for a considerable time, in darkness. During the long ages of ignorance and superstition, these appearances were considered to be supernatural; and viewed with dismay, as the omens of public calamities. The discoveries of science has dissipated the illusion; and they are now known to be the effects of natural causes, and made subservient to many useful purposes.

The earth and moon, being both opaque or non-transparent, like all other similar bodies, must cast a shade behind them, in a direction opposite the sun, from which they receive their light; because the solar rays which fall on them are intercepted, and the space behind them is deprived of light. As the sun is of vastly greater magnitude than either our planet or its companion, their shadows must be of the form of a cone, or sugar-loaf; and terminate in a point at a certain distance behind them. These shadows, however, project far enough to reach each other, when placed in favourable circumstances. If then we suppose that the moon passes, in a direct line, between the sun and the earth, its shadow must fall on the latter; and the sun would be either partially or wholly hid from the view of the inhabitants of that part of its surface which is involved in that shadow. But the moon being a very small body when compared with the sun, its shadow seldom conceals the whole face of that luminary, but passes over one part of it. This is called an *eclipse* of

the sun; but in fact the sun is unaffected, and shines with its wonted lustre; though a part or the whole of its light is cut off by the moon from reaching the earth, which is therefore really eclipsed. This can never happen, except when the moon is between the earth and sun; or, in other words, when it is new-moon.

Again. When the earth is placed, by the motion of the moon, in a direct line between it and the sun, its shadow extends far beyond the moon, which will, of course, be involved in it, till it has passed through its breadth. This is a real eclipse of the moon: for the solar rays being intercepted by the interposition of the earth, it is, for a time, actually deprived of light. An eclipse of the moon can take place only when it is at the full; as it is then only that the earth is between it and the sun.

This subject may be aptly illustrated to the eye, by taking two balls of unequal sizes, suppose a plum and an orange; and moving them in a proper manner before a light, in a dark room. Hold the plum between the light and the orange, at a due distance from the latter, and on a level with both; and if it be moved forwards, its shadow may be observed to pass over the surface of the orange. This illustrates an eclipse of the sun. Again. Place the orange between the plum and the light, and its shadow will cover the plum; which must be carried some distance before it emerges from it. This represents an eclipse of the moon. But in order to exhibit the real facts, the magnitudes and distances of the three bodies must be in the proportion described when illustrating the lunar phases.

But the attentive youth will naturally inquire: "As the moon revolves monthly round the earth;

and must be in the situations described at every new and full moon; how is it that we have not always a solar eclipse at the former, and a lunar one at the latter?" This is a pertinent query and deserves a solution.

If the youth, whirling a ball tied to a string, as we supposed, when describing the motions of the moon, makes the ball to move in a circle exactly level with his head, so as to be, at all points, equally distant from the ground, and if the representative of the sun, a strong light, be raised to the same level; then it is obvious that, in every revolution, when the ball passed between the light and his head, its shadow would pass over his face; and when his head was interposed between it and the light, it would be involved in the shadow of his head. If this were a true representation of the celestial motions, then the effect would be as the querist supposes: there must be a lunar and solar eclipse every lunation. But, let the youth who holds the string make it revolve so as to pass, on one side higher than his head, and on the other side lower; and let him walk round the circle, keeping the ball revolving in this position; then it is plain, that it will often pass, between the light and his head, too high, and frequently, too low, to cast its shadow on his face; that sometimes, when his head is between it and the light, the ball will pass too high, and at other times, too low, to be involved in its shadow. But, if the ball, in the course of its revolutions, pass either before or behind the head, at that part of its circuit which is level with the earth and the light, then alone will the effects which we have described take place.—Now this, in fact, is the very mode in which the moon

revolves round our earth every month. Its path does not lie level with the path which the earth describes round the sun; but, in one part of its orbit, it moves above the earth's path; and in another, below it. It is only, then, when the moon passes, between the sun and the earth, or directly behind the earth, in that part of its revolution where the two paths cross each other, that an eclipse can take place. And astronomers have calculated, that this coincidence of circumstances can never occur less than twice, nor more than seven times, in any year.

It is easily perceived that, in order to calculate the exact time when an eclipse will happen, it is necessary to be accurately acquainted with all the motions of the heavenly bodies, the laws by which they are governed, and the variations to which they are subject; and yet, such is the extent and precision of the knowledge of modern astronomers, that all the eclipses which have occurred for many ages past have been computed ages before they took place; and the event has uniformly verified the calculation to a single second of time. Can any one doubt the certainty and perfection to which this science has attained?

(To be continued.)

ON FORMING
A TRUE JUDGMENT
OF
OUR SPIRITUAL STATE.

"Their spot is not the spot of his Children."
Deut. xxxii. 5.

THE blemishes on the character of the people of God are frequently confounded with the dark stains of those who have no scripture evidence of standing in that relation. The imperfections of one, who che-

fishes the principles of a divine and heavenly life, are often stamped with a reproach which is due to those characters only, whose desires and affections are wholly placed upon objects on this side the grave. The persons to whom the promises of future bliss are made are not distinguished from those upon whom is placed, by omnipotence, the heavy condemnation of being heirs of wrath. The consequence is, the irreligious, the formalist and the negligent shelter themselves, from the accusations of conscience, under the acknowledged infirmities which attach to the best of men; and the sincere believer is apt to sink into despair, while memory, accompanied with conscience, reviews the various spots which the penetrating eye of God has beheld in his profession. The following observations may, under the divine blessing, operate as a barrier to both these evils.

The deliberate practice of gross vice is, we ought ever to remember, utterly incompatible with a safe condition. Though a freedom from it is no evidence of that habitual subjection to divine authority which constitutes the essence of personal religion; yet the prevalence of it in the character is a certain proof of entire alienation from the life of God. That the spirit even of an irreligious man may be elevated by a sense of honour; that his dealings in life may be regulated by a principle of honesty; that a lovely sensibility may beautify his conversation; and that many other praiseworthy qualities, may call for respect and admiration, none but a fanatic will deny. A freedom from enormous crimes, therefore is by no means mentioned as an indication of piety: but the wilful, repeated practice of such enormities is every where stated, in scripture, as the indubitable proof of a soul utterly unacquainted with the blessings of the gospel. The case of notorious sinners is plain; and when we reflect on the following pointed, indignant enquiry of the apostle, it appears remarkable that any man should consider the question of their spiritual state to be involved in obscurity. "Know ye not, that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor adulterers, nor effeminate, shall have any inheritance in the kingdom of God." Compare 1 Cor. vi. 9-10. with Ephes. v. 5 and Gal. v. 19-21.

Sins of presumption also have the same fearful efficacy. Suppose they are not enormous, but committed from the ungrateful consideration, that such is the grace of the gospel, we may easily obtain

a pardon for them; the ability to act from so base a motive discovers an utter emptiness of religion. One who "is born of God cannot sin" from such a vile consideration. Whatever frailties or momentary faults his intercourse with society may develop, it never is his serious *intention* to abuse eternal love; and, instead of taking the promises as a motive of perfect holiness, to pervert them to the shameful purposes of encouraging sin. Though the dispensation of the gospel exceeds that of the law by providing for the pardon of past sins of presumption, yet will any man say that a subjection to its power is compatible with the design of "sinning, that grace may abound? God forbid! How shall we who are dead to sin, live any longer therein." Even under the gospel dispensation, the "wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

Solomon often mentions an unwillingness to hear reproof as the mark of a character radically corrupt. "He that hateth reproof is brutish." "He that hateth instruction shall die." "Speak not in the ears of a fool; for he will despise the wisdom of thy words." Before reproof be offered, however, there ought to be a very just occasion for it. There should be no ground for the charge either of interest or vanity in the reprover. He should evince a real love to the soul of the offender; and all his words and behaviour should be pervaded by the "spirit of meekness." Even when reproof has been thus recommended, it has often awakened a momentary resentment in the breasts of good men: for the fact is, the reprehension of their brethren has been seconded by the testimony of their own consciences; and a little time has been necessary to enable them to appreciate aright the treatment they have received. But, when malice and spite follow upon the reception of an admonition, for which a man knows there was a just occasion; when the company of the monitor is no longer agreeable, and his character no longer esteemed, the reprov'd party acts in a manner which merits all those cutting reproaches of Solomon to which we have adverted. If we are inflamed with lasting, determined resentment at the approach of that which is good, how can we prove ourselves to be possessed of a love of goodness? An honest traveller who is out of the way, will thank the friend who attempts to set him right. Will an humble christian

then count him an enemy, who, by gentle attempts to guard his virtues and repress his vices, performs for him the highest acts of friendship?

Habitual carelessness whether, in the usual course of our life, we serve Christ or not, is a shade too black and too offensive to belong to his people. If we care not whether our example produce a good or a bad impression; whether it come down as a blight, or a genial shower on the budding virtues of those around us; whether it solicit others to the practice of virtue, or throw stumbling blocks in their way, we are poor, wicked, and unprofitable servants. If we look not forward to the judgment day, and in anticipation of our master's coming, endeavour to improve the talents entrusted to us, it is the extreme of folly in us to expect the plaudit of "Well done, good and faithful servants, enter ye into the joy of your Lord." In the human family, there are only two great moral divisions, the children of God and the children of the devil; the heirs of glory, and the heirs of wrath. But if this, or the other grievous sins already enumerated, attach to our souls, there needs be no difficulty in determining with which class we are ranked, by "Him who searches the hearts and tries the reins of the children of men." It is not necessary to ask for the book of life to examine whose names are written in it; for it appears plain that no such characters as those already described can be entitled to the blessings of the promises.

On the other hand, it must be acknowledged that the people of God have their defects. None of whom we read in scripture were free from blemishes; and hence, in passing a true judgment on our spiritual state, the difficulty is to distinguish between the faults of those who believe and those who do not.

But the errors and imperfections of a child of God are always compatible with a disposition seriously to acknowledge the authority and infallibility of the word of Jesus. His feet may slip through ignorance, inadvertency, or the surprize of temptation; but still, as he has felt the power of the gospel, his habitual wish is to live in subjection to the will of God. However numerous may be his wanderings, he does not object to any of the divine laws, or desire to be excused in the commission of a single sin. His aim is to be universally conscientious; and though the hurry of his passions, the distractions of business, and the seductions of satan,

may sometimes make him forget his aim, he never abandons the principle which binds him to do "whatsoever Christ has commanded him." In this view, therefore, a wide difference exists between him and the very best of those unbelievers who only follow the bent of their natural inclinations, or constitutional tendencies, without any regard to the question, "What would the Lord have me to do?" The one is renewed, the other is not: the one acts from principle, the other from some subordinate consideration of prudence or worldly interest.

Hence there is generally something of good mingled up even with the errors of the people of God. The disciples when overtaken by a storm were full of fear, and cried out, "Lord save us or we perish." In the rebuke of Jesus, we may observe that though he tenderly censured their terror, he admitted they had "a little faith." When Peter exclaimed, "though all men deny thee, yet will not I," was there not something of real attachment to his master, mingled with much of self-confidence? The distracting anxiety which overcame the temper of Martha, and incited her to vent her complaints against her sister Mary, was partly produced by a real love to Jesus; and by a mistaken idea as to the manner in which it became her to treat so illustrious a guest. Let us also look around us. A noble wish to be above the temptation of truckling to the opinions of the world, leads some people to act as if they despised it; an amiable desire to preserve peace in society, induces others to be somewhat unmindful of its purity; and an unwillingness to offend by opposing the opinions of friends, has exposed many to the charge of having no opinions of their own. In such instances, our good is likely to be "evil spoken of:" but, when the inconsistencies are not flagrant, the regret of a benevolent observer is alleviated by perceiving that there is something good. While he laments the weakness of human virtue, he says, "Surely the root of the matter is in him." Finally, the sins of good men are followed by speedy repentance, and by constant applications to the Father of our Lord Jesus, for mercy and for grace to help in every future time of need. No one is more ready than a real christian to acknowledge his dependence on free favour, and no one is more fervent in supplicating the aid of the Holy Spirit, "to perfect that which is lacking concerning him." In the Bible, we have accounts

of some grievous sins, committed even by those who, on the whole, were objects of divine favour. But, let it be recollected, with what unfeigned humiliation and sorrow they deplored their falls; and how evidently the remembrance of them embittered the remainder of their days. Let no one forget the awful chastisement with which their transgressions were visited. And, if the record of these things, instead of operating as a warning, should be perverted into an encouragement to sin, will not such an awful mis-application of scripture narrative give to our vices a presumption and turpitude which did not attach to the characters recorded; and which may, if persisted in, for ever exclude us from that kingdom into which "there shall in no wise enter any thing that defileth, or worketh abomination."

L. R. C. W.

MODERATE CALVINISM.

Gentlemen,

In your Numbers for October and November, 1827, you inserted a *Review of Mr. Hinton's Theology*; which has attracted the notice of that respectable writer, and induced him to publish some strictures on it, in the New Baptist Miscellany for May last. Perhaps you will not deem your columns misapplied, if you permit your Reviewer to make a few observations on these strictures. This I request, not for the sake of vindicating myself; for I am sincerely obliged to the worthy author for the strictures themselves and the spirit in which they are made: but that your readers may have an opportunity of forming a proper judgment, on a subject peculiarly important at the present moment. I am well persuaded that Mr. H's grand object is to discover and establish the truth as it is in Jesus; and have no doubt that he will believe, that I am animated by the same motives.

Mr. H. subscribes his paper, "Arminianism *versus* Moderate Calvinism." Now, as I had never declared myself an Arminian or the defender of Arminianism; this title was, at least, gratuitous. If I have misrepresented "Theology," let my misrepresentations be proved, and let the blame fall on my own head. But let not my supposed opinions and views be held forth under a name, calculated to render them suspected amongst a large class of the professors of christianity.

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The fact is, that I am not very ambitious of calling any man master on earth, or of being called by the name of any man. If the followers of Jesus must be ranged under various denominations, let those denominations be derived from their sentiments, rather than from their principal leaders. The latter mode is often productive of injustice; as both leaders and followers have frequently to bear the charge of errors which they do not maintain. Calvin was a worthy, learned and pious divine; and taught a system of doctrines which was, to a considerable extent, consistent. But it is very doubtful, whether he would have considered it any addition to his character to have the scheme advocated by Mr. H. denominated *Moderate Calvinism*.

The author is very much pleased with an admission made by me, that "Moderate Calvinism" appears to be rapidly gaining ground among the religious professors of the present day; and seems to think that his performance has had some influence in producing this happy effect. He ventures an insinuation that this increase of its votaries must come from the "evangelical Arminians, of whom," he supposes, "I am best qualified to speak." It is perhaps scarcely worth remarking, that the learned writer has, in this instance, drawn a false conclusion. There certainly have been instances, in which persons who had professed what he would call Arminian sentiments, have forsaken their former associates, and joined the Moderate Calvinists. But these defections have, it is presumed, been fully balanced by acquisitions from the opposite camps. Neither the one nor the other, however, were contemplated by me, when I used the expression that has afforded so much satisfaction to my respected friend. I alluded to those who, leaving the high places of consistent Calvinism, have descended into the valleys of moderation. Converts of this description, I have good reason to believe, are rapidly increasing; and I rejoice at the fact; as I esteem it to be an approximation towards the truth. The high calvinistic scheme, when honestly stated, has some things in it so contrary to every humane and pious feeling, that in the present liberal age, few have the hardihood openly to patronize it. Moderate Calvinism, though it has long appeared to me to be only a disguise for the most forbidding sentiments of the former system, and, when strictly examined, to be equally objectionable; yet, when stated

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by a *Hinton* or a *Hargreaves*, it appears vastly mild and gentle, highly honourable to God and just to man. And, as it still retains the fundamental principles, and adopts many of the favourite terms, of the old school, it is hailed as a neutral scheme which, to adopt Mr. H.'s expression, is "adapted to satisfy thinking men of every party, and thus finally to absorb both the Arminian and hyper-calvinistic schools." I must confess that I have no such expectation. It is more probable that many of these good men, when they see and feel the contradictions and absurdities of their new scheme, will advance forwards till they leave the distinguishing tenets of Calvin, far behind them; and that others will retreat to their old station, as more easily defended. What portion of the Moderates will advance and what number will retreat is not for me to anticipate; but their present position, being exposed to attacks both in front and in rear, must ultimately be abandoned.

In the review, I regretted that, "in treating a subject of which we can know nothing but by divine revelation, Mr. H. should have made so sparing an use of the volume of inspiration, and have drawn his conclusions, almost exclusively, from metaphysical reasonings." On this passage, Mr. H. remarks: "The next subject touched upon is election; in reference to which the reviewer complains that I have given arguments instead of texts of scripture. In reverence for the sacred word I will by no means yield to him; but I could be a little amused at his dislike of argument." Now, gentlemen, any one who reads the passage in the review will instantly perceive, that my regret had no particular reference to election, but extended to the whole of his "Theology." I did regret, and I still regret, that a topic so peculiarly christian should be discussed with so little reference to the volume in which alone the doctrines of christianity are revealed. My regret was increased when I perceived that this author avails himself of the authority of inspiration; and strengthens his arguments, by declaring that his view of important subjects is "frequently asserted in the sacred scriptures;" and that "many passages of scripture confirm his opinions." I was sincerely sorry that, from such an abundance, he did not favour us with a few passages at least, as a specimen of the rest. Nor did I expect when I observed that, "one plain testimony from the word of God, would have more

weight with a pious mind, than the ablest arguments of the most expert logician;" that I should have a "little amused" my reverend opponent, by my "dislike of argument." I am not conscious that I have felt any dislike of argument; and I hope I have shewn none. If Mr. H. can discover any thing to justify this charge in the passage to which he refers, he is at full liberty to enjoy the amusement which the discovery affords him. The design of this insinuation is obvious; but, as I am persuaded the good man will, on calm recollection, be ashamed of it, I press it no further. Yet I could not restrain a smile, when I read the reason which he assigns for declining to quote particular texts. "He, (the Reviewer) knows very well," observes Mr. H. "that there is not a passage in all the Bible which a distressed controversialist would not evade." And does this divine indeed conceive, that his reasonings are more powerful, and less liable to be evaded by a distressed controversialist, than plain testimonies from the Word of God? Did not this come from a "Minister of the New Testament," it would be highly amusing.

Mr. H. seems not a little pleased at what he styles, "a concession of no small importance." This is one of the most extraordinary parts of his strictures. Our readers shall again judge for themselves. —In the former part of his "Theology," the author has boldly advanced some propositions respecting man's ability, of himself, in his fallen state, to repent, believe and obey the gospel, in terms more strong and less guarded than many of those whom he would style Arminians would choose to employ. After quoting Mr. H.'s sentiments, in order to shew my opinion of their extravagance and impropriety, I added, "Surely the rankest Arminian, in the most offensive sense of that ill-understood term, could say no more." From this passage the ingenious writer has discovered, "that the reviewer admits that the scheme which he has advocated comprehends all that is valuable in Arminianism; all that can be desired by Arminians themselves." "Such an acknowledgment too," he observes, "must surely tend to diminish the horror in which a certain phantom called Calvinism has been held by that worthy body of christians; inasmuch as their own magazine assures them, that there is no important truth held by them for which we do not equally contend." As I was wholly unconscious of having made any import-

ant concession, I confess I was not a little surprized at these loud shouts of victory. But, surely the most inattentive reader could not have imagined that I meant to identify myself with those parties, whom I styled "the rankest Arminians in the most offensive sense of that term;" or that I esteemed them to be the depositaries of every important truth that was held by myself. These certainly are not the terms in which we usually describe our own friends or the creed which we espouse. But the misconception is so glaring, that the greatest difficulty is to conceive how it could gain admittance into such a mind as the author's.

But, allowing, for the sake of argument, this strange interpretation of the passage, yet many reasons might still exist which might prevent even these "rankest Arminians" from embracing Mr. H.'s scheme; and justify them in retaining their horror for the phantom called Calvinism. Omitting many others, they might suppose, that this part of his system was inconsistent with and destructive of some other parts equally essential; and therefore, though they might approve the sentiments of this portion of his creed, yet they could not assent to it as a whole; and their horror at the phantom might probably be increased, by seeing such contradictory doctrines ascribed to it. At least, the inconsistency of the articles which compose the creed of a moderate Calvinist, according to this author's statement of them, appears to me to form a sufficient ground for rejecting it, to every reasonable mind who perceives that inconsistency.

Now the avowed object of the review which occasioned Mr. H.'s strictures, was not to refute moderate Calvinism, but to prove that his Theology was thus inconsistent with itself, and its parts totally irreconcilable. If it has not established this point, it has failed of its design. Mr. H. is aware of this; and has occupied the greatest portion of his remarks in endeavours to refute the charge of inconsistency. In doing this, he has very liberally accused the reviewer of "an unauthorized and perplexing use of terms;" "creating perplexities and then charging them on him;" "perverse treatment of his author;" "distorting the question;" "direct and obvious mis-statements," &c. &c. These, gentlemen, are heavy charges; with which no honest man or fair disputant would wish to be justly accused. A regard to the interests of truth, as well as to the character of your Miscellany, renders it necessary that they should be examined. If

you will spare a few columns for this purpose in your next number, I propose, should health and life be continued, to offer a few observations on this part of the subject to the consideration of your readers: and till then, I doubt not, they will see the propriety of suspending their judgments. Yours, THE REVIEWER.

May 15, 1828.

VARIETIES.

ARMENIAN CHRISTIANS.—A dispute has lately been maintained between the Armenian christians in the east, and several protestant missionaries which has led to very important results. The missionaries put their opinions in writing, though not with the view of having them published. The Armenians were convinced that they were in error on the disputed points; and the correspondence was sent to Constantinople, where it received the attention of the Patriarch. In a Synod, called for the purpose, the controverted points were considered, the doctrines of the Missionaries were examined, and their Bibles compared, and it was found that they were correct. The consequence was, the Synod admitted that they (the Armenians) were in error, and they acted on that admission: many points which they had before believed were given up, and several parts of their discipline and practice were changed. The establishment of convents of monks and nuns, was admitted to be contrary to scripture, and they were ordered to be abolished. It was found that many of the clergy were living in a state of immorality, and celibacy was declared not to be necessary to their order. They, therefore, obtained permission to marry; and since then, numbers of them, with a few Armenian bishops, had married. The number of priests was found to be too many; and it was ordered that no more should be ordained for a certain number of years.

REFORMATION IN IRELAND.—An Irish nobleman, at the late Anniversary of the Wesleyan Missionary Society, stated the following interesting facts. "The reformation in Ireland is proceeding quietly but more extensively than ever. It was at first intended, by the friends of reformation, that the names of those parties who renounced the Romish faith, and embraced the established religion, should be

published in the newspaper, and upwards of a thousand names were so published; but it was afterwards considered, that, as this publicity would expose them to much annoyance, and often to personal danger, it would be better to let the thing go on quietly; and, he could assure the meeting, that though nothing was said about it, reformation was going on to a much greater extent than heretofore. He could shew that not less than ten thousand persons had renounced the Catholic religion in Ireland last year, and conformed to the established church. As a proof of the advance made in the spirit of inquiry among the Irish people, his Lordship mentioned, that the number of religious books sold in 1825 was between 2000 and 3000. In 1826, there were sold by the society, 8534 religious books, and 29,524 tracts. In 1827, the numbers sold were, 13,976 books, and 44,455 tracts. And, in the last nine months, there were sold 11,896 books, and 38,426 tracts. People might say what they pleased about religious inquiry not going forward in Ireland, but he could state, from his own knowledge, that it was progressing rapidly; and, with the aid of such societies as the present, there was but little doubt that it would, in time, succeed in releasing the Catholic population of Ireland from that thralldom of ignorance and superstition in which they were at present held." (*Hear, hear!*)

EXULTATION.—As a specimen of the spirit and style of some of the speakers at the late anniversaries, we insert an extract from the speech of the Rev. J. A. James of Birmingham, delivered at the Annual Meeting of the Protestant Society, May 17, 1828. "The voice of opposition is a low, muttering, and muffled sound, rising up from the dust, and not a loud and awful tone coming down from the high places of the nation. The spirit of persecution has been cast out from the legislative body, which at one time it possessed; and it is now walking up and down in dry places, seeking rest and finding none. It has been driven out from the royal and episcopal Palace, from the House of Peers, and the Commons, and finds a lurking place only in the houses of a few country 'squires, or the parsonages of a few (and they are very few) parish priests. Passing from this topic to that subject which constitutes the great, the exhilarating, the almost enrapturing theme of the present meeting, I would remark, that we are rather merry, considering that we are brought together

just after a burial; yes, my Lord, ours is a kind of Irish funeral, where festivity often prevails over grief. We have, indeed, lately witnessed funeral obsequies. There lived, as part of the progeny of the dark and troubled era of the reign of Charles the second, two acts, which long survived even the supposed necessity of their existence, and which lived to be a blot upon the statute-book of England, a disgrace to its national character, and the cause of a schism amongst its people; they are at length defunct. King, Lords, and Commons, have ordered them to be buried in oblivion; and of all this great country, whoever lamented them, one, and one only, could be found to attend the bier in the sable garb of chief mourner;—alas! that there should have been one. We can hold no sympathy with Mr. Irving, whom we leave alone in his gloom and his glory; and are ready to say, Detested be the voice that would call forth the obnoxious statutes from their dreary abode. Soon may the last imp-like child of the whole family of bigotry be laid in the same grave."

CONFERENCES.

THE MIDLAND CONFERENCE met, at at *Wimeswold*, May 28, 1828. The states of the G. B. churches, in this district, as reported to this meeting, were pleasing and encouraging; with a few slight exceptions. About one hundred persons had been baptized; and more than two hundred were waiting for fellowship.—It was agreed to assist the friends at Barton in the payment of rent, till the next conference; on condition that they carried on the cause, and took the whole management and expense on themselves.—The secretary of this conference was requested to apply to the ensuing Association, for the succeeding Annual Association to be held at Loughborough.—It was resolved that, when it could be done without particular inconvenience, a plain and economical dinner should be provided for the members of conference; and that the churches at which the meetings are held be requested to pay attention to this regulation.—It was agreed that, as a body of Protestant Dissenters, the New Connection ought to express their gratitude to God, the source of every good, and to those worthy men who have advocated the cause of re-

ligious liberty in the British senate, for the Repeal of the Test and Corporation Acts; and Mr. Pickering was requested to bring the subject before the next Association.—The propriety of sending a representative to the G. Baptists in America was mentioned, and it was resolved to submit it to the Association.—All the churches were requested to exert themselves in the cause of poor Indian Widows; and to use their influence in promoting petitions to parliament, for the abolition of Suttees.—At this conference, Mr. J. Pike preached, in the morning, from Luke xvi. 26; and Mr. Stevenson, in the evening, from 2 Chron. xv. 2.—The next conference to be at Wirksworth, Wednesday, Oct. 1, 1828: Mr. R. Smith of Nottingham to preach; or, in case of failure, Mr. Stevenson of Loughborough.

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The NORTH MIDLAND CONFERENCE was held at Sutton, April 9, 1828; when the state of religion in the churches of that District was reported as favourable: there being a pleasing prospect of many additions to the number of members.—Perseverance and diligence in the use of the means, formerly recommended for the promotion of vital religion, were again pressed on the friends of the Redeemer.—The church at Boughton expressed their gratitude for the ministerial aid which had already been afforded them; and requested a continuance of it. Supplies were accordingly arranged for them, till the next Conference.—The same friends desired to have the Conference at Boughton, at some future period: and it was agreed to consider this request, at the next Conference.—Mr. Stocks preached, in the afternoon, from Psal. cxviii. 25, and a Missionary Meeting was held in the evening.

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The WARWICKSHIRE CONFERENCE met at Longford, May 28, 1828. Present, Messrs. Barnes, Cheate, Pollard, Knight and Jarvis. The reports from the churches were, on the whole, pleasing. An application from Sutton for continued pecuniary aid, was referred to the next meeting; when it will be seen whether the Association will have made any alteration in the constitution of the Home Mission. The chapel at Tipton having been re-opened, the trustees requested assistance in the expense of supplying it; and their request was granted. Mr. Pollard preached, in the morning, from Heb. iii. 1, and Mr. Barnes in the even-

ing, from Phil. i. 27, "Striving together," &c.—The next Conference to be at Austery, on the first Wednesday in October. Mr. Peggs to preach in the morning.

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The YORKSHIRE CONFERENCE assembled at Heptonstall Slack, Dec. 25, 1827. Mr. John Midgley opened the meeting by prayer; and Mr. William Hurley preached, from Matt. xxii. 29.—Received a letter from Allerton, reporting the call which the church there had given to Mr. James Shackleton, to serve them in the ministry, for one year. The church and he were advised to think and consult on the subject; and if Mr. Shackleton have any difficulties respecting it, he is advised to lay them before the next Conference.—Arrangements for the supply of Allerton were made till the next meeting.—Messrs. H. Hollinrake and J. Midgley read their thoughts on that branch of discipline, proposed by the church at Lineholm.—Received a letter from the church at Staley-Bridge, stating their wishes to erect a new chapel; and desiring the advice and approbation of the Conference. The meeting was pleased with the account received from them; and advised them to proceed to build with prudence as well as zeal. It was recommended to the churches in this district to do all they can to promote a more extensive circulation of the General Baptist Repository and Missionary Observer.

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This Conference met again, at Shore, April 7, 1828. Mr. James Hodgson opened the meeting by prayer; and Mr. R. Ingham preached, from 1 Tim. iii. 15.—Some conversation took place concerning an attempt being made to extend the G. B. interest to Keighley and Accrington.—The church at Lineholm stated to this meeting its financial difficulties, and was advised to adopt methods to raise more money at the regular place of meeting.—Five pounds were voted for it from the Home Mission.—Mr. James Shackleton was encouraged to serve the friends at Allerton one year; and five pounds were promised to the church there, if he should go and serve them for the times specified.—The friends at Clayton presented a request to the meeting to be organized into a separate church.—Mr. R. Ingham was desired to write to the parties.

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This Conference assembled again, at Shore, May 26, 1828.—Mr. R. Ingham preached, from 2 Thess. iii. 1.—The churches at Burnley and Halifax were desired to do all they can to promote the

G. B. cause at Keighley and Accrington. The case of Clayton was again considered; and Mr. Hollinrake was desired to write to the church at Queenshead.—The next meeting to be held at *Staley Bridge*, Aug. 18, 1828: preacher Mr. John Midgley; or in case of failure, Mr. James Hodgson.

THE
COMMEMORATION
OF THE
REPEAL OF THE TEST ACTS.

It having been resolved, by the "United Committee appointed to conduct the application to Parliament for the repeal of the Corporation and Test Acts," to invite the worthy Members of the British Senate, who had so ably and so successfully advocated their cause, to a public dinner; as an expression of gratitude for their valuable assistance and of respect for their characters; Wednesday, June 18, 1828, was selected for that purpose. The Committee invited the leading Dissenters, not only in the metropolis, but also in distant parts of the kingdom, to act as stewards; and upwards of one hundred and twenty gentlemen, of various denominations and of the greatest influence, volunteered their services on this memorable occasion. On the day appointed, one of the most numerous and most respectable companies that ever assembled in that place, consisting of upwards of four hundred noblemen and gentlemen, sat down to dinner, at the Freemasons' Hall. His Royal Highness, the Duke of Sussex, was chairman; and William Smith, Esq. the veteran champion of the rights of conscience, deputy chairman.

After the cloth had been removed, and the usual national toasts had been given, the more immediate business of the meeting commenced. His Royal Highness, who was in excellent spirits, and appeared highly animated with the event which had called them together, after giving several appropriate sentiments, and returning thanks, at considerable length, for the manner in which his own health had been proposed by Mr. W. Smith, and received by the company, proceeded to propose, in succession, the healths of Lord John Russell,—Lord Holland,—John Smith, Esq. M.P.—the memory of Charles J. Fox, Esq.—W. Smith, Esq. M. P.—"the Marquis of Lansdowne,

the hereditary and unvarying friend to the liberties of the Protestant Dissenters, and of all mankind,"—"Lord Althorp, the friend of his country, and the county members who supported the repeal,"—"the Duke of Wellington and the troops whom he had the honour and glory of leading at the battle of Waterloo," of which this auspicious day was the anniversary. Dr. Cox then proposed the health of the "Archbishops, Bishops, and other members of the established church, who had so liberally promoted the restoration of Protestant Dissenters to their constitutional rights." The royal chairman next gave, "The Protestant Dissenting Ministers, the worthy successors of the ever memorable two thousand, who sacrificed interest to conscience."—"The United Committee, who conducted the application to parliament for the Repeal, with thanks for their services,"—"Sir John Newport and the friends of religious liberty in Ireland"—"Mr. Brougham, and education without subscription to articles of faith,"—"The Earl of Carnarvon and the other noble defenders of our cause in the House of Peers,"—"Mr. Denman, and the liberty of the press,"—"Lord Nugent and the rest of our noble and honourable guests,"—"Sir Francis Burdett, and the glorious majority of 237,"—"Mr. Spring Rice and the Irish members who gave the great cause their support."—His Royal Highness, after thanking the stewards for their excellent arrangements, retired from the chair; and was instantly followed by the whole company. For, so intense was the gratification which had been enjoyed, on this interesting occasion, that not twenty individuals left the room previous to the final separation.

It would be futile, in our narrow limits, to attempt to give any account of the speeches delivered, the animation and enthusiasm displayed, and the satisfaction manifested, during the whole evening. The royal chairman, repeatedly and emphatically, declared, his most cordial approbation of the Repeal of the Test Acts; his unqualified detestation of any restrictions on civil rights, on account of religious sentiments; and his determination to encourage, to the utmost of his power, every attempt to expunge from the British code all the remaining laws founded on this unconstitutional principle. Observing several Roman Catholic peers present, he took occasion to propose, as a toast, "Speedy relief to all his Majesty's subjects who still labour under

any legal disabilities on account of their religious belief:" which was answered by one of the Catholic noblemen in terms of gratitude and respect. A similar feeling was avowed by several of the speakers; who expressed their sanguine hopes of being soon called together again, to celebrate the satisfactory adjustment of the Catholic claims. Most of the distinguished characters to which the several toasts referred were present; and returned thanks, in speeches full of information, interest and liberality; and the whole was conducted with exemplary decorum.

REPORTS OF RELIGIOUS INSTITUTIONS.

THE usual Annual Meetings in London, of the various Religious Institutions took place, in May last; and were attended with great satisfaction by crowded assemblies. The unexpected and important acquisition to the cause of christianity, which had then very recently been made in the repeal of the Test Laws, seems indeed to have given additional animation and interest to every meeting. We have not room however to notice the proceedings at the anniversaries; and can only, at present, give our readers a very brief abstract of the principal facts as stated in the Reports of a few of the most important societies.

BRITISH AND FOREIGN BIBLE SOCIETY. Since its commencement, this Institution has distributed five millions and five hundred thousand copies of the Holy Scriptures from its own immediate funds.—The issues at home, during the last year, had amounted to 137,162 bibles, and 199,108 Testaments: being an excess of upwards of forty two thousand above the last year. School books, nearly amounting to eighty thousand, had also been distributed.—The receipts of the year amounted to upwards of eighty thousand pounds; and the expenditure has exceeded eighty six thousand. Fifty new societies have been established, since the last meeting; and the society had received upwards of seven hundred pounds from Scotland, with encouraging assurances of confidence and esteem.—In foreign parts, the cause of the Bible proceeds with increasing vigour and effect. In France, fifty six thousand copies had been distributed; and in

Denmark, almost three times that number. In Constantinople, about thirty thousand copies had been distributed, in a few years. In the East and West Indies, the progress of translation and dissemination advanced with increased speed. In North America, there have been upwards of five hundred thousand copies distributed, since the commencement of their societies; of which, sixty seven thousand were issued during the past year. In Pennsylvania, it appears there are one hundred thousand families destitute of the scriptures. It has been resolved to supply each of them with a copy; and spirited subscriptions are entered into for that express purpose. The Hibernian Society distributed fifty one thousand Bibles the last year; and the circulation continues to increase. In several Roman Catholic countries; especially in the New States of South America, there is an encouraging desire to possess the oracles of divine truth, which in many places, is fostered by the priests.

RELIGIOUS TRACT SOCIETY. The operations of this society in China, Japan, and other parts of the east, continue to prosper. To these realms it has sent, during the past year, four hundred and eighty reams of paper, and upwards of ninety thousand tracts. In Spanish America, the British Colonies, the West Indies, in the North of Europe, in France, Switzerland and Malta, scriptural works have been widely disseminated. During the year, ninety thousand works had been sent to Ireland; and five hundred and fifty seven thousand had been circulated in London and its vicinity. The income of the society has considerably increased. More than nine million and a half of their publications had been circulated during the past year; being an increase of about two millions beyond the preceding year.

BRITISH AND FOREIGN SCHOOL SOCIETY. During the past year, the central schools had flourished; the clean and healthy appearance of the children, and the knowledge which they had attained, particularly their acquaintance with the scriptures, had given the most unqualified satisfaction. A great addition had been made to the number of their schools; and it was in contemplation to establish many others. In the Ionian Islands, the cause of Bible-instruction had considerably advanced; and His Majesty had given fifty pounds to assist in that special object. In Ireland, the British and Foreign

system had proved an immense blessing to thousands; and in the Highlands of Scotland its benefits are highly valued. In France and throughout the continent of Europe, and in India, the cause of this society continues to advance.

LONDON CHRISTIAN INSTRUCTION SOCIETY. In the preceding year, forty three Associations had been formed in furtherance of the objects of this Institution; by which the combined operations of upwards of eight hundred gratuitous agents had been brought to bear on nearly twenty thousand families, who are steadily receiving their visits. With these families, religious tracts and books are regularly left, the contents of which become matter of conversation at the next visit, when they are exchanged for others. Between thirty and forty stations have been opened for preaching and prayer; and interesting congregations have listened to the gospel, in places where, without its aid, the joyful sound might never have been heard. The happiest results have followed these labours of love; and the blessing of God has crowned them with success. Loan Libraries, each containing fifty volumes of religious books, are circulated from station to station; by which a continual variety is maintained. Tents have been erected, during the summer months, in the fields, frequented by the sabbath-breakers; in which the gospel has been preached, in many instances, with pleasing success. The usefulness of this valuable society is evidently rapidly increasing; and we trust that it will be encouraged to proceed.

(To be continued.)

REVIEW.

CHRISTIAN BAPTISM as delineated in the Sacred Scriptures; with Remarks on a Tract vindicating the Sprinkling of Infants, and representing that Ceremony as Christian Baptism. By the Minister of the Baptist Church, Brook Street, Derby. 12mo. pp. 60, price, in stiff covers, 6d.

Wilkins, Derby; Wightman and Co. London.

ON this long contested subject, little new, either as to matter or manner, can reasonably be expected. Local circumstances which, it appears, gave occasion to the pamphlet before us, rendered it proper and seasonable; and probably induced the Author to prefer the plan and style which he has adopted. It contains much information and close reason-

ing; and, were we not fully aware of the strength of prejudice, we should be tempted to add, evidence amply sufficient to convince a reasonable mind of the scriptural authority of Believers' Baptism. We have not seen the Tract on which it animadvert; but we are ready to suspect that it hardly deserved so serious a Reply. We should not have regretted the absence of some of the rhymes, which the worthy author has quoted: they are hardly worthy of the subject. We recommend this pamphlet, as adapted to be useful for the purposes designed; and to give valuable instruction to such as have not reflected on the controversy.

THE HOSPITAL, founded and supplied by Free Grace: with an account of the different Disorders treated therein, and the Methods of Cure. By a STEWARD, the Author of "The Society of Heaven." Third Edition, enlarged. 12mo. pp. 84, price, in stiff covers, 1s.

Winks, Loughborough.

THIS is an attempt to represent the means used by divine grace to promote the conversion of sinners, and the comfort and edification of believers, under the similitude of an Hospital. The Saviour of men is the grand Physician of this imaginary institution; and his ministers, the stewards. The wards are each appropriated to patients labouring under the same complaint; the nature of which, and the mode of treating it, are detailed with a laudable degree of accuracy and precision. There are wards for the reception of the broken-hearted—the heavy laden—the mourners—the feeble-minded—the faint-hearted—the surfeited—the drowsy, &c. to the number of twenty five; all of which are distinctly visited and described by our author. In addition to the wards, we are conducted into the Larder—the Wardrobe—the Library—the Magazine,—and the Dispensary; and made to observe their various contents.—This singular production indicates a mind of strong natural powers, but evidently little cultivated by education. It breathes throughout an ardent and grateful attachment to the Saviour, a deep experimental acquaintance with the gospel, and a sincere desire for the salvation of sinners. It will, we doubt not, be much read by a certain class of professors; and will contribute to their edification.

ERRATUM.—In the Title of the second article in this Number, page 248, Col. 2, for "ASTRONOMY DEFENDED," read "ASTRONOMY OF THE MOON."

Missionary Observer.

JULY 1st. 1828.

General Baptist Missionary Society.

TRANSLATION OF AN OOREA TRACT.

It has been thought that the following translation of an Oorea Tract may interest the readers of this Miscellany: Mr. Sutton has translated the Tract out of the Bengalee into the Oorea.

A DIALOGUE BETWEEN A PUNDIT AND A MAHANTEE.

(Or a Teacher and an Accountant.)

MAHANTEE. Pranam,* Sir, how does your honour do?"

PUNDIT. "Better, Sir, than I have been."

M. "What, has your honour had a little bodily affliction?"

P. "No, Sir, I have had no bodily indisposition; but I have had exceedingly great anxiety on account of sin."

M. "Your honour is superlatively righteous: your honour being thus inwardly afflicted on account of sin—this is very astonishing!"

P. "No, Sir, it is not so. I am a great sinner, and a very wicked man; I was born in sin, and from my birth I have pursued unrighteousness only, and done nothing else. By this I know that my sins are more than the sand on the sea shore."

M. "In what way did your honour ascertain this?"

P. "By the Holy Book I learn this."

M. "Well, Sir, your honour has said that he was born in sin. In the Holy Book what evidence is there of this? Your honour will speak, and I will attend."

P. "Its proof is this, 'Behold I was born in unrighteousness, and in sin did my mother conceive me.'"

* This word means salutation, a greeting, &c.

M. "Very well, Sir, this I have understood, this is a true word; but that your honour has committed these innumerable sins; this, Sir, in what way am I to understand?"

P. "I know that the commands of God are internal, (spiritual), therefore every evil thought, and word, and act, &c., that proceeds from man is reckoned before God as sin; therefore by considering, I am convinced that my sins are without number; and it is not only I who am thus sinful, but you also, for if you but one day wish to count your useless thoughts, and words, &c., you will then see that your wickednesses are more than the hairs of your head."

M. "That is true, Sir; I know that I am sinful, but that I am thus exceedingly sinful, this I never thought of: the reason is this, that in any day the evil thoughts which arise in my heart, of them I have never had any knowledge."

P. "The reason that you don't understand this, friend, do you attend and I will declare. As a snake of a very poisonous kind, if he should enter a person's house, and that person should not be able to see, therefore being ignorant that a snake was in his house, he would have no anxiety about it, so an individual being destitute of the eyes of knowledge, that he was a great sinner, would never conceive that sin was born in his heart. But you know that if this blind individual were not separated from the snake, then this awful creature would one day bite and destroy him. In the same manner, if you are not saved from sin, after death you will have to endure the torments of hell."

M. "Then your honour has declared (or manifested) my calamity on account of sin, but I have had no concern about it (literally sensation about it)."

P. "That you have had no concern

about this, is not good. Because as this blind person remaining unconcerned about the poisonous snake in his house, could not possibly escape from it: in the same manner, you remaining unconcerned about your sins, will never, in any way, seek for deliverance from the torments of hell. But if you knew of this snake being in the blind person's house, and on that account besought him to take care respecting it, and if he would not believe your words, what then should you think of him?"

M. "Your honour! then I should think that this person had no understanding, because for the security of his life I gave him true advice, but he would not receive it; and therefore should assuredly suppose that his death would ensue from a bite of the snake."

P. "Ah my friend! to you I in this manner declare that God has by his written Word given you true advice; if you disregard it, and that salvation for mankind which is by Jesus Christ, if you do not obtain, then in any way your deliverance cannot be: therefore take care, for if you were to die this instant, what remedy would there be? and to what place would you go?"

M. "Wherefore, Sir, should I be anxious about it? I suppose that if I should die I should go to heaven."

P. "Nay, my friend: I assuredly know, that this can never be (the case), for you have always committed sin; consequently before your death, if you do not obtain redemption from all sin, you will fall into an endless hell, and have to endure various torments from the anger of God, and your own guilty soul. Therefore, I say, to persevere in seeking that wherein is redemption is your most important business: but in what way your redemption can be effected, do you know this or not?"

M. "Yes, your honour, (that I know, by taking (i. e. repeating) the name of God all sins will be forgiven."

P. "Alas! alas! my friend, concerning this Satan has deluded, for in this way it cannot possibly be. Listen to a parable, If any wicked person were to steal from you 100 rupees, and take the name of God; then by that would his crime be wiped away? No never."

M. "No Sir, that never could be."

P. "If this cannot be, then how can you say that by taking the name of God is redemption from all sin?"

M. "Sir, this I heard from a teacher, but multitudes of people say that by (observing) the worship of God is forgiveness of sins. Is not this true?"

P. "No, Sir, this word is not true, because you know that the worship of God is

man's proper work. This, according to example, we ought to do daily, if we do not we are certainly unrighteous. Further, you thus perceive that the worship of God is very difficult, because great devotion of heart is necessary; without this, just as into a picher of milk one drop of cow's urine falling, all the milk is spoiled; in that manner, in the time of worshipping God if the mind is at all unsteady, the whole work miscarrying contrary fruits appear. (viz. opposite effects will arise)."

M. But, your honour, I have further heard that by works of mercy, charity, and other holy acts, sin is destroyed. What does your honour say to this?"

P. Ah my friend! listen and I will tell you. They who speak in this way don't know anything about sin. What is sin, are you able to tell me that?"

M. Sir, I in this manner suppose that what God has commanded us in the Scriptures to do, that not doing; or what he has therein forbidden, that doing, this is sin."

P. This word is strictly true; but, my friend, in one sin how much guilt is there, do you know that?

M. "I conceive there is therein a great deal of guilt, but I am unable to say precisely."

P. "Very good, this you are not able to say; but those from whom you have heard, that by good works is forgiveness of sins, are they able to say in a satisfactory manner?"

M. "I suppose, your honour, that they certainly are not able."

P. "If their knowledge will not allow them to say this, then in what manner can they say how much holiness is able to pacify for one sin? Or can you tell me who is able to do these good works?"

M. "Yes, Sir, I conceive that every body is able to do good works."

P. "No, my friend, this word cannot be true in any way. Every good tree produces good fruit, but an evil tree produces evil fruit; an evil tree cannot produce good fruit, and a good tree cannot produce evil fruit; therefore, according to this parable, is this proof, that no person can perform holy works because all are sinful, (literally involved in sin)."

M. "Then does your honour certainly know that any one is not able to perform (works of) holiness?"

P. "Yes, my friend, this I most assuredly know, for it is written in the Holy Book, 'There is none righteous,' not even one; 'all have sinned and come short of the glory of God;' and by man's unholy conduct it is manifested that they by daily breaking God's commandments increase their own sin,

therefore you know, from sinners, holiness can never come."

M. "Then, Sir, I suppose by this, that by their own works men cannot obtain redemption from sin?"

P. "That is true doctrine, because you perceive that men on account of sin, are involved in debt to God, and if every day, by sin, their debt is increased, then in what way can its liquidation be effected? this proof is written in the holy Scriptures, that, by the works of the law, this knowing, we also ourselves have believed in Jesus Christ, because by the works of the law no soul shall be justified."

M. "Your honour; you mentioned before, that in your heart was exceeding great pain produced on account of sin. But, Sir, at the time this was the case, if you had gone on pilgrimage to some holy place, and performed jup tup, (the repenting the name of an idol with a string of beads), given gifts, (to the Brahmuns), bathed in Gungo, &c., &c., in this way having performed the worship of God, then I conceive that your remission of sins being, peace would have been produced in your heart."

P. "I did this, my friend, but herein found no relief, but rather, more than before, increased affliction was produced in my heart."

M. "Then, your honour, be pleased to inform me in what way your deliverance was effected from this powerful affliction."

P. "Very well, my friend, listen and I will tell you. For a long time being afflicted on account of sin, I sought in various ways but found no remedy, and I had then no resource left. Afterwards, I one day heard that besides the Saviour of men, Jesus Christ, there was no other; he being himself God, for the propitiation of the sins of men, assuming the body of man, and becoming incarnate on the earth, gave himself a sacrifice; and his commandment is this, that whosoever devotionally believes, and on account of his sin, will properly repent, shall therein obtain remission of sin, and joy will arise in his heart. This narration hearing, my heart being delighted, I therein believed: then He, by this, me assisting, from this distress of heart delivered me."

M. "What, Sir, then should people of every country, in order to find salvation for sin, believe in Jesus Christ?"

P. "Yes, my friend, because beside him there is no other who has power to effect the remission of sins; therefore let all mankind believe in him; for among men, under heaven, wherein is our salvation? there is no other Redeemer. Whosoever believes in the

Son has everlasting life; but whosoever believes not in the Son shall not see life, but the wrath of God continueth upon him. This word is written in God's book."

M. "What, Sir, beside him have we no Saviour?"

P. "No, my friend, there is no other, for he alone has made an atonement for the sins of men."

M. "Then, Sir, in what way has he made an atonement for sin? be pleased to explain."

P. "Listen and I will speak. As in the presence of a judge, any individual being guilty produces a substitute who will wipe away his debt, or if he (the substitute) being his representative, himself bears the punishment, then from the presence of the judge, the guilty individual will obtain deliverance. So in this way Jesus Christ, being the surety for mankind, saw that all mankind, by breaking God's commandments, were involved in sin and accused; therefore he came into the earth, and in the sinner's place kept God's commandment, and for the remission of their sins became himself a human sacrifice. In this way he was a propitiation for the sins of men, and thereby God obliterates their iniquities."

M. "Very good, Sir: why was he himself a human sacrifice? By any other persons making a sacrifice could not God obliterate (scour away) sin?"

P. "No, my friend, he could not; because for the remission of the sins of men such a sacrifice not being appointed by him, cannot be acceptable in his sight: for further, behold any individual being a lac of rupees in debt, and not possessing 100 rupees, if such a person were to be given (as a security) then his security could not be accepted. In the same manner, you know, sin is boundless, therefore for its atonement an invaluable sacrifice not being, in what way can it be accepted? for this cause an evil-doing individual's hand not effecting, this therefore, his sacrifice God will accept."

M. "Then, Sir, by your honour's discourse, I learn that for a propitiation for the sins of men, Jesus Christ's sacrifice was appointed by God."

P. "Yes, that is true; for Jesus Christ, who by his own sacrifice made a propitiation for the sins of men, was for that purpose sent by God from his presence into the world; thus it is written, in this is love, that we loved God, not so, but that he loved us, and sent his Son for the purpose of making a propitiation for our sins."

M. "Very well, that I understand. But be pleased to state why it is that you call the sacrifice of Jesus Christ invaluable."

P. "The reason is this, that whatever silver and gold, &c. there may be, all these cannot accomplish an invaluable salvation for mankind, but of that wrought out by the blood of Jesus Christ, viz. "his death;" thus it is written; you know that you were not redeemed from your vain conversation received from tradition from your fathers, with corruptible things such as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot; we have redemption through his blood according to the riches of his grace; on this account his sacrifice is called invaluable."

M. "Very well, your honour has said that the sacrifice of an evildoer is not accepted in God's presence; what then, Sir, was Jesus Christ holy that his sacrifice was accepted of God?"

P. "Yes, my friend, that he was holy there is no doubt, because he was born without sin; and from the time he was in the world his enemies sought, but were unable to discover in him any, even the least sin. The reason is, he was holy, innocent, pure, and separate from sinners: thus, holy was he, therefore God accepted of his propitiation for the sins of men."

M. "Very good, Sir, all this I comprehend; but that God accepted of his sacrifice, and that thereby is a propitiation for the sins of men, all this, Sir, how shall I be able to know?"

P. "You know that if a person is confined in prison for debt, and is not able to liquidate his debt, if he possesses a bondsman, and by laying hold of him if this bondsman liquidates his debt, both him and his bondsman are free, and no man can say anything further to them, and thereby other people will know that his debt is paid. In the same manner, Jesus Christ is the bondsman for sinners, therefore their sin-formed debt in order to expunge by his own sacrifice, he gave his life. Three days afterwards, he arose from his death, and by this it is most assuredly known that he being received into the presence of God, man's sin-formed debt is expunged."

M. "What, was he the propitiation for the sins of all men?"

P. "Yes; thus it is written, he is the propitiation for our sins, and not for ours only, but for the sins of the whole world."

M. "Then, Sir, what must I do to be saved?"

P. "Believe on the Lord Jesus Christ, and thou shalt be saved."

M. "Those people who believe in the Lord Jesus Christ, what kind of people are they?"

P. "They are thus, if they properly believe; they forsake their former sinful course, and entertain a very great hatred toward sin,

and adhering to holiness, spend their time according to God's commandments."

M. "Your honour, this is certainly true doctrine; but in this country there are so many christians who, I suppose cannot believe, for they spend their time in nothing but unrighteousness, that I have seen!"

P. "On this account I find distress in my heart. They are but false believers, and they will receive greater punishment: and you are engrossed with sin, therefore you and they will have to endure the torments of hell together. But for avoiding these torments there is a remedy, viz. a devotional faith in the Saviour. Besides this there is no other remedy."

M. "Believing in the Saviour, what arises?"

P. "Thereby there will be this fruit as, it is written, 'Being justified by faith, we have peace with God through our Lord Jesus Christ.'"

M. "By whom is man justified?"

P. "Man is justified by God; for when he manifests man righteous, then he pardons his sins, and receives him truly to his presence."

M. "In what way is man justified?"

P. "We are justified freely by his grace through the redemption that is in Jesus Christ."

M. "You said before, that there was no one righteous; then how can you now say God manifests (proclaims) man righteous?"

P. "Do you listen, I will explain. Men are all sinners, but as a person involved in debt is exempted from his debt by means of his bondsman, so any sinful person knowing the Saviour as his sin-formed debt's security, and in him by steadfast trusting, relinquishes his own righteousness, and is therefore justified by God."

M. "How, Sir, can I know that God has pardoned a sinner?"

P. "This we are able to know by his promise: what that is, listen, I will tell you. 'If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' Listen to another promise, 'Let the wicked man forsake his ways, and the unrighteous man his thoughts, and let him turn unto the Lord, for he will have mercy upon him, and to our God, for he will abundantly pardon.'"

M. "If one confess his guilt, but does not forsake sin and wickedness, will he obtain pardon?"

P. "No, this cannot possibly be; for God has said, 'He that concealeth his sins shall not profit, but he that confesseth and forsaketh his sins shall find mercy.'"

M. "Then it will be; proper for me some day to confess and forsake my sins?"

P. "It is proper for you to do so now, therefore I say to you, go immediately to some retired place, and pray to God that on account of the atonement the Saviour has made for you, he would forgive you all your sins."

M. "Why, Sir, is it proper for me to do this immediately?"

P. "The reason is this, as any individual being guilty, and on account of his guilt condemned, and his Sovereign should send an embassy to him, saying, if you will confess, your life shall be spared, otherwise it shall not; in such a case, for the guilty, delay cannot by any means be proper; because he knows not but his life may go in a minute. So you, on account of your sins, are guilty before God, and thereby your soul will be lost, and you know not but you may die any instant. Therefore it is not proper for you to delay confessing your sins and making supplication to God, for if this is not done before your death, in the future world you will be deluged in grief."

M. "Ah, this is excellent advice, truly, and I know that to act accordingly will benefit me both for this world and the next."

P. "Good, my friend; if you understand this, then go quickly to God, and in the Saviour's name, steadfastly believing, offer this prayer, that he would pardon your sins, and give you his Holy Spirit. If this is done, the Holy Spirit will sanctify you, and leading you from a very false way, will direct you in the path of holiness. Now, my friend, I have no further leisure, therefore I cannot extend our conversation: at any time after this, if you will come, anything that remains concerning religion I will explain to you."

M. "As you command, according to your pleasure, so let it be."

INTERVIEW OF MR. SUTTON WITH A NATIVE RAJA.

Sep. 12th.—I was yesterday sent for to attend the Mohor Bonge Raja, (the King of the land of Peacocks,) but as I thought the messenger and the message were not sufficiently respectable I declined going. Perhaps some of my English friends might think me unnecessarily ceremonious, and that I ought rather to have availed myself of any opening: a very little acquaintance, however, with Hindoos or Hindoo customs would correct such an idea. I trust that I

should not be backward in attending to the slightest hint from the meanest individual if there was a probability of doing them any good; but in this case the parties knew better: I therefore sent a polite message to the Raja intimating if he would call on me, I should be ready to receive him; or if he would express his desire for me to call on him by a proper person, I would attend him at his leisure. Accordingly the Raja sent one of his principal attendants to invite me to call on him, which I of course attended to. I pleaded the promise of Him who said, that when his disciples should be taken before Governors and Kings, for his sake, it should be given them what to speak! as I went; and I think that I experienced the benefit of it, for I was entirely freed from all embarrassment, and talked as familiarly with the Raja as I was in the habit of doing in my common intercourse with the people.

The Raja has taken up his temporary abode in a mud building thatched in the common way; and, when I arrived at the entrance he came out very politely to meet me, and led the way into what I suppose I must call the Saloon; he walked through a vast number of attendants to the end of the apartment, and then seated himself cross-legged on a carpet spread beneath (an apology for) a canopy. His three sons sat around him, and a chair was placed for me in front of them, at some little distance. I was forcibly struck with the originality and simplicity of the scene; and was led back in imagination to days long since passed away. The Raja and myself being seated, his wise men, who sat before him and heard his wisdom, took their places in rotation, according to their dignity; while a profusion of attendants and officers stood around. I should like to have sent you a sketch of the scene. His Majesty and the Princes were very simply dressed, they

wore but one garment: a dhotee of fine muslin, which supplies the place of European breeches; on their arms were bracelets of gold, and a gold chain and medal were suspended from the neck; their heads were close shaved excepting the distinguishing Hindoo bunch of hair behind: their breast, forehead, &c., were perfumed with sandal-wood paste, and some kind of drug was exhaling its odoriferous columns from a silver chafing dish. They were all invested with the Braminical thread, and I saw no distinction between father and sons, excepting that the Raja occasionally partook of some aromatic fruit from a little silver box. He appeared to be about fifty years of age, possessing a pleasing and intelligent countenance, and polite in his address. His sons were about sixteen, twenty and twenty-five. Our conversation was desultory, nor could I make it otherwise, though the Raja seemed well informed on religious subjects, and understood my language perfectly: I introduced many expressions which the people do not readily understand, and had the satisfaction to find he understood them perfectly: indeed, Hindoo-like, he complimented me once or twice on the subject. He observed that I had conferred great anovgraha* on him by my visit, and he was very happy on account of it. In order to give the conversation a religious turn, I observed my favour was of little consequence, or the favour of any man; if we obtained the favour of God we should be happy indeed, but without it, our temporal distinctions were unavailing. He replied, "True, that sentiment is unanswerable!" to which I rejoined "Good: but can your Majesty inform me how this grace is to be obtained? there are various methods prescribed in the world, and it is the business of a wise man to investigate which is true and which is false!"

* Grace, favour, &c.

This led to the desired conversation for some time, at the end of which I introduced my present, consisting of an Oriya New Testament, with the Raja's name in it; a Tract or two, and a Poem, with three Elementary books in English, for the young Rajas. He appeared pleased with them, and promised to read them, and consider of their contents. I added a familiar observation: "If we partook of milk it was good for us, but if of poison we should die; such was the effect of true and false religion." What may be the effect with him, I know not; but I apprehend that such things as these form a part of the declaration that "the Gospel must first be preached in all nations, for a testimony against them."

I asked, and obtained the Raja's permission, if I felt disposed, to enter his territory, candidly stating my object to be preaching the Gospel, which he was aware of, and said he should be happy for me to do so. I do not attach much credit to this, but I should suppose his promise would secure me if an opportunity offers of going. After a little further conversation, I made my salam and departed.

JOURNAL OF MR. ALLSOP.

(The latest received.)

Jan. 9th, 1828.—Seven p. m. Have preached my farewell sermon at Lucea, from Acts. xx. 31. "Watch and remember." Exhorted the people to watch their enemies, sin, Satan, the world, and their own hearts, and the improvement of their privileges. 2. To remember that they had immortal souls—that they were sinners—that God had sent his Son into the world to save them—that the good news of this love was proclaimed to them—that they must

believe it—that if they believed and were baptized, they would be saved; but if they believed not, they must be damned. May the Lord apply his own word to every hearer's heart!

10th.—Expected to sail very early, but did not leave Lucea Harbour until about eight a. m. When out to sea, Mrs. A. soon became sick. Our sickness continued, with sometimes less and sometimes greater violence, until we reached Black River, which was in the evening of the 11th, after a disagreeable voyage. On arriving we were exceedingly glad to get to lodgings.

12th.—This morning waited on the gentleman with whom I have corresponded about a house. He told me, he believed Mr. Salmon (attorney for the property) had written me by last post; and understood Mr. S. he would let me the house on my own terms: but he thought I had better hear from Mr. S. *himself* before I entered on the premises. Accordingly I sent a note to Mr. S. this day, requesting an early answer. Circumstances thus necessitate us to keep in lodgings longer than we wish, and prevent me from beginning to preach to-morrow as I wish. In the afternoon two Clergymen from the East-end of the island called upon us, and were very friendly. In the evening they invited me to their lodgings. I went and had an interesting chat with them on the state of religion in Jamaica. They seem devoted men, and wished me success here.

13th.—A dull Sabbath, not being able to preach, and confined all day to our lodgings.

14th.—Received an answer to my note to Mr. S. on Saturday, but it was not conclusive: wrote again

hoping that this second note will bring the matter to an issue.

17th.—Not receiving a reply to my second note, sent my servant for one.

18th.—My servant brought me an answer to my note, from which I learn that illness was the cause I received no reply before. Mr. S. expects to see me on Monday, till then we therefore must wait. How perplexing to remain at such heavy expenses under such circumstances! but it is unavoidable.

20th.—Another Sabbath, and still unable to commence my labours. O what uncomfortable days are these! and how dreary would be the prospect of their continuance! How truly wretched their condition, where Sabbaths are unknown!

21st.—Noon. Have seen Mr. S., and in a few minutes came to terms about the house. Eight p. m. As soon as the agreement for the house was signed, Mrs. A. and I began to think of entering our new residence. Accordingly got all our luggage removed thither. At five p. m. removed from our lodgings. This evening I commenced our family devotions by reading 2 Cor. i. and prayer, and have signified my wish that all who are disposed would attend them.—Blessed be God! we have at length fixed our place of abode, and have taken possession of a house, in which I trust many will hear the word of eternal life; and in which a church will be raised, which shall be perpetuated through the generations to come. I feel anxious to begin well, so as to give no just cause for offence, and yet manifest that ardent devotedness to the cause of Christ, which the Saviour will own by connecting an abundant blessing with my labours. In myself, I know I am incompetent for what is

justly expected from me, but God can make all grace to abound towards me; on that grace I would constantly depend.

25th.—This evening after prayers, gave away Tracts to all who could read; and stated that Mrs. A. and I would be glad to commence teaching any to read who wished to learn, at nine a. m. next Lord's-day. I fear it will be some time before any books will be of general use here, except such as contain the first rudiments of knowledge; these will be very useful.

26th.—There has been an encouraging attendance of coloured and blacks every evening since our family devotions commenced. This evening there was a considerable number present. I announced, as I did the preceding evenings, that to-morrow I should commence preaching. The plan I adopt at our family prayers is, we first sing, I then read a portion of Scripture, and make such remarks as are calculated to inform and impress the mind, on the fundamental principles of the glorious Gospel, and conclude with prayer.

27th (*Lord's-Day*).—One p. m. We have had our first public service here. I am thankful to record it was so pleasing a one. Commenced at ten a. m.; preached from John iii. 16., a passage I selected as comprising all the glorious Gospel I was come to this place to proclaim. Nearly forty persons were present, who manifested a becoming attention. "Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity!" At half-past two p. m. I preached again to between fifty and sixty persons from Numbers x. 29. I was assisted to preach with considerable animation; and while I was speaking, the counte-

nances of some of my hearers seemed to bespeak their inward concurrence with the doctrine they heard. At half-past six p. m., when we held our evening devotions, the attendance was very great; the people came until there was quite a crowd; and as it was dark, and we were unprovided with necessary lights, I cannot guess at the probable number present. I conducted the service in the manner described in journal of 26th, only enlarged a little more on the chapter I read. The people were very attentive, and seemed much gratified. I cannot but be encouraged at this commencement of my labours here. The numbers who have this day heard the Word of Life—their attention—the order preserved, all induce me to hope that a people will be formed here for God's praise. May his Spirit be poured out on me, and the hearers of his word that they may so hear as to live!

29th.—The Quarter Sessions for the parish being held this day, certified our house as a place of religious worship; it was entered on record as such, and I obtained a certificate thereof from the Clerk of the Peace.

30th.—Preached this evening at six p. m. from Matt. xviii. 11. I should think 100 persons were present. After the service, asked a country Negro whether he understood the word of God I had preached? and how he liked it? he replied, "Massa, we hearee (i. e. understand,) me like it well, Massa, me heart glad too much." "This man appears in earnest about his salvation. He heard my first sermon last Lord's-day, and, afterwards our evening family devotion, though he lives at the distance of three or four miles.

February 2nd.—This evening had a great number present, whom I exhorted to give immediate attention to the concerns of their souls. Can hardly expect that our family devotions will continue to be so well attended, as we have generally a good congregation, seldom less than fifty or sixty. May the people be brought to repent and believe the Gospel!

3rd. (Lord's-day.)—At ten a. m. preached to nearly thirty people, on life in the favour of God. The number, though small, were so attentive that the service was pleasant and lively. From the comparative attendance last Lord's-day at half-past two p. m., was induced to commence our second service this day at the latter hour, when we had a very large congregation. Could not accommodate all the people, though we had provided seats for 140 persons. Several whites were present. Preached a sermon, I think calculated to do good, from Prov. xxviii. 13. Great attention and decorum were preserved. The Lord give his blessing, even life for evermore!

4th.—This morning received first letter from friends: how did it revive and cheer us! Though we could have wished it longer, we bless God for what we have heard!

5th.—Both last evening and this have had many people, whom I have encouraged to call and converse on religious subjects, and to whom I have offered books. Visiting on the part of a Missionary in Jamaica is impracticable, unless he is sent for; this defect I shall be glad to supply as far as may be by requesting any who are at all seriously disposed to call on me, which, in that case, they will not be backward to do. After prayer

to night, conversed with a few Negroes from the country, who appear willing to give themselves up to God. One of them with whose intelligence and seriousness I was much pleased, said, "Massa, me tank and bless God, ebery hour and minute in de day, since me hear Massa come to Black River to teach we." I was much cheered by the services of this evening.

6th.—Preached this evening on Christ as the way to happiness and heaven. A large and an attentive audience: several whites present. Preached with a liberty, for which I desire to be very thankful. While contrasting the death of the saint with that of the sinner, and urging this as a motive to walk in this way; the people were remarkably serious and attentive. May their hearts be truly converted!

9th.—Have had many people this week at our family devotions. Having announced that I would give books to all who could read, and would call for them, I have had many children applying, for the last several days, for books.

10th. (Lord's-day.)—Ten a. m. Preached on Religion, as the one thing needful. Between thirty and forty composed our congregation. After service, was much affected on hearing of the death of a young man of colour; who, as he was returning home on horseback at a very fast pace, came in contact with another person, who was also on horseback; was thrown off and so seriously injured, as to survive but a few hours. Six p. m., preached to, I suppose, 150 people, from Rom. vi. last verse, with a designed view to the occurrence of which I heard in the morning. O Lord, give success to thy word!

13th.—I preached this evening

to many hearers. After service, conversed with two Negroes who had never before heard the Gospel, but who seem willing to begin to seek and serve God.

16th.—Our family devotions have not been so fully attended this week as before, but still have been well attended. I am very thankful for these opportunities, and consider them most valuable ones, as I am enabled by them to exhibit and to urge the great truths of the Gospel every day on many hearers, and to do this in circumstances the most conducive to impress and benefit.

17th.—(*Lord's-day*).—Ten a.m. Preached to between thirty and forty people from 1 John ii. 1, 2. Several country Negroes present. I conversed with them after service. Six p.m. preached again to a very good congregation, from that impressive passage of Scripture, Matt. xvi. 26. O! 'tis pleasant to spend and be spent for God and immortal souls!

20th.—I preached this evening to nearly 100 people, and had a most lively and comfortable opportunity. May a blessing accompany the word spoken!

23rd.—Our family prayers this week were well attended on the whole, the average number, I suppose, from fifty to sixty; and God has enabled me to maintain them with life and spirit. O that the instructions given may be useful in enlightening the ignorant, in impressing the careless, and in bringing wandering souls to Jesus!

24th. (*Lord's-day*).—Atten a.m. I preached on Christ as the foundation of hope to between thirty and forty people, including a few children. After service I talked to several country persons, whose simplicity and earnestness are very pleasing. Six p. m. had a large

congregation, perhaps the largest we have had at Black River. Several whites present. Preached from Romans xiii. 11. "It is now high time to awake out of sleep." From this passage I showed, 1. That a state of sin might be properly compared to a state of sleep. 2. What it was to awake out of this state—to repent—to begin to pray—to believe in Jesus—to live to God. 3. Why it was "high time" thus to awake, because they were dying creatures and must soon enter eternity—because if they entered eternity in their sins, they must be miserable for ever and ever—because the Gospel was now brought them, and they were called upon "as though God did beseech them," to accept the blessings of salvation and be happy. O that the word preached may be effectual!

27th.—A tolerably large company attended preaching this evening. My subject was, the Grace of Christ to returning sinners. Heard that some white gentlemen, who have been to our preaching, have expressed satisfaction at my plainness.

ACCOUNT OF THE CAR FESTIVAL AT JUGGERNAUT, IN 1827, BY MR. SUTTON.

Monday Evening, June 18th.—Left Cutlack for Pooree, and had a most wretched journey all the way; the rain fell in torrents, so that it was impossible to keep our torches lighted, and the night so dark that we could not see a step before us. To add to our distress, not a shed of any description was to be had to shelter us and our pulkees from the raging elements. I say us, for Mr. Garrow, the new Clergyman, who was on his way to Juggernaut, fell in with me, just before I stopped entirely: this, the increasing storm, and alarm of a tiger, obliged us to do, and we sat down in the road to wait the termination

of the storm. It however continued, and about twelve o'clock, we, with about thirty Hindoos, crept into an old hovel, into which the rain poured plentifully. We sat there for about two hours, when Mr. G. returned to his palkee, which kept him tolerably dry, but mine admitted the water so fast that it was completely soaked. At length I got my palkee placed under the eaves of a cottage, and a good natured seapoy spread his clothes on the bare ground, on which I laid down and slept till daylight. The rain continued all the rest of our journey to Pooree, which we reached by two o'clock in the afternoon, instead of six in the morning. Very providentially I escaped without any further inconvenience than the before mentioned; but Mr. G., I am sorry to say, is now at our house laid up with fever. After taking some refreshment, I accompanied brother B. to the bazar to talk to the people.

20th. (Wednesday.)—Find the company of my beloved colleague pleasant and profitable, and hope to be enriched with a portion of his zeal for the salvation of souls. Went to the old spot, near the temple, in the evening; brother B. took one place, and myself another, and proclaimed the way of life. Insisted principally that the worship of idols afforded no satisfaction of mind, neither was there anything in Hindooism that could: but that the Gospel of Jesus Christ established the soul, and afforded a joyful hope of glory. The former assertion they almost universally admit, and the latter, viz. a settled or established mind, they consider the greatest prerequisite for glory; and further, that the mind can never be established while sin is unpardoned, and the heart impure. So far we get on well, but the difficulty is, how are these things to be effected? Of course I recommend the Gospel. I find at present that the Hindoos can say less to this argument than to any I have yet employed. The most that my opponent could say for Juggernaut to night was, that "One in a thousand obtained purification by serving him."

21st.—Brother B.'s throat unwell; went therefore by myself, and talked to a tolerably attentive congregation for sometime, but at the close they almost shouted me down with their deafening "Juggernath swamie ke joy!" viz. victory to Juggernaut. While speaking, the Khurda Rajah passed through my congregation.

22nd.—Was informed this morning that a Sutte took place last evening, at Swrgu Dwar, more properly the vestibule of hell, instead of the gate of heaven. It was kept close till it was too late to see anything about it. The same, and a good authority, also stated that two women were burnt lately

with one man; and that in the three or four months he had been at Pooree, he knew of four of these horrid murders. Oh England! my country, I blush and hang my head for shame, when I think of thy bloody participation in these heathen rites!

23rd.—Went as usual among the people both yesterday and this evening, but there is so little variation in our daily intercourse with them, that I have nothing particular to specify. The ponderous ruths are preparing for the approaching festival: the people are all hurry and confusion, and vast numbers assemble in the neighbourhood of the temple. Understand that the two deluded women who were burnt with the corpse of their husband a short time since, had a sharp quarrel (which nearly came to blows) when at the burning pit, who should burn at the left side, which is considered, I believe, the post of honour!

24th.—No worship to day. Mr. G. still continues ill, too ill to admit of it: may this be an eternal blessing to him. A large concourse of people were admitted within the gates this morning, principally Bengalees, and the town now begins to fill very evidently. Is there one among this vast multitude who possesses any serious desires after the favour of God, the Father of mercies, and the God of all grace? *I believe not.* It will be thought an uncharitable conclusion, but examine the characters and conduct of the people, observe attentively when you direct their attention to the subject of salvation; no serious expressions of love to the objects of their worship is manifested—no expressions of sorrow for the sinfulness of their nature and conduct—no holy reverence of the being they serve and worship—nothing that would lead you to suppose that religion consists of more than a few speculative notions, and endless ceremonies, where the will and affections bear no part; and where it seems to matter not what calls forth any external expression of devotedness to the idols so long as it is done. All seems to be noisy idolatry, and proud boastings of self-righteousness, and holy performances. The people indeed acknowledge many things, but it is evident to any one who knows anything of the fear of God, that they are insincere in their professions and acknowledgements. Had a long argument with the people to night; and some, who professed themselves pleased, promised to come to the bungalow to prosecute the argument. A poor wretch cut his throat the other day in a quarrel, with a rough kind of chisel, and died last night:—"Sin when it is finished bringeth forth death."

25th.—A respectable member of the Civil Service told me this morning of a rescue of a

Suttee, which himself and his friends effected some years since. The woman was kept secure for two or three days, and afterwards nothing was said about it. All these things proclaim it is possible for Government to put an end to this horrid practice.

29th.—This morning, as the new-made Cars were drawing up to the temple's gateway to be ready for to-morrow, an unfortunate lad got entangled in the wheels, and one of his thighs was dreadfully lacerated. The parents agreed at first to have the thigh amputated, and Mr. B. went with the doctor for that purpose: the poor deluded parents, however, now refuse, and the lad is lying in very dangerous circumstances, and in all probability will die. This is the introduction to the horrid scene.

June 26th.—To day Juggernaut with his brother and sister commenced their annual ride. It will be well if the wheels of their horrid Cars are not besmeared with human blood before they return to their abominable retreat. The purification, (may I recal the expression,) the preparation of the Cars commenced yesterday, when language and actions the vilest that the most depraved imagination can conceive of, were employed to prepare them for the reception of their wooden burdens. After a scene, which must not be made public, had taken place, and a garland of flowers had been presented to each of the three vehicles, they were then drawn up to the temples and placed as usual, Juggernaut nearest, Soobander in the middle, Bulbuddor last. I went out this afternoon earlier than usual, intending to see the idols brought out of the temple and placed on the Cars; but I suppose from the sky having assumed a threatening aspect they were brought out earlier than was expected, and I was too late.

27th.—Went out soon after breakfast, and soon fell in with plenty of people; it being cloudy, I sat down on the ground (cross-legged) and a large circle was soon formed round me; I talked for a little time, when the heavens suddenly grew black, and the rain fell very heavily, which obliged me to take shelter in a long building erected for the benefit of the Jattras: I had here a large assembly of people, and with them I renewed my discourse; but a pain in my stomach obliged me to desist. I then sent for brother B., and he came and continued talking with them, more or less, till one o'clock, when the weather cleared up and we returned home. Did not dispose of any books on this occasion. The people behaved pretty well while we were engaged talking with them, but afterwards many of them behaved very bad to the women as they passed, and used the most disgusting language. After-

noon, we again went out, and as before, one turned to the right, and the other to the left; I had plenty of people though not very large companies. I talked and gave books till it was dark. A Bengalee Brahmun said he knew the Missionaries at Dhacca; but he would not take a book: I gave him An Appeal from the Native Converts of Serampore to their Countrymen; he read a part of it but declined taking it away, saying, he had seen plenty of our books in Bengal, and he had no occasion for it. Just as I was finishing, the people at the outer gate of the town were admitted, it was an immense multitude; the people poured in through every avenue like a running stream with a mighty torrent: these, with poor pilgrims who had been collecting for a long time past outside the gate, and were not admitted because they would not, or could not, pay the tax; but now as the idols are come out, and many people want to return, and there is no probability of getting anything from them, the gates are thrown open for people to pass and repass as they please. It was grievous to see the poor people, many of whom came from the distant parts of India, with their little all tied up in a bundle and suspended under their umbrellas, in some ungarded moment rushed upon by the Pooree tigers, and their all taken from them at once. These villains of Juggernaut lie in wait in some convenient spot, and when they see an old pilgrim, or a disabled one, they rush upon him, give him a blow over the head with a large stick, and snatch the umbrella with the bundle attached to it out of his hand; before the astounded pilgrim can recover the villain has escaped: I saw perhaps fifty cases of this kind while I stood. Juggernaut's Car is again stuck fast, when it will please the lord of the world to move again is uncertain: but the wheels have cut so deep in the ground soaked by the rain, that it will be no easy task to get them out again!

28th.—The third day of the festival, two of the Cars have reached the country house of Juggernaut; but the old block himself is stuck fast, and the probability is, that he will stick if the rain should continue. The poor stupid people will say anything, and perhaps will believe anything but the truth. One exclaims "It is the mahama (glory) of Juggernaut, he does not choose to go, and what can make him?" But if he speaks one word, a single man would draw him without difficulty!" Another, "There is some sin connected with the proceedings of the Jattras, and therefore he refuses to go on!" Others say, "They have given him short in his provisions, and because of his short allowance he is distressed, and won't go!" With a variety of similar explications of the

difficulty; but none has wisdom to say, Is there not a lie in my right hand? or to perceive that the fall of rain has soaked the earth, and consequently the wheels have sunk so deep that they cannot stir. Went out after breakfast and returned between one and two. In any way I saw a poor woman apparently at her last gasp. Brother B. however got a hackery and sent her to the hospital; where, I am happy to say, the new doctor pays the poor creatures better attention than they have ever had before. I then proceeded and took my station under some trees, close to the temple-walls where Juggernaut's grandmother is, and had a good number of people, some of whom heard pretty well, and others very deceitfully and often boisterously. While resting a little, I saw something of the greedy Pundas' mode of extracting the money from the people, and certainly they are rare adepts at their trade. All that could be thought of, calculated to work upon the people to enlarge the sum, was employed; such as to those who gave best they said, "he is a good man; but you are deceitful—what good will a dursna of the shree mook (a sight of the excellent countenance) do you? I won't take your offering;" and he threw it back among them. It was picked up and, I suppose, some addition made, for when they found there was no more to be got they gave them a sort of a pat on the head with their blessing, and departed. I returned to the same spot again in the evening and gave away my books, and talked a little; then shifted my station, but the rain sent both of us home with a wet jacket. May the Lord grant his blessing to these exertions!

29th.—Took a ride this morning to look at Juggernaut's Car, * which is stuck fast in a very awkward situation. It has now been two full days in this predicament; not for want of people to draw it, for there are multitudes ready to strain and tug with arms, breast, hip, thigh, and leg, to draw the ponderous wain, but what, as they sagaciously observe, can numbers avail if Juggernaut does not please to go? I suppose the Brahmuns have, as usual, some end to answer by this delay.

We went out again after breakfast, and employed some time in the neighbourhood of the Cars, talking and distributing books to the people. Afterwards found a vast quantity of people in a kind of a grove, to whom we preached the Gospel, &c. In our way we saw a poor old woman in a bad state, and sent her off to the hospital. So far from

the people manifesting any disposition to assist on such occasions, they will laugh at you if you are unsuccessful in laying hold of a person to oblige him to remove a poor dying creature.

At length, however, they summoned all their forces to make a grand effort to move the Car. Two chosen minions of the wicked one were sent to the front of the Car, who barranged the people with such boisterous obscenity and indecent gestures, that the god was pleased, the draggers fired with enthusiasm in his cause, and the Car reached the goal the same evening.

We reached home about three o'clock, and having got our dinner we returned to our work again. While talking, a devotee of extraordinary sanctity, in a worse state than nudity, and smeared with ashes, came into the assembly, and conversed for some time. When speaking to him about the abominations practised in front of the Idol, he replied, with a triumphant air, "'Twas Juggernaut's command, and it gave him pleasure." Come then, ye defenders of the Hindoos and their exalted system of religion, come to Juggernaut and see in its perfection the unsullied manifestations of its sublime mysteries! The rain came on and obliged us to retreat, not however without getting wet. The blocks have all got into the den, and will remain there, I suppose, for four or five days, for no less a purpose than "to feast themselves."

30th.—I employed this morning, till breakfast, in writing to my dear Eliza and brother Lacey, and finishing up my journal. After breakfast went with brother B. to the old grandmother's temple, and talked with the people. Met with a Brahmun from Benares, to whom we talked a little with some difficulty, and gave him a Nagree Tract. He complained bitterly of the covetousness and oppression of the Pooree people. Found but few hearers to day, and got home by one o'clock. Saw two dead bodies by the wayside.

Went out again in the evening, and succeeded in collecting a pretty numerous congregation, who heard much better than usual. When we can get a fair hearing we seldom fail in answering the objections they make, and oblige them to understand the great outlines of our commission. Surely some one will go away and reflect on what he has heard. O for such an outpouring of the Holy Spirit as shall effectually change the poor deluded and degraded idolaters from the power of Satan unto God! I sometimes derive encouragement from the bitterness which the Pundas manifest to the Gospel. They certainly go as far as they can in their malicious expressions against it

* While talking to some people near Juggernaut's Car a Punda came from off the Car, and said if I would make a present of 10 rupees he would proceed.

(*Sabbath-morning*).—Brother B. read us one of Doddridge's Sermons on regeneration, and prayed, &c. I preached to the beggars on the depravity of mankind, and redemption by Jesus Christ; and afterwards formed the outline of a Tract on the subject. In the evening went among the people, but most of the time was taken up in answering objections and enforcing and illustrating the plain propositions, that if the Supreme God condemn us, neither Juggernaut nor any other of the thirty-three millions of Debas can save us. And on the other hand, if any of the thirty-three millions of gods, and Juggernaut included, condemn us, and we obtain the favour of the Supreme God, we are safe, and consequently that the whole host of idols is entirely redundant. I then showed them that the way to obtain the favour of the Supreme God was through Jesus Christ.

In the evening, after we returned, the Rev. Mr. G——, Clergyman at Cuttack, performed divine service in our house, and got me to read one of the lessons for the day and give out the psalm: the greatest part of the station attended. His text was, "What is man?" and I officiated as his clerk as well as I could.

July 2nd.—In the course of my ride this morning to a distant part of the town I saw five or six dead bodies, some just dead and others partly devoured. The reflection forced itself upon my attention at times, how different were the closing scenes of these unhappy pilgrims to that which the believer in Jesus often enjoys when entering upon the eternal world: no friend to minister to their wants, no kind hand to wipe the cold sweat from the feverish brow, no still dearer friend to point him to a ground of hope, and nothing in his own religion (I will not say belief, for they have little of that in their last moments) to cheer him with a prospect of everlasting blessedness: all, all is darkness, wretchedness, and neglect; or if a hope should dawn upon his distressed soul, it is a hope that in a future incalculable succession of births he may perchance be born in some more favourable circumstances, and enjoy by his penances, a temporary residence in a sensual heaven. And when midst clouds and darkness his spirit takes its flight, his diseased body is thrown out, or dragged out, a loathsome spectacle for dogs and vultures to devour. Nor is this a solitary instance. I have seen, with my own eyes, hundreds and hundreds, perhaps thousands, of these wretched occurrences. Verily their sorrows are multiplied who hasten after another god. In the Evening I had a sort of a wrangling argument with a good number of people, but got little opportunity for preaching the Gospel.

It is said that Juggernaut intends to remain two or three days longer in the temple this year, and that the Jattras will occupy fifteen days. Why this is I know not, as there is considerably less attendance this year, and the people are principally Ooriyas, and to this circumstance it is probably to be attributed that so small a number of deaths have occurred compared with other years. The next year will probably be a dreadful one, as it is a twelfth year, and a new Juggernaut is to be made during the year to come forth on that occasion. This has most likely kept many back this year who will attend on that occasion.

3rd.—I was prevented from going out this evening by the wet. Visited a school before breakfast, and saw several dead bodies lying about in my way.

Just as it was getting dusk we walked with the Chaplain, the Rev. Mr. G——, who has been sometime with us unwell, a little way over the sand, where several remains of bodies and numberless skulls were strewn in every direction. Just as we were contemplating the horrid scene, a number of wild dogs and about a dozen Jackals issued from a neighbouring jungle, and all at once set up the most unnatural howl that ever assailed mortal ears: our companion was wonder-struck, or, shall I say, horror-struck, and declared it was the most infernal scene he ever witnessed; but this to us, dreadful as it is, seems a trifle compared with other things we witness here; and is only about a furlong from our house.

4th.—Juggernaut and his party are expected to come forth to day.

According to Mr. Stirling, in his account of Cuttack, "the Ruth of Juggernaut is 43½ feet high, it has six wheels of 6½ feet diameter each, and a platform 34½ feet square. The Ruth of Bularam is 41 feet high, and has fourteen wheels of the same dimensions. The Ruth of Subhadra is 40 feet high, and has also fourteen wheels. These are dragged by the mob with strong hawsers, from the great temple to the gods' country house, about a mile and a half distant, the journey to which generally occupies two or three days, and would scarcely be effected at all without the aid of cartmen persons who hold ground rent free on condition of performing the service. It is a remarkable part of the rite, that the images are conveyed to the Cars with ropes round their necks, by which they are dragged unceremoniously along the ground, and are tossed about by the assistants as if the whole were a joke." *Gouv. Gazettee, June 28, 1827.*

In the evening I went towards the Cars to talk to the people for the last time before

starting for Cuttack, but got little opportunity for saying anything about the Gospel. The idols had just been replaced on the cars, and preparations made to return to their celebrated abode. I cannot refrain from noticing once more the obscene gestures and lascivious songs which were again employed to animate the draggers and spread an infernal enthusiasm through the gazing assembly. I asked a person who stood near me, what kind of worship that was? when he replied, it was "Kusbeeka bath," viz. the language of prostitutes; but added, it gave Juggernaut pleasure; and all this in the face of the gods, within 1½ foot of it, and before a mixt multitude of men, women, and children, gazing with admiration. No wonder then that the Brahmuns and Pundas maintain that there is a higher degree of spirituality in the worship of Juggernaut than is to be found elsewhere. The following day a poor wretch threw himself under Juggernaut's Car, and was of course crushed to death. Brother B. saw the horrid sight, and describes the man as about 30 years of age. But my heart sickens at the remembrance of these scenes of infamy and blood, and I can write no more. Were it not for the hope of doing something for the destruction of these bellish orgies, I would retire to some distant spot and strive to banish for ever from my view the blood, and blasphemy, and misery, of Juggernaut: but no! I dare not do this, every feeling of pity and philanthropy starts at the idea to take me from my purpose. Well, be it so: here will I live and die if such should be the will of God: and if, by rich sovereign grace, I ever join the blood-bought family in glory, how will it heighten the glory of the transition to remove from the abomination of Juggernaut to the presence of Him that sitteth upon the throne, and of the Lamb for ever and ever.

SUTTEES.

In our last some remarks were made on this horrid practice, and on the necessity of exertions on the part of the friends of humanity to intreat the British Government to suppress these legalized murders. The following information from the valuable pamphlet of Mr. Peggs, reviewed in a former num-

ber, may excite the compassion of the benevolent and humane.

The number of Suttees in the different districts of the Bengal Presidency from 1815 to 1824.

	1815	1816	1817	1818	1819	1820	1821	1822	1823	1824
Calcutta Division	244	280	428	533	388	337	364	300	309	348
Cuttack ditto....	9	9	14	11	33	33	28	28	31	25
Dacca Ditto....	31	24	52	58	55	51	52	45	40	40
Moorshedabad...	11	22	42	30	25	19	12	22	13	14
Patna Ditto....	20	29	40	57	40	42	69	70	49	42
Bareilly Ditto....	15	19	19	13	17	20	15	16	12	10
Benares Ditto....	48	65	103	137	92	99	114	103	131	93
Total	378	442	707	839	650	597	654	589	575	572

These numbers form a total in the Presidency of Bengal in ten years of ... 5997
 In eight years, in Fort St. George, or Madras Presidency 287
 In nine years in the Bombay Presidency 248
 There being no returns for Tanjore, from 1814 to 1819 inclusive, (17 being returned for 1820,) lowest possible estimate for six years 40
 In the Par. Papers, May, 1827, no regular returns are given from Madras. In the Southern Concan (Bombay) in 1824, 27; in 1825, 32. Northern Concan in 1825, 1 Sutttee. 60

Total in ten years for three Presidencies 6632

Account of a Suttlee, by a lady.—

"At a Ghaut near Serampore I witnessed the burning of a respectable woman about thirty years of age, whom I found with five children, the eldest a fine boy about thirteen. As soon as she saw me, she asked me if I were come to deliver her. I told her I had not the power to deliver her, but was come to persuade her not to burn. She shook her

head and said, 'I will burn! How can I go back? However, the servant is gone to the English Magistrate, at his return my fate will be decided.' Two hours elapsed before he returned, the greater part of which I spent in conversation with her. She often turned to her children, and with affection pressed her hand upon the face of her youngest child, who could just lip *ma, ma*. At length the servant returned with permission for her to burn. As soon as she saw him, her countenance changed, her eyes sunk into her head, the furrows deepened in her face, and when she heard her fate, resolution failed, and nature took possession of her breast. When the eldest son saw that his mother was so timid, he said, *he would not set fire to her head*. But her brother-in-law said, 'Now she must burn, for the boro Shah (the great Gentleman) has sent her permission to burn.' He then began to anoint her, and put a little oil into her hand to pour over her children as her blessing. The eldest son refused oil, and persisted that he could not set fire to her. But neither the tears nor the screams of the boy, nor the agonizing fear of the mother, prevented her being bound to the dead body of her husband, and pressed down with two bamboos. If I had had any authority merely to have said, 'you are not to burn,' all this would have been prevented. I am sure both the people and the Brahmins would have dispersed without a murmuring word. Many call it a bad custom, and are quite tired of it."

Account of a Suttie at Cuttack, by Mr. Lacey.—

"The young woman was about seventeen years of age, the wife of a Bengalee Brahman, and was accompanying her husband on a pilgrimage to Juggernaut. Having performed her perambulations round the pile of death, she laid herself by the corpse of her husband amidst the approving cries of the Bengalees present, as—'O malhor Juggernaut save thee! Juggernaut save thee! O happy and blessed!' The pile seems to have been unusually high: plenty of ghee, (clarified butter,) and other inflammable materials were thrown upon it, and after she had laid down, a quantity of wood, ghee, &c., was heaped upon her. The proper authorities were present. How they were allowed to lay a pile of wood upon her, and thereby render her escape impossible had she been inclined, I cannot imagine. It could not be because there was not sufficient wood to consume the bodies without it; and it was quite inconsistent with a voluntary sacrifice, because in the time of trial when insatiation is most likely to yield to the love of life, the poor victim could not act according to her

own wishes, nor could any one judge of her change of resolution, as the fire must have diminished her strength, and rendered her quite unable to raise herself from under twenty or thirty seers, (forty or sixty pounds!) weight of wood.—Thus confined the poor creature was consumed to ashes. Oh! when shall we wash our hands from human blood!"

Account forwarded by Mr. Sutton, from a Calcutta paper.—

"I reached the spot only in time to see the fire lighted; for the moment my boat was seen veering to the shore, the cowardly instigators hurried the woman away to the pile. In the act however of leading her to the place, I saw, from the boat, that she was hardly able to walk; two persons supported her by the arms; but before I got on shore she was laid by the side of her husband, and the fire had been applied. When she began to feel the flames I saw her attempting with her hands to throw off the wood they had piled over her, but this seemed to be a signal with the inhuman wretches that surrounded her, to heap more fuel upon her, and they shouted so loud, crying, 'Hurree bol!' as to drown any shriek however loud she might have had strength to make. I was too much shocked to stay, but before I had recoded ten paces, I was told the unfortunate victim had escaped. I returned to the scene and beheld a sight which made me shudder, and the recollection of which, sends a thrill of horror through me. The unfortunate woman had succeeded in extricating herself from the wood, and rolling down the pile, for the struggle and the heat had nearly deprived her of life: she lay gasping for breath; her face and body exhibiting the most revolting spectacle imaginable. The respite however was of short duration, she was almost immediately shoved back by bamboos, and logs after logs were heaped upon her. The ruffians that did this I could have swept away into the fire in the place of the woman. Hard hearted wretches that could thus stand and see the most helpless of the human race roasted to death!" (*See Sutties' Cry*, p. 17, 19.)

MISSIONARY MEETINGS IN JULY.

July 1st.—Chesham.

2nd.—Berkhamstead.

6th.—Sevenoaks Sermons.

Newbury ditto.

7th.—Ditto Meeting.

8th.—Sevenoaks Meeting.

13th.—Portsea Sermons.

14th.—Ditto Meeting.

Several others not definitively arranged.

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A SHORT MEMOIR OF
ROBERT GREATHEAD,
BISHOP OF LINCOLN IN THE
THIRTEENTH CENTURY.

It is pleasing to discover, in those ages of the church when superstition, ignorance and papal tyranny involved the nations in the grossest darkness, instances of christian spirit and christian conduct, which prove that, even in those gloomy periods, God did not leave himself without a witness; but, from time to time, raised up men of zeal, courage and piety, who boldly protested against the man of sin, and bore a glorious testimony to the great truths of genuine christianity. Amongst these was the prelate whose name stands at the head of this article; from whom Wickliff, the morning star of the Reformation, learned many of the important truths which he taught with so much diligence and zeal; and thus prepared the way for the glorious success of Luther.

ROBERT GREATHEAD* was born

* Some historians call him *Robert Grosseteste*, others *Grostete*, which are only the French terms for the English appellation *Greathead*. Fox styles him *Grost-head*, a strange compound of both languages. We shall adopt his original name; though it is probable that he might use the other in affairs of office: French being then the language of the courts.

about the year 1175, of obscure parentage, at Stradbroke, a village in Suffolk. He was educated at Oxford; where he studied the learned languages, especially the Hebrew and Greek, and made some progress in the sciences. From Oxford he removed to Paris; which was, at that time, famous for its seminaries. He prosecuted his studies there with successful diligence; and made himself master of all the science which was then known in Europe. He afterwards returned to Oxford; and became one of the chief ornaments of that renowned university. He published various translations of ancient writings; and wrote treatises on Astronomy, Philosophy, and Chronology. But, as he was of a serious turn of mind, he applied himself with peculiar attention to divinity, and devoted his future life to religion. He soon obtained the degree of D.D. and published discourses on the pastoral authority, Expositions on Genesis and Luke, and many Tracts, Epistles and Sermons, exposing the anti-christian practices of the court of

Rome. He was chosen archdeacon of Leicester; and in 1235, being elected, by the dean and chapter, bishop of Lincoln, the choice was confirmed by king Henry III.

Honesty of design, magnanimity of spirit, and an ardent desire to promote the spiritual edification of the people, founded on a deep sense of the unspeakable value of immortal souls, were the most striking traits in the character of this good man. Considering the age in which he lived, his ideas of the nature and importance of the pastoral office were remarkably correct. In a letter to a friend, written after he attained the episcopal dignity, he observes: "I dare not, for the love of God, confer the care of souls on any one who will not sedulously discharge the office in person. The office itself is one of the greatest importance.—It requires a governor always resident, who applies himself to it with vigilance, prudence, diligence and fervour; who preaches the word of the Lord in season and out of season; who exhibits himself an example of good works; who, when he gives salutary admonition and is not regarded, can grieve and lament; who shakes his hands from holding bribes; who distributes the sums, placed in his hands for pious uses, with such evident integrity and impartiality, that he is perfectly free from all suspicion of selfishness or avarice; who is delighted when he can, with a good conscience, acquit the accused; whom no prejudice, passion, entreaty, gift or partiality can divert from the path of rectitude; who delights in labour; and whose whole desire is to profit souls."

Entertaining such solemn views as these on this momentous subject, he saw, with grief and indignation,

the indolence, avarice, sensuality and extortion of the popish clergy; and the scandalous venality and corruption of the papal court, by which the benefices and revenues of the church were openly made the subjects of the most baneful traffic. He was anxious to restore the ecclesiastical treasures to the purposes for which they were originally designed, the support of pious and laborious ministers of the gospel in the various parishes. His constant and strenuous efforts were directed to encourage useful preachers, that the people might not perish through lack of knowledge. He therefore frequently made circuits through his bishopric, which was then much more extensive than at present; and summoned both the clergy and people to attend his visitations. To the former he explained the great principles on which they ought to act in their important stations; and admonished, rebuked or encouraged them as he saw occasion: to the latter he would earnestly, affectionately and plainly expound the duties which they owed to themselves, their families, their neighbours, their ministers and their God. Finding many of the regular clergy sunk in ignorance, sloth and vice; and believing that the friars were sincere in their apparent zeal for religion, and their professions of poverty, he was, at first, very partial to some of the latter, and employed them in his endeavours to reform the church; but, at length, he discovered their real character, and used all his influence to expose and discourage them.

In 1248, he obtained from pope Innocent IV. at great personal expence, letters empowering him to take the rents of certain monas-

teries in his diocese into his own management, with a design to establish vicarages, and provide for the more regular and scriptural instruction of the laity. No sooner however did he begin to carry these powers into execution, than the monks resisted, and appealed to the pope. The aged bishop was therefore obliged to take a journey to Lyons; in order to plead his cause before the pontiff who had sold him, at a high price, the license under which he had ventured to act. The corruption of the court of Rome was then at its height; and judgment was, of course, speedily pronounced in favour of the monks. The honest prelate, grieved and surprised at this unexpected decision, told the pope, "I relied on your own letters and promises; but am entirely disappointed." His holiness was inexorable; and treated his complaints with insult and contempt. Greathead therefore could only protest against the wickedness and injustice of the papacy; which he did with great spirit and honesty. He delivered three copies of a long remonstrance, one to the pope himself, and the two others to his principal cardinals, in which he sharply reproved the papal court for enriching the monasteries with the spoils of the churches—for depriving the laity of religious instruction—for supporting the monks in their unjust and exorbitant impositions and exactions—and especially for the power, openly assumed by the popes, of dispensing with and setting aside all laws, regulations and privileges, however ancient or equitable, or sanctioned even by their own most solemn edicts: observing, in conclusion, that "The Son of God submitted to a most ignominious death for the redemption of the hu-

man race, whom the pope delivered without mercy to wolves and bears." Having presented this remonstrance, the old man returned to his native country, so disgusted with the scenes he had witnessed, that he resolved to resign his bishopric; and was persuaded to retain it only by the hopes of being able to check some of the evils which he so deeply lamented.

Greathead resumed the duties of his office with increased zeal and diligence. He visited the different provinces of his bishopric frequently, established new vicarages, and laboured sincerely to supply them with good and useful preachers. His character and spirit gave him great influence amongst every class of his countrymen; and enabled him to execute many plans of reformation, in direct opposition to the will of the pope. That pontiff assumed the right to nominate persons to all the benefices in England; and bestowed the richest livings on Italian priests, who neither understood the language of the people over whom they were placed, nor had any wish to instruct them.* This practice, so inconsistent with justice and christianity, was peculiarly detested by the bishop; who was filled with a holy desire for the salvation of souls. When he received the pope's edicts, requiring him to admit such persons into certain livings, he frequently threw them on the ground with indignation and positively refused compliance: exclaiming, "I should be the

* So exorbitant was the rapacity of the pope, at this period, that it appears, from an investigation instituted by bishop Greathead, that the annual revenues, paid to foreign clergymen who had been placed by the pope in English benefices, exceeded seventy thousand marks, at a time when the revenues of the crown did not amount to thirty thousand.

friend of satan, if I should commit the care of souls to foreigners." This intrepid and conscientious conduct highly displeased the pope; and on one occasion, he suspended Greathead from his bishopric; but the good man proceeded in his attempts to reform the clergy, and instruct the laity, without noticing the thunders of Rome.

In January 1253, a case occurred in which Innocent IV. appeared determined to subdue the spirit of the aged prelate, and force him to comply with his wishes. Being desirous of introducing his nephew into the cathedral of Lincoln, he wrote to bishop Robert, in haughty terms, directing him to bestow the first canonry that should become vacant on this young man: declaring that any other disposal of the office should be null and void; and threatening with excommunication any one that dared to disobey this injunction, notwithstanding any laws, customs or privileges to the contrary. Greathead, undismayed by these menaces, determined to withstand a measure which he judged to be pregnant with mischief to the souls of men. He therefore wrote a letter to the pope, in which he plainly told his holiness that his orders were totally dissonant and inconsistent with true sanctity: that "next after the sin of Lucifer and antichrist, there is not, nor can be, any sort of sin so repugnant and contrary to the doctrine of the apostles and holy scriptures, and so hateful, detestable and abominable to our Lord Jesus Christ, as to destroy and kill men's souls, by defrauding them of the ministry of the pastoral office, which is intended, by the Holy Spirit, to save and quicken them: that the complying with the pope's wishes would necessarily bring the guilt of this

great sin upon his own conscience, and upon the apostolical see which had enjoined it; and that therefore no faithful son of the church could obey his orders, though seconded by the highest archangel; but ought of necessity to withstand and rebel against them." "The holy apostolical see," he observed, "can do nothing but to edification; but these proceedings are to manifest destruction. The apostolical see therefore neither can nor ought to attempt any such thing; because flesh and blood which cannot enter into the kingdom of God have revealed the same; and not the Father of our Lord Jesus Christ which is in heaven."

Enraged at this intrepid and undisguised refusal to obey his mandate, and incensed at the honest and searching arguments by which this disobedience was justified, the pope exclaimed "Who is this dotting old fanatic, who presumes to judge my actions? By Peter and Paul, if I were not restrained by my own generosity, I would make him an example and spectacle to all mankind. Is not the king of England my vassal and my slave? And, if I intimate my pleasure, would not he throw him into prison and load him with infamy?" The cardinals, more prudent than their master, foresaw the evils that would probably attend the pursuit of harsh measures. They told the pope, "It is inexpedient to proceed with violence, as what he alledges is too true; nor can we with decency condemn him. He is a holy man, far more holy than we are, of excellent genius, of the best morals, and excels most of the prelates in christendom. By this time, the contents of his letter may be divulged among many; and will excite numbers against us. The

clergy know the character of the man, and no reproach will adhere to him. He is esteemed a great philosopher, an excellent linguist; zealous in the administration of justice, a professor of theology, a popular preacher, a lover of charity, and an enemy to simony. It is safer therefore to connive at these transactions, than to excite a tumult: for it is evident, that a revolt from the church of Rome will one day take place." These judicious arguments were however, too feeble to allay the fury of the exasperated pontiff; who pronounced the sentence of excommunication on his venerable monitor, and appointed one of his nuncios to succeed him in the bishopric of Lincoln. Greathead received the information with calm indifference; appealed to the tribunal of Christ; and paid no regard to the pope's decree. And such was the affection and esteem in which this worthy prelate was held, by the rulers of his country, that notwithstanding the decrees of the papal court, he continued in quiet possession of his dignity till removed by death.

This last conflict with the pope appears to have opened the eyes of this good man to the real character of the Roman hierarchy. Hitherto, though he had freely exposed and condemned the abuses of that system, he had esteemed his holiness to be the lawful representative of Christ in his church. But, in the autumn of this year, being seized with a threatening illness, he discoursed largely with his chaplains on the impiety, heresy, injustice, tyranny, pride and hypocrisy of the court of Rome; proving by many arguments that the pope was antichrist; and finishing his discourse by declaring "The church

can never be delivered from this Egyptian bondage, but by the edge of the sword." Soon after this conversation, he breathed his last, Oct. 9, 1253, in the episcopal palace of the see of Lincoln, at Buckden, in Huntingdonshire. When the pope heard of his death, he could not repress his gratification. "I rejoice," he cried, "and let every true son of the church rejoice with me, that my great enemy is removed." Some time after this event, he wrote a letter to the king of England, requiring him to take up the body of bishop Greathead, cast it out of the church, and burn it. The cardinals however opposed his wrath, and the letter was never sent. Innocent IV. died in less than two years after the bishop; and it was currently reported that the recollection of his determined opposition disturbed the pontiff's tranquillity by night and by day, during this period.

The following testimony from a cotemporary writer, a monk who was superstitiously attached to the Roman see, and therefore not likely to be prejudiced in favour of the bishop, may be considered as a specimen of the high estimation in which he was held by his associates. "The holy bishop Robert," says the historian, "departed this life which he never loved, and which was always to him a place of banishment. He was the open reprover both of my lord the pope, and of the king, the censurer of prelates, the corrector of monks, the director of priests, the instructor of the clergy, the supporter of scholars, the preacher to the laity, the punisher of incontinence, the diligent investigator of various writings, the scourge of lazy and selfish Romans whom he heartily

despised. In the supply of the temporal table, liberal, copious, polite, cheerful and affable. In the spiritual table, devout, humble and contrite. In the episcopal office, diligent, venerable, and indefatigable."

We shall conclude this concise account of a man, who was greatly superior to the times in which he lived, and shone as a star in the gloom of darkness and error, by a short extract from one of his sermons, which are preserved in manuscript in the cathedral of York. The subject is true poverty of spirit, from Luke vi. 20; and the preacher observes: "The humble man not only sees that he has nothing in himself, but he is stripped of all desire to possess in himself the springs of self-exaltation. Self-condemned and corrupt before God, he despairs of help from his own powers, and finds all he wants in Him who is the true life, wisdom, and health, and indeed his all in all; the incarnate Son of God, who condescended to come into our vale of sin and misery, that he might raise us from their depths. By leaning on him alone, every true christian rises into life and peace and joy. He lives in *his* life—sees light in *his* light—is invigorated with *his* warmth—grows in his strength—and leaning on the Beloved, his soul ascends upwards. The lower he sinks in humility the higher he rises towards God." "Do you then who profess to be the subjects of humility, earnestly examine yourselves, how far you demonstrate in your temper and conduct this fruit of the Spirit. Should you find some evidences of it in your souls, beware that you be not inflated with the discovery; because you ought to know, that it is only of God that you are what you are; and that you ought no more

to boast of yourselves, than the resplendent colours of the prism should glory in that splendour which they derive wholly from the solar rays. The temptations to self-complacency are the effect of satanic injections; and it behoves you who would not deceive yourselves to see whether you have the genuine marks of humility in your practice. Whether, for instance, you can bear to be rebuked by an inferior—whether you are not rendered insolent by honours—whether you are not puffed up by praise—whether, among equals, you are the first to labour and the last to exalt yourselves—whether you can recompence blessing for cursing and good for evil. By such methods of examination, you are to check the ebullitions of vain glory with which the tempter is apt to inspire those who seem to have made some proficiency in the divine life. If that proficiency be real, take care never to conceive of it as something separate from Christ. He alone dwelling in you by his Holy Spirit produces all that is good, and to Him alone the praise belongs."

SCRIPTURE GROUNDS OF A GOOD HOPE OF ETERNAL LIFE.

A DIALOGUE; by the late Mr. JOSEPH
FREESTON, of Hinckley.

J. I have lately been considering the vast importance of possessing a good hope of eternal life.

F. Unquestionably it is;—no object to which the human attention can be directed, can be compared with it; but, alas! how many neglect it?

J. Will you allow me the liberty of asking; what are your hopes as to a future eternal state?

F. Through the abundant mercy of God, I have a good hope of being admitted into the paradise of God, to "sit down with Abraham, Isaac and Jacob,"—to "be united to the just made perfect, and an innumerable company of angels;"—and, what is still more desirable, to "be with Christ" for ever and ever.

J. Your state is very happy, if your hope be well-founded. Will you have the goodness to mention the grounds of such a hope?

F. Most readily.—The scriptures positively and repeatedly declare, that he that believeth in Christ is forgiven, justified, adopted, shall not perish, but have everlasting life. These are the promises of a faithful and unchangeable God; and upon their authority I expect everlasting life.—I sincerely hope and trust I am a sincere believer in the Lord Jesus Christ; and if such, I must be saved.

J. Undoubtedly; the foundation of God standeth sure;—you cannot have a more firm basis for your hope, than the promise of a faithful God. But you know many presume to hope, and many profess to believe in Jesus Christ, in whom there is no satisfactory proof of a moral change, and therefore of whom there is no good hope that they will be saved. What are the reasons which persuade you that your faith is genuine?

F. 1. Because it is attended with *repentance*. I feel, I think, a prevailing desire to turn from all sin, and to be entirely devoted to God. My daily prayer to God is, that he will "search me and know my heart; try me and know my thoughts; and see whether there be any evil in me," that he may discover it to me, deliver me from it,

and "lead me in the way everlasting." I pray to him to "cleanse me from all secret faults," as well as to "keep me from all presumptuous sins;" for I know and feel sin to be an evil, a most malignant and fatal disease, and it is my sincere and fervent desire and prayer that he will "deliver me from all evil," and make me "holy in all manner of conversation." My desire is not only to be turned from all sin, but also to be *turned to God*; that is, to the love and worship and service of the true and living God. I can, in some good measure, adopt the language of the psalmist and say, "Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee!"—and my earnest and constant request to God is, that he would "teach me to do his will," and that he would make me "holy as he is holy."

2. True faith is said to *purify the heart*, and *work by love*, which love is the principle and spring of all acceptable obedience, or righteousness. I humbly and sincerely hope this is what I experience; as sinful and impure thoughts are as much my abhorrence, as sinful words and actions; and I consider myself as much bound in duty to watch against and oppose the one as the other. I know further that it is "the pure in heart" only, that shall see God; and He who searcheth the heart knows what my prayers to him are in this respect; and how grieved and humbled I feel before him on the discovery of any impure ideas having been for a moment indulged in the imagination; although no eye has observed it but his, and consequently no one of my fellow-creatures can reproach me for it. I trust it is the desire of my heart "to please him" at all

times, and in all places; and it grieves and troubles me when I know I have done any thing to displease him. "His favour is better to me than life;" "he has done great things for me;" he has forgiven me much;" and I consider myself bound to "love much." O that my heart were more upright before him, and that my ways were more completely directed to keep his statutes! In many things, I know, I offend and come short; but I can appeal to him as knowing that it is my daily desire and prayer to be entirely devoted to him.

As true faith is attended with *love*, I have not omitted to try myself by that test also. Although I come short, very short in this, as well as in every other duty; yet I trust I do love him, and Christ, and all his dear children. There are, it is true, times, when my natural spirits are low, and my mind under clouds and gloom, when I find it difficult to determine whether I love my God and Saviour or not; but I do not know any time when I cannot from my heart say, "Lord! I desire to love thee. O that I could love thee more intensely!" I can generally speak more confidently as to my loving the brethren. I do vastly prefer their company and conversation to that of any other; and I would rather take my lot with them who, I think, love my God and Saviour, though few and poor and despised and persecuted, than with the rich and noble, and gay, who are the enemies of my God, and despisers of my glorious Redeemer. I trust also, that it is "for Christ's sake" that I love them; because they love him, bear his image, and are truly devoted to him.—They are to me "the excellent of the earth, in whom is my delight." If, however, *obedience* be the true test of love, I hope I

love my God and my Redeemer, for the amazing love wherewith they have loved me. I trust I can sincerely say, "the Lord is my portion and my God." My heart approves of him, and of all his will, and of his word, as very pure, and right, and suitable; which I desire implicitly to receive with all humility and thankfulness, and to regard it practically, without cavilling at it, and objecting to it. Nothing rejoices my heart so much as "the light of his countenance;" nor do I mourn the loss of any thing so much, as the loss of a lively sense of his favour. It is my daily and constant request that he will "guide me by his counsel;" that he will guide and teach me by his Holy Spirit; and exercise constant and universal sovereignty in my whole soul.

I feel the *Lord Jesus Christ to be precious* to me; and I think I approve of him in all his offices and characters. I would have him to teach me, and to reign over me, as well as to save me. These I know are equally necessary; and that without sanctification I can no more be saved, than I could be without pardon. There is not one duty that I would omit, being persuaded there is not one unnecessary or redundant; nor is there one precept that I wish to be rescinded, to favour any particular lust or passion. I would implicitly, cheerfully and unreservedly obey him; constantly live by faith upon him; and "count all things but dung that I may win him," and "be approved by him," and "found complete in him." He is the Lord my righteousness and my strength. O for a more complete transformation into his perfect and glorious image! and a cheerful forsaking of all for his sake!

Sensible of my utter insufficiency

and regarding the *indwelling of the Holy Spirit* as an invaluable privilege, I earnestly desire, and constantly pray for its illuminating, strengthening, consoling, and witnessing influences. I trust, through entire grace, I have been "born again of it;" and I know it is only through its continued influence I can continue to live; "to mind the things of the Spirit," instead of the things of the flesh, and of this evil world; and also "to bring forth the fruits of the Spirit," and not do the works of the flesh. God is my witness, that to possess an increasing measure of this necessary and heavenly influence, is my highest ambition, and my constant prayer.

But, after all, I feel that I come very short of that lively devotion, that fervent zeal, those holy joys, that steady and strong confidence, that ardent love, and that entire devotedness to God, of which he is deserving, which is my highest aim, and to which many of my fellow-Christians have attained in a superior degree. I am daily humbled under a sense of this; but I hope my fixed resolution is to "follow after and press forward," as well as I can; leaning on my blessed Saviour, who "gathers the lambs in his arms," who "will not break the bruised reed, nor quench the smoking flax." Whether or not it be owing to the hypochondriacal temperament, which unquestionably is in my bodily frame, I am often in a desponding state, and feel but little confidence and joy; and am strongly inclined to doubt and despond, and can see but little of the Christian in me. I have some reason to think this is the cause, because my experience so suddenly alters, and my comfortable feelings will so quickly depart, when I can discover no

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moral cause for it, and feel no reproach from my conscience, for any particular neglect of duty, or act of disobedience, from whence it can arise. And, I find generally, when in a desponding frame, it is owing to a natural and general suspiciousness and fearfulness; and not from any particular charges brought by conscience against me. O what reason have I daily to cry, "Lord! increase my faith;" "help my unbelief!" In consequence also of this unhappy temperament, it is, I think, owing that death is contemplated by me with a degree of fear and awe, which I feel to be very unpleasant. It must be extraordinary supplies of the Spirit, and of the presence and grace of the Lord Jesus, that must make such an one triumph in the near view of it; much more to fill him with holy rapture. But the Lord is gracious; and he has said, "As thy day is, so shall thy strength be;" "I will never leave thee nor forsake thee." O for a steady and firm reliance on all-sufficient grace, and on the precious promises of an unchangeable God; and a quiet and calm submission to his righteous will. How often has he been better to his children than their fears! Lord! help us to trust in him!

J. Can you mention any other scripture evidences which ascertain a genuine belief of the gospel, and a sincere reliance on the Lord Jesus Christ as the Saviour of lost man? For, in a case of such importance, the more complete the evidence is, the greater the satisfaction attending it.

F. Yes.—In a natural state the mind is predominantly carnal, minding, or savouring, the things of the flesh, delighting in vanity, and pursuing, as its noblest attainments, the things of this present world,

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and resting in them as its highest enjoyments; but, when renovated by the Spirit of God, the bias of the heart is turned; divine and heavenly things obtain the ascendancy: "old things are passed away, and all things have become new." The concerns and enjoyments of this world are pursued as things of secondary importance, and in subserviency to the glory of God, and the salvation of the soul. Now I sincerely trust, this change has through grace passed upon me, divine and heavenly things appear to my view of transcendent importance, and unspeakable value. The favour of God and an interest in Christ; a sense of the love of God and daily communion with him, appear to me far superior to any thing this world can afford; and to please and glorify my Maker and Saviour, I would make my constant employment and delight. If these be not my habitual views and feelings, I am greatly mistaken in myself. The scripture, you know, mentions *spiritual-mindedness* as a mark of a sincere christian. "They that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, mind the things of the Spirit;" and "to be spiritually minded is life and peace." The apostle, in the eleventh of Hebrews describes the patriarchal saints, as "desiring and seeking a better, that is, a heavenly country;" for which reason, "he is not ashamed to be called their God, and has prepared for them a city."

J. May this good hope through grace support you under every trial, animate you in every duty and arm you against every temptation, while passing through this sublunary state, till you arrive where trials and temptations shall for ever cease, and duty be absorbed in enjoyment!

A GLANCE AT THE HEAVENS.

ASTRONOMY OF THE MOON.

*"Hearken unto this, O Job; stand still,
and consider the wondrous Works of God."
Job xxxvii. 14.*

HAVING, in our last, noticed the principal facts connected with the motions and phases of the moon, we now proceed to mention a few other particulars respecting that Queen of the Night.

As the moon receives all its light from the same source, the sun, it would, if its surface were smooth and composed entirely of similar materials, reflect it to us in an uniform manner: all its orb would shine with equal lustre; and there would be nothing in its appearance to enable us to distinguish one portion from another. This however is contrary to fact. The unassisted eye easily perceives in the various parts of a full moon, different degrees of brightness, and shades of a lighter or deeper tinge. These continue fixed and unchanged, through all the vicissitudes which the planet undergoes; and therefore must belong to its surface. They have been noticed ever since the human race began to observe the heavens; and have long since been delineated, in order to compare them with future observations. Names have been given to them; their dimensions have been measured; and maps of the moon have long been constructed. Since then these appearances are evidently the real picture of the face of the moon, it is natural to inquire from what causes they arise.

As solid substances are known to reflect a greater quantity of the

solar rays, than bodies covered with liquids, it was, for a long period, supposed, that the bright spots were continents, and islands; and the dark ones oceans, and seas. On this hypothesis, the maps of the moon have been filled up. A large dark streak, which runs across the northern part of that luminary, was called the hyperborean, or northern sea; and other shaded portions denominated, the Mediterranean, the Euxine and the Egyptian seas. On the contrary, the bright parts of the moon's face were styled, in imitation of the divisions of our earth, Europe, Persia, and Palestine. But more modern astronomers, who have examined the lunar globe, with great perseverance and accuracy, aided by glasses of the most improved construction, have discovered certain facts, which seem to render the conclusion that its darker parts are collections of water, very doubtful. They have ascertained that these regions are full of deep cavities or empty pits, the shadows of which fall within them, and cause a diminution of lustre. These shadows are very perceptible with adequate telescopes; and in whatever position they are viewed, they always are thrown from the sun. In many of them, there is observed a bright spot; which is supposed to be the summit of a mountain that rises within the cavity. Some of these cavities have been estimated to be more than four miles deep and forty in diameter. And the opinion now most generally adopted is, that the darker parts of the moon's face are low plains, which do not reflect so much light as the mountainous districts.

For, whatever the dark parts of the moon may be, it is nearly certain that the bright portions are

mountains and elevated countries. They always cast a shadow behind them; which moves regularly so as to be constantly opposite the sun. When the moon is viewed through a proper glass, soon after its change, the inner side of the curve appears irregularly indented; which is evidently the effect of the unequal elevations on its surface. At the same time, detached luminous spots are observed near the edge of the enlightened crescent; which gradually approach it, till they are lost in the general effulgence. Now, by supposing that these bright spots are the summits of adjacent hills, which are illuminated some time before the beams of the sun can reach the valleys at their feet, they would naturally appear to be separated from the illuminated part of the moon, by a dark streak; which would grow less and less as they turned towards the sun. These and many other facts, confirmed by constant observations, sufficiently prove the existence of lunar mountains.

The altitudes of these mountains have been very differently estimated. Many have computed that they are eight or ten miles high: or nearly twice the height of the most elevated mountains on the earth. Considering how much the moon is inferior in size to our globe, this appeared to some a disproportioned elevation; and Dr. Herschel, after long and accurate observation, and careful calculation, was led to conclude that, with a very few exceptions, they do not exceed half a mile in perpendicular elevation. The same diligent and judicious observer also discovered that several of these lunar mountains were volcanos; and emitted fire like Etna and Vesuvius with us. This had been conjectured by former

astronomers, from several small circles in various parts of the moon, greatly resembling the craters of our burning mountains. But Herschel, if we credit the accuracy of his inductions, has set the question at rest. He informed the Royal Society, that on April 19, 1787, he perceived three volcanoes, in different places of the dark part of the moon. Two of them were nearly extinct, or ready to break out, and the third was actually emitting fire or luminous matter. On the following night, it burned with greater violence; and the diameter of its mouth, or burning part must be above three miles. All the adjacent part of the mountain were faintly illuminated by the eruption.*

The mountains of the moon are disposed in almost every possible order. Some rise singly in the midst of plains; others extend in lofty ridges across a considerable portion of its visible hemisphere. But the most common form of arrangement, which is found in all parts of its surface, is very peculiar, and strikingly different from any thing in our own planet. A range of mountains, formed into a circle, rises far above the adjacent country, and encompasses, like a mighty rampart, an extensive plain; in the centre of which, a conical hill elevates itself to a considerable altitude. Most of these inclosed plains

* A celebrated Scotch Astronomer, alluding to Dr. H.'s opinion respecting volcanoes in the moon, observes, "It would be a more pleasing idea, and perhaps as nearly corresponding to fact, to suppose that these appearances are owing to some occasional splendid illuminations, produced by the lunar inhabitants during their long nights." *Dick's Christian Philosopher*, pp. 283, 284. Which of these opinions are intitled to the greatest credit, we presume not to decide.

are far below the level of the surrounding country. They are of all dimensions, from two miles to forty in diameter; and hundreds of them may be counted in every district of the moon.

Much has been written on the question whether the moon is inhabited or not. Many arguments have been raised against the supposition, from the want of water, air, &c. in that globe. But these objections assume the principle that, its inhabitants must be constituted, in a physical point of view, like man. This is begging the question; for creatures, so constituted, could not subsist in the moon. But, could not that all-wise Being, who fitted man and terrestrial animals for that world in which he has stationed them, with infinite ease, adapt the organs and frames of sensible and intelligent creatures to any circumstances in which he saw it fit to place them? Whether he has actually peopled our attendant planet with such creatures or not, can never be determined by observation. It is a fact that lies far beyond the reach of our best instruments. Reasoning from analogy, it is highly probable, that the Almighty has not left any part of his creation destitute of inhabitants, able to enjoy the blessings of existence, and capable of knowing and serving their adorable Maker. This plain dictate of reason is countenanced by various passages in the volume of inspiration. The Creator himself seems to sanction the conclusion that, if the earth was not inhabited, it would be a reflection on his wisdom or his power; as if he had formed it for no adequate purpose. "Thus saith the LORD, that created the heavens; God himself that formed the earth and made it; he hath es-

established it; *he created it not in vain, he formed it to be inhabited; I am the LORD and there is none else.*" And will not the same principle extend to all other worlds? "God has given the earth to the children of men;" and can he not appropriate the other provinces of his immense dominions to possessors, suited to the circumstances in which they are appointed to act, and qualified to feel and praise his goodness?

We have stated, in a former paper, that all bodies attract each other in proportion to their magnitudes and distances. The sun, earth and moon therefore exert a mutual influence, and materially affect each others motions, especially those of the moon. But the effect of this attraction, most interesting to the inhabitants of our earth, is the periodical rising and falling of the water in our seas and rivers, which we call the *tides*; and as these depend greatly on the moon, it may not be improper to introduce them here, to the attention of our young readers. As liquids are more easily drawn out of their former figures than solids, let us suppose the whole earth to be covered with water to a great and uniform depth. Now, as the moon exerts its attractive power on the earth, it would draw the waters immediately under it, towards itself, and raise them into a wave more elevated than the other parts of the supposed ocean. As the earth moved round in its daily rotation, successive parts of the ocean would be constantly brought under the moon's influence and raised towards it; while those parts which had passed would gradually subside to their former level, as they receded from the power that had disturbed their repose. A large accumula-

tion of water would thus be produced, and carried round the earth, once in about twenty-five hours. But, as the attraction of the moon would act also on the centre of the earth, it would draw it towards itself; and the opposite parts of the ocean would recede from the centre and appear to rise. So that, when there was a tide on that part of the ocean which is nearest to the moon, there would also be one in that part of the ocean which is at the greatest distance from it. There would therefore be two tides in every revolution of the earth, at about twelve hours and a half distance. The sun likewise would continually attract the waters of this imaginary ocean towards itself. When its influence co-operated with the lunar attraction, it would increase the result; but when the one counteracted the other, the effect would be diminished. The greatest rise in the waters would consequently be when the moon was at the change or full; and the least, when it was at the first or third quarter. It has been computed that the powers of attraction of the sun and moon, at the surface of the earth, is severally as seven to three. When therefore they act conjointly, their force is ten; but when they counteract each other, it is reduced to four.

The actual results would doubtless correspond with these principles, were the whole surface of the earth covered with a sufficient quantity of water. But this is not the fact. There are indeed large oceans and seas; but they are of unequal depths and dimensions, surrounded by continents and interspersed with islands, of different figures and irregular shores. Their waters frequently are diverted into long narrow and crooked channels;

and the course of the tide is constantly interrupted by numberless known and unknown causes. Yet, notwithstanding these obstructions, the tides, in every climate and at all seasons, follow the course of the moon: and an intelligent seaman, when he knows the age or situation of the moon, can easily tell when to expect a tide, and of what kind it will be. For, the principal facts respecting these useful and interesting fluctuations of the waters correspond invariably with the theory which we have briefly explained. They rise highest at the change and full of the moon; and are the least when it is in the first and third quarter; the former being styled spring, and the latter neap, tides.—But to pursue the subject in its peculiarities, would require the consideration of so many intricate circumstances, that we dare not, in our narrow limits, venture even to enumerate them. These few general hints must suffice.

Yet, when we reflect how greatly the tides contribute to the purity and salubrity of the waters as well as of the atmosphere; what facilities they afford to navigation; and how many benefits we derive from their agency, we certainly ought to feel emotions of sincere gratitude to that wise and kind Being who formed the moon and adapted it for such valuable purposes. Nor are the tides the only benefit which the inhabitants of our globe receive from this useful attendant. Its friendly beams dissipate the gloom of night; and enable us to prosecute, with comfort and success, many necessary concerns which would otherwise be very inconveniently pursued in the absence of the sun. And it may be proper to observe, in justice to the wisdom

and benevolence of the adorable Creator, that this accommodation is afforded with the greatest liberality, in those circumstances which most require it.* The moon also assists the mariner to determine his situation in the pathless deep, and to steer his course aright to his desired haven. It enables the chronologist to correct the dates of past events; and the geographer to determine the due situation of places the most distant. But, in addition to every other advantage that we derive from this luminary and her splendid companion the sun, it is to them that we owe the division of time. When the Almighty spoke them into existence, he designed them not only “to divide the day from the night, and to give light upon the earth;” but also “to be for signs and for seasons, for days and for years.” Had these luminaries been stationary and subject to no variations, what a dull uniformity would have prevailed, and how difficult would it have been to have measured the lapse of time! But now our days, and weeks, and months, and years are distinctly marked, by a time-piece,

* Of this the *Harvest Moon*, as it is gratefully called by the husbandman, is a remarkable instance. The full moon in September rises, for several days together, at nearly the same time; sometimes varying little more than an hour in seven days. This is caused by the great inclination of the moon's path to the horizon of the place; as is clearly shewn on a globe, though it cannot easily be explained without some illustration. The same fact occurs in every lunation; but in circumstances which render it either unobservable or uninteresting. But here it is made to happen, by the benevolent contrivance of the Creator, at a season when it materially assists in gathering in the fruits of the earth. Numberless similar instances might easily be mentioned. “Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men.”

constructed by infinite wisdom; and the *progress of duration* is almost forced on our attention. How necessary this attention is to the prudent and successful management of our temporal concerns, will be readily allowed; but, alas! we do not always recollect how essentially important it is to an immortal creature, placed in a state of probation, whose eternal happiness or misery depends on a proper improvement of the short and uncertain season that he sojourns on this earth. May we all learn "so to number our days that we may apply our hearts unto wisdom."

THE
MUTUAL RECOGNITION
OF
DEPARTED SOULS
IN A
SEPARATE STATE.

Gentlemen,

It is a question which has sometimes painfully exercised the minds of survivors, whether the souls of christians who have been acquainted in this life will recognize one another in a future state of bliss. I have just read some remarks in a recent publication,* which appear to me to throw a degree of light on the subject. I take the liberty to transmit them to you: and as I have reason to believe that they would be acceptable to some of your readers, their insertion in an early number would oblige,

Your's truly,
SELECTOR.

Amongst the pleasures and employments of heaven, that of the *knowledge of, and the converse which the saints will have with one another*, appears to hold an exceedingly prominent place. The inhabitants are always represented as a society, and as a family continually in the presence of each other. We are told of elders *together*, of many angels *together*, and of an innumerable multitude *together*,

singing one song, even the song of Moses and the Lamb. "But ye are come unto Mount Sion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born who are written in heaven, and to God the Judge of all, and to Jesus the Mediator of the new covenant."

Now, as we can have no idea of a society always existing together, without its members being intimately known to each other, so we can form no idea of the society of heaven without the same conception. Indeed this sentiment is plainly conveyed to us in the words of the Saviour, "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven;" for it could not with propriety be said, that we should sit down with these three patriarchs, if we did not know them, and were not able to recognize them in particular amidst the innumerable company.

If it be true, therefore, that we shall know Abraham, Isaac, and Jacob, men whom we have never seen on earth, much more true is it likely to be, that we shall know those pious persons whom we have seen, and with whom we have been intimately acquainted in this world.

The apostle, in his first epistle to the Thessalonians, writes: "But I would not have you to be ignorant, brethren, concerning them who are asleep, that ye sorrow not, even as others who have no hope; for if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him." This language evidently implies, that pious friends here, though separated by death, will meet again at the resurrection; for if this be not intended, there does not appear to be any meaning in the apostle's words. He writes to the Thessalonians to comfort them under the loss of some of their fellow Christians, and he tells them not to sorrow as those without hope. And what is that hope? "That them who sleep in Jesus will God bring with him;" words which plainly intimate that the separation occasioned by death was only for a time, and that parted friends should meet again. And if they are to meet again, what comfort can there be in the thought of meeting, unless we suppose that each will be fully known to the other?

That every inhabitant of the blissful world will be as much distinguished from all the rest, as one man is distinguished

* Leslie's Vision of the Heavenly World, pp. 77.

from another in this world, is a sentiment fully supported by the word of God. And though John says, that when Christ shall appear, the righteous will be like him; yet that same apostle, in the apocalyptic vision, saw that the righteous and the Saviour were not so much alike, but that he could distinguish the Lamb amidst the throng, that he could mark the elders amidst the angels, and that he could know the martyrs amidst the innumerable company. And to this same apostle, along with James and Peter, it was also granted, on the mount of transfiguration, to see that there was such a difference between one celestial inhabitant and another, that Moses could be plainly distinguished from his companion Elias.

If, therefore, every heavenly inhabitant is to preserve his own special identity; and if we are to be blessed with the faculty of vision,—a truth which none will dispute,—what then will prevent our recognizing all the pious whom we have known, and with whom we have been associated on earth? The thought is delightful; and its delight is increased because the fact is certain. The dead in Christ have only reached their home first; but as their home is to be our home, and their abode to be our abode, at the appointed time we shall meet again, and the joy of meeting will be increased by the temporary separation.

MODERATE CALVINISM,

IN REPLY TO MR. HINTON,

Continued from page 259.

Gentlemen,

MR. HINTON'S principal complaint against the Review which he has honoured with his notice is, that it represents him as stating that the non-elect *cannot* repent, believe and obey the gospel, and therefore are left to certain ruin; and that the elect are brought into a state that enables them to embrace the offers of mercy, without any concurrence of their own wills. This I have undoubtedly stated to be my deliberate opinion of the nature of his Theology. This is still my opinion; which remains unchanged by all he has said, and is strengthened by a careful re-examination of the subject. But, I never said that these were his expressions. I used the terms as conveying my view of his system; not as being his own description

of it. Besides giving frequent and literal citations from his work, I expressly told my readers, even when explaining my own ideas, that when I employed the term '*cannot*,' Mr. H. would say '*will not*.' I may therefore have misunderstood his meaning; but certainly I have not misrepresented his words. This single hint will, it is thought, go far towards defending the reviewer from many of the charges of "perverse treatment of his author," "fallacies," &c. which are so liberally heaped upon him in Mr. H's strictures.

The reviewer's character, however, is of minor importance; the chief inquiry is, "Have I misunderstood his system?" The interest of gospel truth requires that this point should be examined; but here I feel a considerable difficulty. In the review, I stated, at some length, the grounds of my opinion, and supported them by liberal extracts from his pamphlet; and, I am fully aware of the impropriety of filling one number of your Miscellany with transcripts from another published only a few months ago. Besides, as Mr. H. has not called in question the accuracy of the extracts, and made but slight attempts to prove that they have been mis-applied, I can hardly persuade myself that any more is necessary, than to request your readers to turn to the review and give it a careful perusal; comparing it, as they proceed, with Mr. H's remarks. Yet, as this would perhaps be thought rather an unsatisfactory mode of treating the subject, I must crave your indulgence for a few concise remarks.

Mr. H.'s scheme represents every man as totally depraved; his disposition, by nature, so wretchedly wicked that, without a change, he never will embrace the gospel. Commands, threatenings, persuasions, and all other means, used in the most powerful manner, and by the highest authority, to convince him of the error of his ways and induce him to choose the right path, always will be ineffectual. "Means," says Mr. H. "are indeed adapted to operate upon the heart, and doubtless would do so in the case before us, were it not that it is so desperately evil, as to be placed, not beyond their proper application, but *beyond their actual prevalence*. There is in a word a total absence of the love of God, an entire contrariety to him, *infallibly rendering the use of means ineffectual, though not absurd*. (Theology, page 159.) "Persuasion, though wisely adapted, is *une-*

nothing." (p. 156.) "In all cases in which men are left to themselves the experiment will fail; and, without the super-added influence of the Holy Spirit, no man will be saved." Now what can these and numberless other similar passages mean, if they do not teach that man is, through the total depravity of his heart, placed in a state in which he is wholly incapacitated from complying with the gospel message? It is of no importance whether this incapacity rises from a perversion or destruction of the moral powers, or from the depravity of the heart; if it be total and beyond the power of the creature to remove, the effect is the same: he cannot perform impossibilities. Mr. H. himself seems to assert this doctrine. "The influence of truth," he observes, "must be obstructed, and may, as in the case of mankind, be wholly prevented, by an opposite tone of feeling. It cannot operate, till the state of heart be congenial with it." (p. 116.)

This congeniality of heart can never be produced, in any one instance, according to this author, unless by an operation of the Holy Spirit, "in which we are wholly passive and his gracious energy irresistible." (p. 156.) This operation Mr. H. calls regeneration. "It creates," he observes, "no new faculty of perception, sensibility or choice; it makes no change in the physical condition of either of these powers; it simply alters the tone of moral sentiment." (p. 168.) Yet this alteration, simple as he wishes it to be considered, is essentially necessary to the reception of the gospel. "The immediate consequences of regeneration," Mr. H. adds, "are to be traced in the exercises of repentance and faith; and its further practical result is conversion or turning to God." This alteration is made without the concurrence of man—for he is "*wholly passive*" under it. He could not have prevented it—for "the gracious energy of the Holy Spirit was irresistible." His will was not consulted nor his choice necessary—for "the blessed Spirit is sent into the hearts of those that seek him not, unsought, to effect this great and needful change;" and "proceeda, whether men will or not, making them willing in the day of his power." (p. 160, 176.) This regenerating influence likewise, it must be recollected, is given exclusively to the elect; and the non-elect do not enjoy it: for the former Christ died as a personal and actual substitute; and not for the latter, &c. (p. 161.)

VOL. VII.

Now, if this is a true description of this part of Mr. H.'s Theology, and, after calm examination, I am not conscious of distorting a single feature, I can see no reason to retract the opinion which I avowed at the commencement of this letter. If this system be true, "the non-elect cannot repent, believe and obey the gospel, and are therefore left to certain ruin; and the elect are brought into a state that enables them to embrace the offers of mercy, without any concurrence of their own wills." But I am open, I trust, to conviction; and if I am wrong, should esteem it a favour to be set right.

On the contrary; did not the extracts from Mr. H.'s pamphlet, already produced in the review, render it unnecessary, it would be easy to fill your pages with passages from the same small volume, in which he asserts, in the most positive and unguarded manner, that man, even in his fallen state, is able, of himself, to do all that God requires. On this subject, he adopts language which many, whom he would designate as Arminians, would not venture to employ. "He unhesitatingly says, that even fallen man labours under no inability whatever for moral action. Every faculty necessary to it remains." (p. 137.)—Here, gentlemen, I am completely bewildered. I cannot perceive any mode of reasoning or explanation, by which these declarations respecting man's moral ability can be made consistent with the scheme, the outlines of which have been previously given: and till Mr. H. kindly condescends to teach us how they are to be reconciled, I must conclude that they are totally inconsistent and destructive of each other.

Having given this general explanation, it will not be necessary to enlarge on the various exceptions which he has made to the review under consideration. A word or two on the most important will perhaps be deemed proper.

I never wished my readers to believe that Mr. H. had asserted, first that men are able to do their duty, and then that they cannot do it. I told them, at length, what he had asserted. But I did wish to express my conviction that the latter was the inevitable consequence of one part of his scheme, while the former was expressly and strongly asserted in another; and therefore that his Theology was inconsistent with itself. I have given my reasons for this opinion: if they are not conclusive, let their weakness be shown.

2 M

As Mr. H. had spent several pages in shewing, that the unequal distribution of the gifts of providence proved the justice of election to salvation, I made several observations to prove that no argument could be drawn from one to the other; because they are of a different nature, designed for different purposes, and leading to different consequences.* When this author has demonstrated that these observations were unfounded or irrelevant, it will be time enough to assume the air of triumph, and exclaim, "What must become of a system of Theology which has no chance of life but by braving the contradiction of the most obvious and unquestionable facts in the ways of God to man." Till he has done this, which he has not yet attempted, such exclamations are premature; and may possibly turn out to be braving the contradiction of the soundest reasoning.

When I first read this author's attempt to reconcile the universality of Christ's death with its particularity, I really sympathized with him. He found no difficulty in telling us that, for the elect, his death was vicarious: for them he died as a personal and actual substitute; but when he attempted to shew in what sense Christ died for the non-elect, he was evidently embarrassed. Since the publication of his Theology, he appears to have gained more satisfaction. In his strictures, he says, "To me it is no ways inconceivable that, with respect to the other portion of mankind, (the non-elect) Christ should have been appointed a conditional substitute rather than an actual one; the saving benefit of his death to have been enjoyed upon believing." As far as I understand his meaning here, I feel little disposition, at present, to dispute its propriety. How he reconciles it with the other parts of his system, is his concern.

I feel obliged to Mr. H. for the candid concession, contained in the last paragraph of page 179. After reciting a passage, in which I had stated my views of the dealings of God with the elect and non-elect, according to his Theology, and observed, "to the one all is mercy and irresistible grace; to the other, stern justice alone appears to be exercised." He remarks, "How far must this writer have forgotten himself to allow that in this case the non-elect would be treated with justice? For if so, why complain? I affirm on the contrary, that the suppo-

sition involves glaring *injustice*." Yet the defenders of personal election have generally argued that, as all mankind are sinners before God, the non-elect had no reason to complain, as they received only the just reward of their misdeeds. I was well aware that, when two persons were equally guilty of a crime, and no extenuating circumstances rendered one less culpable than the other, if one were pardoned and the other punished, the latter would feel himself harshly treated. This feeling seems implanted in our nature; and the youngest and most stupid school boy knows how to express it. But as the culprit deserved the punishment which he suffered, it did not appear clearly how he could complain of the justice, whatever he might of the cruelty and partiality, of the inflictor. Mr. H. however, without hesitation, affirms that he would be treated with *glaring injustice*; and I have no disposition to dispute this assertion. To reconcile this with his Theology, I am happy to feel is a task that does not devolve upon me.

This author accuses me of error when I term regeneration the grand operation on which alone depends man's eternal happiness or misery; in which he is wholly passive under an irresistible influence." "The turning point of salvation," he says, "is faith in Christ: an act in which the sinner is neither passive nor constrained, but most entirely active and voluntary." (p. 179.) On this objection, it will be only necessary to call to the reader's recollection Mr. H's scheme, as already described. He represents faith, it is true, as the act on which salvation depends. But then, according to him, both repentance and faith are the immediate consequences of that change of disposition which he styles regeneration, and could never be exercised without it. There can therefore, be no great error in saying that salvation depends on that change which enables a man to perform those acts by which alone it can be obtained. He complains of a similar perversion, when I say that, on his plan, men are "constrained, whether they will or not, to accept the gospel." Whether this be a perversion of his plan, the reader, after the view of it already given, will judge for himself; and to his impartial decision, I cheerfully leave it.

I never did attempt "to identify election and reprobation;" that, I frankly acknowledge, is an enterprise to which I am wholly unequal. I did however attempt to shew that, on Mr. H's scheme,

* G. B. R. p. 414.

"the Almighty *designedly* omitted the non-elect; and *purposely* consigned them to eternal torments," but I left it to that gentlemen to give this horrid consequence of his own principles what name he pleased. That attempt he has not thought fit to examine, except in his usual method of charging the reviewer with "direct and obvious mis-statements." "According to him," he says, "I have asserted that men could not of themselves embrace the offers of mercy, and that for the elect Christ did not die; when in fact, I have contended for the contrary of both these positions." Now, so far from intimating that he '*asserted*' these doctrines, I had previously copied several passages from his small volume, in which he contends for the contrary with a positivity and to an extent, which have both astonished and grieved many of his most judicious friends. I did contend that this awful conclusion inevitably flowed from his system. Had he examined my arguments, and shewn that this was not the legitimate consequence of his Theology, nor could fairly be deduced from it, he would have conferred an important obligation on every friend of truth. This however he has not thought fit to attempt.

I have no wish to retort the charges of "misrepresentation," "fallacies," &c. which this author so freely and repeatedly makes against the reviewer; nor to say that "he has taken great pains to exhibit in caricature" the remarks on his favourite volume. I am well aware of the strong hold which long thought on a difficult subject obtains over a person of an inquisitive and intelligent mind; the confidence it inspires of the soundness of his own principles and the weakness of those who oppose them. Assuming, as an indubitable fact, that his own views are infallibly correct, he deems it almost a sinful waste of time to give a serious attention to the arguments employed against them. This appears to be the case with the worthy author of Theology: and I have no doubt of the sincerity of his persuasion of the truth and consistency of his own system; or of his sovereign contempt for all the attacks that may be made against it, from whatever quarter they may proceed. Whether others will coincide with them in either of these sentiments, time will soon determine. Nor have I any intention or desire to speak disrespectfully of his pamphlet: it is evidently the production of no ordinary intellect; and contains many very valu-

able and sensible hints, that would, I am persuaded, if pursued to their legitimate results, lead to "a consistent view of the whole counsel of God:" but to me it still appears, in its present state, equally inconsistent with itself, with reason, and with scripture. Yours, truly,
1st July, 1828. THE REVIEWER.

VARIETIES.

REMEMBER THE SABBATH DAY.—An old gentleman who had formerly been a captain in the whale fishery related, to a friend, an anecdote well adapted to encourage all judicious attempts to profit our associates by seasonable admonition. "When I was in the whale-fishery trade," he said, "it was my constant practice to avoid fishing on a Sunday, and to have prayers on board, according to the order of the church of England. At one time, an American ship was in company with me, the captain of which always occupied his men in fishing on the Sabbath, in common with every other day of the week. I frequently spoke to him of the impropriety of so doing; and, after a time, I requested him to compare his books with mine; to see, in a given time, who had caught the most fish; when it was proved that I, in six days, had obtained more than he had in seven." After a time, the American gave up fishing on a Sunday. The English captain, some weeks afterward, begged him to compare his accounts of fish taken since he discontinued working on the Sabbath, with as many weeks as he had previously worked every day alike: this he did, and he found that his weekly fishing, on six days, had produced on an average considerably more, than that of his fishing every day in the week; and he resolved, in future, to follow the good example of the English Captain.

THE GRATEFUL SAILOR.—Some years ago, a vessel was fitted out in a British sea-port, which was well armed; and manned with a most desperate crew, capable, as it seemed, of every wickedness. Her destination was a secret; and it was generally supposed that she was intended either for a privateer or a pirate. A tract distributor fell in with one of her men; and asked him to accept a parcel of Tracts, and distribute them to his shipmates, when they got to sea. They were

accepted with thanks, and the ship sailed. About three years afterwards, the distributor met a sailor, who accosted him with, "How do you do, Mr.—?" The gentleman observed, "I do not recollect you, my friend." "I shall bring myself to your recollection presently," replied the sailor, "Do you not recollect an armed vessel fitting out at your port, about three years ago? We had a bad set on board: and you gave me some Tracts to read at sea. The reading of these Tracts has often been the means of preventing riot, confusion, and swearing, during the voyage; and produced quietness when there was a great disposition to the contrary. I have been out about two years and ten months; and have never ceased to think of your kindness in giving them to me. When I was in the East Indies, I thought that I ought to bring you a present for your Tracts. I have brought home a bird on purpose for you; and if you will step along with me I will give it you." After having in vain assured the grateful tar that he desired no recompence, the gentleman accompanied him; and found a beautiful parrot and a fine cat, which he said he had brought home on purpose for the distributor, and nobody else should have them. "I have been," he added, "many weeks on the short allowance of eight ounces of bread a day, which I have shared with the bird and the cat, that I might have the pleasure of giving them to you for the Tracts." The generosity of the sailor subdued the heart of his benefactor; who received his presents with gratitude to God, for the evidence thus afforded, that his attempts to do good had not been lost.

THE LOST NATION.—A clergyman in a distant part of the state of New York, a few months ago, wrote to the American Tract Society, as follows:—"One of the Tracts I received from you last summer, found its way into a neighbourhood of fifteen or twenty families, who lived remote from any other settlement, and who were called the "Lost Nation." There was not a pious person in the settlement; and, as I have been informed, there was an entire disregard to religion and the sabbath. This Tract, "*Tis all for the Best*," was given by my brother to a woman, who carried it home, read it, was deeply affected with her condition, and sought relief from the Lord. Her husband forbade her praying in the house, and she went out into the surrounding woods, in the midst of winter,

and there knelt down in the snow to pray for mercy on her lost, guilty soul. This she continued to do for some weeks, till the Lord heard her prayer, and gave her an interest in the Redeemer. Like the woman of Samaria, she told her neighbours that she had found the Messiah. God inclined their hearts to listen; a work of grace commenced; and the result is that all the heads of the families of that Lost Nation, except two, have become praying christians; most of them have made a profession of religion; and their settlement, which but a short time since, was a moral wilderness, has become a christian neighbourhood.

OBITUARY.

ELIZABETH STARBUCK, the wife of John Starbuck, of Gedney-Hill, died, May 14, 1828. She entered the conjugal state in 1824, with a member of the church in that place. She then began regularly to attend the means of grace with her husband; and they were blessed to her spiritual edification. In the following year, she offered herself a candidate for church fellowship; and being cordially received, was baptized, Oct. 27, 1825. On that occasion she displayed a fortitude of mind, love to her Saviour and contempt for the world, which will be long remembered by those who witnessed it.

Though Mrs. S. laboured under many disadvantages, and was but a babe in Christ, her conduct was honourable to her profession. On her marriage, she became mother-in-law to four children, whom she treated with such tender attention as gained her the approbation and esteem of her friends and relatives. She evidently took great pleasure in making all happy with whom she was connected. She was diligent in business, serving the Lord. Her regard to the people of God was remarkable; she was willing to submit to any exertion to accommodate them. And if love to the brotherhood be a test of real conversion, she exhibited it in an eminent degree. Nor was her regard confined to her own party: all who gave evidence of loving the Lord Jesus Christ in sincerity shared in her affection and friendship. As a member of a christian church, her conversation was as becometh women professing godliness. She was constant in her attendance at the house of God; and her delight was in his

service. Her death was sudden; and prevented her friends from enjoying her dying testimony to the excellence of the gospel. She was taken ill on the day before her death; and soon became insensible: continuing in that state till she expired. Though she is removed to a better world, yet her surviving friends will long retain an affectionate recollection of her as a wife, a mother, a friend, and a christian.

CONFERENCE.

THE SOUTH LINCOLNSHIRE CONFERENCE was held at *Spalding*, June 5, 1828, when a letter was read from the friends at *Whittlesea*, stating some difficulties which had arisen in acting upon the resolution of the last conference; the consideration of which was referred to the next conference.—Another letter was also read from *Stamford*, requesting ministerial assistance to introduce the G. B. cause into that town; which was referred to the next association.—The next conference to be held at *March*, Sept. 18, 1828; Mr. Payne to preach on “the nature, cause and cure of instability in religion.”

G. B. HOME MISSIONARY SOCIETY.

AT the late Association at *Wisbeach*, the Resolutions recommended by the Midland Conference, held at *Hugglescote*, April 8, 1828, respecting the future mode of conducting the concerns of the *G. B. Home Mission*, (see *G. B. R.* vol. vii. p. 179) were taken into consideration; and with some modifications, approved. It was also agreed that the present debts of that institution should devolve on the different districts, in proportion to the number of members in each: and the members of the committee for the past year were requested to prepare a *detailed account* of the whole debts, and send it to the secretaries of the respective conferences, within three months, at latest, after the association.

In pursuance of this request, these friends met at *Loughborough*, July 11, 1828, and adopted the following resolutions.

1. That Messrs. *Soar*, *Tyers*, *Winks*, *W. Stevenson*, jun. and *John Wallis* be requested to form a committee to examine and arrange the accounts of the late *G. B. Home Missionary Society*.

2. That it be made known to the connection, through the medium of the *G. B. Repository*, that all accounts of claims against the late society must be sent in to Mr. *Winks*, the late secretary, *before the 30th of August next*; after which no claim can be received: and that these accounts must be made *in full*; as no claim will be admitted in which all the particulars are not detailed.

3. That moneys borrowed for Meeting Houses on Trust-Deeds will not be considered as debts owing by the late society.

J. F. WINKS, Secretary.

REPEAL

OF THE

CORPORATION AND TEST ACTS.

AT THE ANNUAL ASSOCIATION of the *Ministers and Representatives* of the churches composing the New Connection of General Baptists, held at *Wisbeach, Cambridgeshire*, on the 24th, 25th, 26th, and 27th days of June, 1828; the Rev. JOSEPH GOADBY, of *Ashby-de-la-zouch*, chairman,—it was unanimously resolved,

1. That this Association, as the representatives of the New Connection, desire to express their lively sense of deep gratitude to Almighty God, for the great additions which, through his divine providence that ruleth over all, have recently been made to their privileges as christians and as Britons, by the Repeal of the Corporation and Test Acts.

2. That this Association also acknowledge, with sentiments of sincere thankfulness, their great obligations to Lord John Russell and Lord Holland, who carried the measure, with such energy, discretion, and success, through both houses of parliament; to all the worthy members of the British senate, who so cordially supported the rights of conscience, by their speeches and their votes; to His Majesty's ministers, for the friendly manner in which the application was treated by them during its progress; to the archbishops, bishops, and clergy of the established church, for the candour which they manifested towards the

dissenters, and the christian respect which they evinced for the true principles of religious liberty and the sacred ordinances of the gospel; and to the United Committee appointed to conduct the application to parliament, which has terminated so happily, for the diligence, judgment, prudence and zeal, with which they discharged the interesting and delicate duties of that important commission.

3. That these Resolutions be printed in the *Minutes of this Association*, and inserted in the *World Newspaper*.*

JOSEPH WALLIS, *Secretary*.

REVIEW.

THEOLOGICAL ESSAYS on *Select Facts and Doctrines of the Holy Scriptures. Second Edition, with three additional Essays.* BY ISAAC MANN, A.M. 12mo. pp. 272. Price boards 4s.

Palmer, London.

THE author opens his preface with a candid acknowledgement that "these Essays were written for the purpose of publication." He states with equal frankness the reasons which induced him to compose them. "His mind," he observes, "naturally volatile, fixes not with that intensity of thought upon subjects even divine which their importance demands; but in composing a small volume he compels himself to think." This is a hint well deserving the attention of every young man, who wishes to have his mind duly exercised and properly furnished for usefulness and acceptance in maturer years. Unless the mind be regularly "compelled to think," it will be in danger of contracting habits of indolence and listlessness, destructive of future excellence; and we know no more effectual mode of mental compulsion, than that resorted to by this judicious writer. By composing a book even without any design of publication, the intellectual powers of the author are preserved active, and increased in vigour and dexterity; his knowledge is extended; any errors or mis-apprehensions into which he may have fallen are rectified; and his mental stores are augmented and arranged, ready for future use. But another motive, less personal, induced Mr. M. to publish these compositions. "Who

knows (suggests the mind of the writer) but this little volume may do some good. Souls are of inestimable value. If one sinner be aroused from a state of apathy, be alarmed, or be directed to the Friend of sinners by this little manual, through the influence of the eternal Spirit, it will be a mercy, and God shall be praised.—Perhaps it may present some truth to the mind, which, by a divine blessing, may refresh the weary, may strengthen the feeble-minded; or which may excite to greater watchfulness, self-examination and prayer. The enemies of God once were discomfited by the sight of lamps in broken pitchers. God works by what instrument he chooses."

With these views, the pious author has presented us with Essays on—the Work of Creation—the state of Man before and after his Fall—the First Institution of Public Worship—Enoch's Walk with God and his Translation—the Causes of the Flood—the Ark and the Flood—the Person and Office of Melchizedek—the Backsliding and Restoration of Solomon—the Nature and Importance of Divine Influence—Christ's Choice of his Disciples—the State of Christ and his Saints in Heaven—the Sources of Christian Consolation—Repentance—the Joy of the Hypocrite is but for a moment—the Arrogance and Infidelity of Socinianism—the Resurrection and Ascension of Lazarus—Village Preaching—and the Happiness of separate Spirits.

These subjects are treated in a manner highly creditable to the piety and ability of the worthy author. Much important information is conveyed in a clear, nervous and unaffected style; and every subject is improved to practical or devotional purposes. The first seven Essays which, from the connection of their subjects, may be considered as a distinct series, are peculiarly interesting and instructive; and we should be pleased to see them succeeded by similar compositions on subsequent parts of scripture history. The Essay on "the First Institution of Public Worship," displays much good sense and ardent piety.

The author is peculiarly happy in drawing lessons of admonition, reproof, encouragement and instruction from the facts that come under his consideration. They arise naturally from the circumstances under review; and are enforced with an earnestness and fidelity that evince his ardent desire for the present and everlasting happiness of his fellow sinners. We most cordially recommend

* THE WORLD, No. 70, July 16, 1828.

this unassuming little volume to all who wish for scriptural instruction and spiritual edification; as we are persuaded, that no one can read it seriously and with self-application without deriving lasting benefit from the perusal.

We copy two specimens of the work, which are selected chiefly on account of their brevity.—In the Essay on the Sources of Christian Consolation, Mr. M. observes—"Our Lord Jesus Christ himself is in the sacred writings styled, 'The consolation of Israel.' (Luke ii. 25.) The unchangeable grace and mercy, the glorious obedience unto death, and the divine intercession of him who is the Lord our Redeemer, is replete with comfort to the perishing sinner. While the despairing soul has his attention directed to this source of mercy, his unbelief receives a death wound—his distracting fears are hushed to silence, and 'believing, he is filled with joy unspeakable and full of glory.' Here he beholds himself exonerated from his oppressive load of guilt, and delivered from 'the wrath to come.' In proportion as the heart enters into this subject, will his joy abound. It is not a speculative acquaintance with Jesus Christ and him crucified, or having the understanding alone illuminated without a change of heart, which can give solid satisfaction to the conscience. The genial rays of the sun may shine on the adamantine rock, but it will still remain barren and fruitless. The Sun of righteousness must by his beams penetrate the heart, if ever it be rendered fruitful by his influence. The soul must be wholly taken up, yea, delighted in Christ if it would enjoy his consolations. Evident beyond contradiction is it, that many are so much carried away with other objects, that Christ and his salvation are almost overlooked. Some favourite point in theology, or some mere matter of opinion, has engrossed the time and attention of too many professors of the gospel. Such a point is canvassed in every company, such an opinion is the theme of all conversation; while the mind is rendered most miserably frigid in its perceptions of the love of Jesus. The apostle Paul 'always triumphed,' but it was 'in Christ.' And if we would always triumph, we must live as he did, 'by the faith of Christ Jesus.' 'He rejoiced always,' but it was in the Lord.' (Phil. iv. 4.) He maintained intimate communion with God, revolved incessantly in his mind the grace and perfections of his Lord, and ruminated on the gracious

words which proceeded out of his lips. How pitiable, how lamentable it is, that a Christian should ever please himself with questions which only gender strife; and live, for ever so short a period, in the neglect of the great source of all consolation for time, and of all enjoyment for eternity!"

The following observations on the qualifications necessary for an effective Village-Preacher, deserve the serious attention both of the party who undertakes the important and necessary work, and of those who employ him.—"The village preacher must be a man of unquestionable, sterling piety. Not only are talents and a sound judgment requisite in the Evangelist, but much personal religion is indispensable. He is in the camp of the enemy, he is amongst spies, no allowance will be made for infirmities; he is not amongst men who are taught to bear with his weakness from a knowledge of their own. Men full of faith and the Holy Spirit; men of meekness, patience, humility, self-denial and zeal, are called for in this department of labour more especially. Send the raw recruit to his friends for discipline; send him not to negotiate with, or to make a direct attack upon inveterate enemies. No mistake is more gross than one entertained by too many, that the mere novice in religion is well qualified for village-preaching. It is true, the same extent of information, the same profound research, the varied course of extensive reading, may not be so essentially important in the itinerant as in the settled pastor of a church: but the leading truths of the gospel must be well understood, their importance properly appreciated, and the mind be very much under the influence of these truths, or the cause of Christ is betrayed. The Bible must be attentively examined with prayer for divine illumination, as well as other good books, calculated to enlarge the mind and increase mental treasures. If such a labourer have but one soul born to God under his ministry, his reward is ample; but his success will not generally be so limited. From these remarks, it will be evident that it is not every one who imagines he ought to preach, who is a proper person to be so engaged. Some from motives of vanity, some from a love of change, and others from the meanest secular motives have intruded into this work. Such individuals have generally been the grief and often the scourges of the church of Christ."

MISCELLANEOUS TRACTS: by JOSEPH IVIMEY.

12mo. pp. 200. Price boards 3s.
Wightman and Co. London.

THIS is a collection of small publications which have been some time out of print; and which the author, very naturally, was unwilling should be lost. He has therefore re-published them in one volume, which he concludes may be suitable for the libraries of dissenting Sunday schools. We hope the conductors of those useful institutions will attend to this suggestion; as we think the work is well adapted for such a purpose. The Tracts now presented to the public are—A Brief History of the Dissenters—Memoirs of Miss Ann Price—of Daniel Cuxon—of Caleb Vernon—and of Charles Whitfield—with an Introductory Address, at an ordination, on the Constitution of the Baptist Churches.

The first is a concise but perspicuous and comprehensive view of the rise and progress of the cause of Dissent, from its first origin in the days of queen Elizabeth. It gives a rapid sketch of the principles, sufferings, and proceedings of its advocates, under the successive designations of Puritans, Non-conformists and Dissenters. The Author seems deeply sensible of the obligations under which the protestant dissenters are laid to the present royal family: and we have no doubt but his gratitude and loyalty are greatly augmented, by the recent and unexpected repeal of the Test Laws. Of this auspicious event, however, he appears to have had no anticipation: for, after giving an account of Lord J. Russell's withdrawing his motion on the subject, in 1827, he observes, that he saw no reason to change an opinion that he had long held, "that, while the government consider it necessary, for its own safety, to maintain the church of England as the endowed and established sect, all other sects of protestants must pay, as the price of their protection, exclusion from all places of power, honour and emolument in corporations and places under the crown." But the happy event which has since taken place was equally unexpected to the whole nation.—This Tract ought to be put into the hands of every dissenter who cannot obtain larger treatises on the subject.

Ann Price, the subject of the second Tract, was a pious, amiable and sensible young woman; who, after spending her

youth in active exertions to promote the temporal and spiritual welfare of her fellow-creatures and the glory of her Saviour, was taken to her eternal rest, June 16, 1812, in the twenty-first year of her age. This is a very interesting memoir, well adapted to instruct and encourage young female christians; to whom we heartily recommend it.—*Daniel Cuxon* and *Caleb Vernon* were two very extraordinary boys; extraordinary both for talents and piety: the former of whom died, Oct. 1810, aged nine years and eight months; and the latter, Nov. 1666; when only twelve years and a half old. Mr. I. calls the latter Tract, "Scriptural Pædobaptism;" but we doubt whether such a detailed account of a transaction which occurred one hundred and sixty years ago, and which was performed rather to satisfy the desires of a dying child, than from any conviction of its propriety under the existing circumstances, will tend much to the support of the cause.—"The conversion and happy death of *Charles Whitfield*," a hardened and professed infidel, displays in a striking and affecting manner, "the efficacy of the gospel;" and ought to be preserved. The remaining article, on the constitution of the Baptist Churches, though short, furnishes many useful hints and instructive statements.

The whole forms a valuable little volume; which will, we hope, be well received and rendered instrumental of much good.

LITERARY INTELLIGENCE.

Just Published—Crown Street Chapel Tracts, by the Rev. J. Rees: containing an abridgement of *Jacomb on the Romans*, *Harris on Prayer*, and *Watson's Divine Cordial*, 1 vol. 12mo boards.

Many friends having expressed their wish, that a handsome edition of the Rev. Abraham Booth's invaluable work, entitled "*Pædobaptism Examined*," &c. with the *Answers* to Dr. Williams and Mr. Peter Edwards, should be reprinted; we have the pleasure to inform them, that arrangements have been entered into with Mr. Ebenezer Palmer of Pater-noster Row; who has undertaken to publish the above works, printed on a very superior paper, with good type, in three volumes, 8vo. The publication will be superintended by a sub-committee of the Baptist fund; and it is hoped that the work will be ready before the end of October.

Missionary Observer.

AUGUST 1st. 1828.

General Baptist Missionary Society.

EXTRACTS FROM MR. CROPPER'S JOURNAL.

WE announced in a former number the arrival of Mr. Cropper in Calcutta. No information has yet reached the Secretary respecting his arrival at either of the Society's Stations: his journal has, however, come to hand. The journal of a voyage cannot of course detail the progress of missionary exertions; yet, it is apprehended that a number of friends who were acquainted with this young labourer, will be interested by some extracts from this communication. As it will be perceived that Mr. Cropper's comfort was materially lessened by the want of kindness on the part of the Captain of the vessel, and that he was even grossly insulted and illtreated, it may not be amiss to state, that previously to the passage being engaged, *as is usual*, inquiry was made respecting the Captain; and the account was decidedly favourable. It appears, however, to have been completely incorrect.

June 25th.—Went on shore at Madeira last Saturday. Having but a few hours we went up one of the mountains to take a view of the country. The country is beautifully fertile; every thing appeared novel and interesting, especially the vines and small streams of water. The heat was oppressive, particularly so as it was the first thoroughly hot day we have had. The Cadets came on board, every one quite drunk; in the even-

ing they were noisy, and at night "*They must have a spray with the Parsons.*" One of them came, threw open my door, and ran away: I immediately got out of my cot and fastened my door: he came again, I spoke, but he still persisted. Then I determined to watch and know who it was; the next time he came he threw a jug of water all over me: I followed him out of my cabin into another. The person who belonged to the cabin into which he ran swore and abused me dreadfully. I immediately went up and informed the Captain; he told me he would put a complete stop to it. In the morning the young Cantabrigian came to me and apologized: upon which I shook him heartily by the hand, and afterwards mentioned it to the Captain, who spoke to him seriously about it. One of the good things that will result from this is, I hope it will effectually prevent anything of the kind for the future. Yesterday was the Sabbath. Oh! in what a different manner have I been accustomed to spend this sacred day! In the morning we had service; my sermon was by no means approved: I spoke of swearers as offending God—they are all swearers—of the necessity of holiness of life if we would escape hell and enjoy heaven. It was considered too personal; I fear the Lord thought otherwise. O the fear of man, what a snare, when shall I rise above it; thanks be to God this persecution, though it sometimes distresses me, yet on the whole it does me a great deal of good. It takes from me all inconsistent volatility either of words or spirits, and keeps me serious and sedate. Mr Schnfer* is a great comfort to me, we mutually strengthen each other. O that the Lord may more and more unite us; the thoughtless would rejoice to see a division between us, but there is not the

* A Missionary from the Church Society.

least appearance of it. On Lord's-day evening Mr. S. conducted divine service in French: a few of the passengers who understood it attended. May the Lord add his blessing! In the evening had a long conversation with one of the Cadets: he has very little knowledge of spiritual things. Before we retired to rest we had a comfortable social meeting. I was very much pleased with an expression or two of Mr. S.'s: speaking of the persecution we experience he says, "Our Lord and Saviour was much more evil treated. I would not like to be any other than my Lord was." He does not speak correct English, but his ideas are striking, and expressions emphatic, and he is likely to make a useful Missionary. This morning rose at four. The Sun rising is a beautiful sight.

26th.—Rose at my usual time and read about sixty-six pages of Church History before breakfast; we had a beautiful breeze to day: I begin to feel a little ill effects from the motion. Could not apply so closely all day to my studies on account of it: the rocking motion of the ship creates a sleepy giddiness. The wind went down with the sun; at eleven o'clock there was a calm. At dinner to day there was a deal of joking about heaven, getting there, conduct when there, &c.: though sometimes the curious expressions of a gay young man created a smile, it truly grieved me. At length he said "Well, Mr. Cropper, where shall I go?" "Do you mean where would I have you to go?" "You fear I shall go to hell, do you not?" I answered "Yes." After dinner, walking on the poop, the second Officer asked me if I did not enjoy the conversation at dinner? I answered him "No: it grieved me." He then said I should do as he did, live happy and so on. I answered him, I believed I was happier than he; "besides", continued I, "If I live as you talk about here, and drop into hell at last, what a poor compensation this short life's enjoyment would be for eternal torments." I always speak plainly when I find opportunity: Mr. Schuster thinks I speak too plainly, but I am sure the Lord does not. I mourn my want of faithfulness to the unconverted careless sinners around me.

27th.—This evening went among the sailors and distributed some tracts and lent them Flavel's Seaman's Friend. Had some conversation with the first Officer on religion. He can see no harm in mixing with the world; he wishes, as all in a state of nature do, to mix the world and religion—to play at cards in the evening—say his prayers in his cabin at night, and to go to heaven when he dies. Nothing about regeneration, sanctification, devotedness of heart and life;

these he considers as too particular and precise. I endeavour, by the Divine assistance, to show them differently, both by my life and conversation; but feeble my endeavours prove. Oh how difficult it is to be as wise as a serpent and as harmless as a dove! Sometimes I am tempted to hold my tongue and say nothing, thinking it useless to cast pearls before swine: then again I feel indignation at the thought of a Christian and a Missionary being afraid of man who is as grass, or as the flower of the field. The charge delivered at my ordination frequently settles this trouble of mine;—"Preach the word, be instant in season and out of season." The word out of season is exceedingly comprehensive, meditating on it makes me bold and determined.

30th.—We have beautiful weather but very little signs of gratitude to the Bestower of it. O how different the spirit from that manifested by David when he exclaims;—"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." To day I have been enabled to pursue my studies with greater closeness than ever since I have been on board. This morning one of the Officers, after some conversation, asked me, jokingly, whether I believed he was a Christian? I told him I was sure he was not. Mr. Schuster thinks I have no authority to judge thus of any: yet this man (the Officer) swears, trifles with religion and religious things, will even justify, at least attempt to it, a criminal indulgence in the worst of crimes. I told him (Mr. S.) the Apostles did so, they spoke out boldly. Peter told one he was in the gall of bitterness and the bonds of iniquity. Paul called Elymas a child of the devil. Oh that I were more bold! I referred him to my charge, "Preach the word;" this I consider my work here as well as there. I mentioned some of the statements contained in my charge, at the recollection of which my courage always rises; especially when I consider that I was charged before God and our Saviour the Lord Jesus Christ, who will soon bring me before him to give an account of my stewardship. To day one of the sailors came to me for a Tract, he being absent the last time I distributed them. I was refreshed to day at the thought of Monday evening, so near the first Monday in the month. Oh brethren sin not against God by neglecting to pray for me. Sometimes I feel such a glow of happiness come over me that I can scarcely contain myself; I am constrained to give vent to it by singing or I should leap like one beside himself. I attribute it to the goodness of God in answering the fervent prayers of some dear Christian friends.

July 1st.—After a restless night, occasioned by the violent motion of the ship, I rose at a quarter to six. This morning the Captain read prayers and I preached; my subject was on Judgment. After sermon conversing with Mr. S., our minds turned to the trials we meet with. At last he said, "Are there no pious Captains?" I told him there were. "Then," says he, "I'll write to England respecting it, *lest my brethren come to this place of torment.*" He continues, "The French people are not so worse as these English people." However I was pretty comfortable and spoke pretty plainly to them. This evening had a comfortable interview with the sailors on the fore-castle. We have a fine breeze, but the wind being right aft we cannot carry so much sail as we otherwise should. O I feel that my friends in England have prayed for me. I value their prayers more than I should 10,000 a year: I feel very happy this evening. The sailors are a shrewd set of lads; I gave a Bible to two of them; gave away Tracts and lent them copies of Pike's Persuatives. I believe they carefully read what I gave them; this affords me encouragement. Not unto us O Lord but unto thy name be the glory!

2nd.—Rose this morning at four: continued hard at work till two in the afternoon and then began to be weary. I find that I am not able to do in a tropical climate what I could in a temperate. We have beautiful weather. Land ahead to day, one of the Cape de Verde Islands. On the whole I am comfortable; tribulation I believe works patience, and patience experience, and experience hope; and no one who is at all acquainted with religion is a stranger to the cheering effects of hope. Of the passengers I have very little hope: one of them the other day requested me never to enter upon religion in any conversation with him for he hated it. To night my dear friends in happy England are pouring out their hearts before God in prayer for me—poor unworthy me. Their prayers are abundantly answered by my experience; all my springs are in God; for here the conversation always turns upon fishing, eating, drinking, card-playing. Such frothy conversation among persons of education I never heard before. O what is education unconnected with religion? A bitter curse!

4th.—To day has been a day of incidents. This morning the bait being out caught a shark. The sailors kept him at the stem a little time, then hauled him along the larboard side of the ship to the gang-way, hauling him on board, his weight on the hook pulled out his jaw-bone and thus he escaped. After dinner one of the passengers seemed

desirous to go on board the ship that has been in sight for the last day or two. The Captain gave him permission but refused any men: being somewhat of an adept at rowing, I (though perhaps improperly) consented to go; the boat being lowered I took some Tracts and off we started. I was appointed Captain. Being about two miles, or two miles and a half from the ship, the Captain fired a signal for our return, the ball fell within sixty yards of our boat; we obeyed the signal, turned and got safe again on board the Clyde. Get on with my Hindustanee and Sanskrit in an encouraging manner. Have been very comfortable these last few days. The Lord be praised for all his goodness!

8th.—Another Sabbath on board the Clyde. To day have not been able to attend to public worship, on account of the weather, which is squally and has been so for these three last days, which is rather a good than a bad presage. What a different scene has been before me all this day than before my dear friends in happy Britain. They have enjoyed the preaching of the Gospel and sweet communion with their friends below: Here all hath been either bustle and confusion, or profanation and blasphemy; most of the passengers reading novels, and by frivolous conversation according to their own language *killing time*: and these are they *who stile themselves Christians*, and to these the poor Hindoos look as specimens of the English Sahibs. I was very much struck with an assertion of one of the Ladies the other day, speaking of the English people's conduct at Calcutta, she alluded to their guity and the natives' opinion respecting it. She assured me that the natives think, *that the balls of the English are their poojah or worship*. Oh this is no less awful than true. Well may the Committee in my Instructions advise me to plunge into the midst of the Heathens and there unfold the banners of the cross. For these last two days I have been unable to attend to anything on account of sickness from the motion of the Ship.

12th.—Insolence and persecution ran very high to day; one of the Cadets being unjustly irritated, rose and endeavoured to strike Mr. Schafer. He ran at him.—Mr. S. perceiving him coming stood firm and caught his hand, turned it, and as a natural consequence the Cantabrigian fell on his face. We have a deal to contend with. Mentioning it to the Officer this evening, Mr. S. says, "If I get to Madras with my life—my arms—my legs, I shall do well, and shall not care." Visited the sailors this evening, distributed Tracts and preached the Gospel to them on the fore-castle: the troublesome Cadet stood on the quarter-deck ridiculing. This is a dreadful impediment. Brethren pray for us.

14th.—To night I spent the most agreeable half hour I have spent abroad, in an interesting conversation with the Boatswain on the poop. He said he had been wild and very wicked, he now sees his folly, and has now determined to mend. After conversation about the various parts of the rigging, I turned it home to religion; he inquired of me the most clear part of the Scripture to guide a man to heaven. With delight I caught this question, and after recommending the gospel of John and some of Paul's Epistles, I joyfully and comfortably preached to him the Gospel. I preached to him Jesus, dwelling particularly on the necessity and efficiency of his atonement. On the whole this has been a trying week, but the Lord has not left us—we find his promises sure, and sweet unto our taste. Truly we are in a barren waste howling wilderness—insulted on the one hand by sarcastic sneers and sly revilings—openly persecuted by illtreatment on the other—on this side vexed and grieved by light and filthy conversation—on the other by gambling and ridiculing of religion: like parched pilgrims in a wilderness were no water is, we gape for refreshment but find none, all around is barren. Bless the Lord for that cheering promise—"A man shall be a covert from the tempest: a hiding place from the storm, as rivers of water in a dry place, and the shadow of a great rock in a weary land." To-morrow is the Sabbath, special prayers will be offered up to God in my behalf, by hundreds of my Christian friends in happy Britain.—Oh this is a cheering and encouraging thought. "Bless the Lord; O my soul!"

15th.—This to thousands has been doubtless a day of rest, a sweet day of rest. To me it has been a very peculiar day—have felt the loss of my dear mother; had she been alive she would have spent a great part of this day in fervent prayer for me, for poor unworthy me; but ah she is better employed, before the throne of God she is praising her dear Redeemer. This morning was not very comfortable while preaching, being so fearful lest I should extend my discourse past the allotted time: we commenced at half-past ten and must conclude a quarter before twelve. Read with pleasure and profit a discourse in Dr. Watts' *World to come*, and some of Dodd's *Reflections on Death*. Oh Britons value and improve your Sabbaths.

In holy duties let the day,
In holy pleasures pass away:
How sweet a Sabbath thus to spend,
In hopes of one that ne'er shall end.

18th.—We have a beautiful breeze to day, latitude 2. 55. South; longitude 22. W. Yesterday we passed the line; when those who had not passed it before had to undergo

that abominably filthy ceremony, shaving. I will give you something of a description of the treatment I received. Immediately my name was called out, one of the sailors blindfolded me, two led me to the forepart of the ship, amidst dirty water and swabs, (or ship mops,) thrown by the sailors, and those who had gone through the ceremony before me—they then set me on a pole and smeared my face and whiskers with tar, applied the razor, and then capsized me into a vessel of water—one or two fellows pumped on me, gave me a good ducking and then let me go. The clothes I could wear no more, therefore I gave them to the sailors. I had no idea of such filthy treatment, though I was not treated worse than others. One of the passengers called it the sailors Saturnalia, indeed it was a *Satanalia*. In the evening however, though there was a deal of dancing, &c., one of the Cantabrigian Cadets being a little merry, I got to windward of him as the sailors say, and got him to give me an improper book which he had in his possession, upon which I immediately threw it overboard. The Lord is with us and makes apparently impending storms of trouble showers of comfort. I proceed with a gradual pace in acquiring some knowledge of the Hindustanee. We have every prospect of a speedy passage. We have had no thoroughly rough weather yet. We have every reason to say, "Bless the Lord O our souls, and forget not all his benefits." A sail in sight from the main yard of the lee bow, perhaps homeward bound, therefore prepared a letter for our English friends.

19th.—Am in good health and spirits to day for which I desire to be thankful. Followed my usual course of study. Have read some of Chamberlain's *Memoirs*, and could not help remarking how very nearly my experience in the former part of my life resembled his—like him I cannot remember when I could not read—like him I was visited with serious impressions early—like him I owe this under God to a pious mother—like him I left my father's house at twelve years of age—Oh that there was a greater resemblance in that humble devotedness with which he was blessed. Kind and indulgent God search me and try my heart, prove me and try my ways, and see if there be any evil in me, and lead me in the way everlasting. Conversing to day with one of the passengers, he was greatly astonished when he heard that I preached out of doors to the sailors at Porten. Oh that there were a deal more of it in every large town and village. Last night I was pleased at an assertion of one of the Cadets; speaking of Baptists at Warsop, in Nottinghamshire, he said, sometimes we would go to

church and see hardly three persons there because these fellows had a dipping in the town.

21st.—By the goodness and mercy of God have been spared to see the conclusion of another week. On the whole this has been the most favourable week that we have had since we have been on board; the open persecution has in a great degree subsided. We have very good progress; truly the Lord hath been with us—mercy hath compassed us about.

24th.—Still favourable weather and the prospect of a speedy passage. The Lord is still with us, then what can we fear! We have a continuance of civil treatment from our persecutors. I have frequently thought that when my dear friends in England read my account of our treatment, they will think me inclined to repine, and think that I did not conduct myself with sufficient prudence, and thus brought upon myself unnecessary ill-treatment: though I would plead guilty to the charge of want of prudence sufficient in a Christian Missionary, yet the testimony of one of the sharers of the persecution may free me from the other part of the charge. Speaking of this, they said, "If I were to tell my friends of this treatment I have received, they would not believe it." One of the greatest difficulties we have now to bear is the carnal conversation of all around us; even of those who profess to be Christians. One Gentleman the other day speaking to me on a religious subject, referred to the good hope he had of going to heaven if he had gone to the bottom in the squall. Upon this I spoke to him plainly of the necessity of a living faith in Christ to produce such hope as this. This very person endeavours to palliate the vile sin of fornication; and spoke of some parts of London and Manchester as delightful places for that sin. Oh what a religion is this! from this I would join heartily in that part of the liturgy of the Church of England noted for its repetition, "Good Lord deliver us."

25th.—Light winds to day. In conversation the other day with one of the Cadets, he spoke of the horrors of fire at sea. I directly seized this opportunity, and spoke of the surprise that must overwhelm the soul in its first entrance into eternity. The conversation leaning towards religious it was soon ended. After this I enjoyed a few moments reflection; O what feelings were raised in my mind at the idea of a young man being called into eternity unprepared. A Saviour whose blood he had trampled under foot; the Holy Spirit whom he had grieved and to whom he had done despite; a humane God whose laws he had treated with contempt; a Judge who would condemn him; blast him by the

lightnings of his wrath and send him to hell. Oh then what pangs, where fiends and flames torment; where the spirits of the damned howl in agony and gnash their teeth in despair; where floods of angry fire with dreadful violence dash, and beat with everlasting fury upon the naked soul

In one eternal Storm.

At such reflections, some such feelings arise in my mind as those expressed by Doddridge, in his beautifully, striking, and emphatic, Missionary Hymn.

Arise, my tenderest thoughts, arise, &c.

To day one of the passengers, who thinks himself in the way to heaven, asked me if I thought he was a moral man? I hesitated at first; being pressed publicly to answer, I did in the negative, at which they all seemed surprised. I never can call that man a moral man who occasionally swears, spends two or three hours at the card table every night, and talks of *delightful places for gross sin*. I am considered by far too strict. Oh indulgent, oh blessed Jesus, do I love thee too ardently, do I praise thee and pray to thee too frequently or too fervently; do I walk too circumspectly? Oh no, oh no, oh no, thou knowest 'tis my complaint day and night, that I am too lax, too inconsistent, my love is too weak, my faith too languid, my praises and prayers too cold, my conduct and conversation not sufficiently circumspect. How can I be too strict? Blessed Jesus, make me more strict, more holy, more devoted, more bold, more determinately active. O my dear friends in Britain, you I am sure would not think me too strict if you could watch me. Oh if my own heart condemns me for inconsistent laxity, God, I know is greater than my heart. Lord keep me as in the hollow of thy hand; keep me steadfast and immovable. May I preach thy word, and be instant in season and out of season.

26th.—Hardly had I written the above, before Satan was determined to harrass me; and this he did effectually, by stirring up my troublesome persecutor, who used me most vilely: confident that I should not rail he came and abused me by calling me filthy names. It has done me good. Am pleased in some degree with my progress in Hindustanee. I feel anxious to become acquainted with all the Oriental languages. I hope I shall not be ambitious to become a clever man, but a piously useful Missionary. Began to day to translate from Hindustanee into English.

30th.—To day has been a day of peculiar anxiety: this morning about eleven, we saw a sail, which immediately made signs, which we could not clearly understand from her

distance and the haziness of the weather. At length we shortened sail, and waited in expectation of her coming up with us; all of a sudden we saw her sails fly, a signal for a ship in distress: upon this the ship was completely stopped, and in an hour and a half she came up with us; when we heard she had sprung a leak. Our Captain with the carpenter went on board and examined her, and returned with four passengers from the ship, two married couples with a little child: to-morrow, if the weather permit, four other females will come on board and probably some of the other passengers. This circumstance of course incommodes us, as we shall be obliged to see them safe into port; and thus it compels us to drive nearer the Cape than we had intended. We have now a delightful breeze, but are fearful of a gale. How kindly hath the Lord dealt with me in keeping me from that ship. I sent a bundle of Tracts on board by one of the Officers, which was sneeringly laughed at as inconsistent by my messenger of Satan; but by the Lord's strength I am determined to be instant in season and out of season. *Carpe diem* (catch every opportunity) has been a favorite motto of mine ever since I wrote a theme from it at school. I now more and more feel its importance.

31st.—On account of the blowing weather no one else has come on board from the other ship. On account of the light conversation at dinner, and the danger of our being easily drawn into it, Mr. Schafter and I agreed for the future, always to engage in prayer before dinner, for the special assistance of Christ, who is able to succour them who are tempted.

He knows what sore temptations mean,
For he has felt the same.

August 7th.—Have had an interesting conversation with Mr. Schafter on the success that has attended, is attending, and will attend missionary exertions. Was exceedingly delighted to hear from him, that a missionary spirit had reached Germany, and was spreading like a fire. About eight years ago a missionary institution was formed in Basle and there are now forty-five devoted young men preparing for the work: there is another also in Berlin, in which there are twelve young men: at Rotterdam there is another in which there are about twelve: in Bremen there is also a preparatory institution from which students go to Basle. In Halle there are also several young men continually preparing for this work: this place is famous as the place where Schwartz and Ziegenbalg were educated. There is an institution also at Paris, which Mr. S. considers as rapidly on the in-

crease. Oh that these may be instruments in provoking the Christians in Britain to still greater exertions.

14th.—Oh! soon the glad tidings of redemption shall spread, and its benign influence be felt to earth's remotest bounds, yea

Like a sea of glory 'twill spread from pole to pole.

Haste happy day! I am sure every devoted Christian would exclaim: let every one then that names the name of Christ come up boldly to the help of the Lord against the mighty.

21st.—Many days have elapsed since I have written in my journal. On Wednesday last we came in sight of land, on which the Forbes veered to the South and left us. On Thursday Evening we came to an anchor at the mouth of Table Bay. The appearance of the land is past description—no description can convey any correct idea to the mind. On Friday Morning I went ashore, and proceeded directly to the Wesleyan Missionaries, who received me kindly and entertained me hospitably while I remained there. With the appearance of Cape Town I was much more pleased than with the appearance of Funchall Madeira. The work of the Lord advances slowly here. On Saturday dined with Mr. Miles, the Director of the London Mission established there. On Saturday the appearance of the sky began to change, nautical men foretold a heavy gale. The Captain advised us all to go aboard that night; owing to a few circumstances Mr. Schafter and I did not. During the night the wind arose, and in the morning the sea was very rough, with great difficulty we procured a small boat to get to our ship. The wind at length blew a strong gale and we in a small open boat were dreadfully tossed; the wind was contrary, and we were obliged to tack several times. On the starboard tack we were drenched with the sea beating over us, sometimes the little boat dipped; at others the spray dashed so violently over us that we were in very great danger of going to the bottom: we were rather alarmed at first, but our fears soon subsided, and we began to sing,

We may like the ship in tempests be toss'd,
On perilous deeps but cannot be lost.

In about one hour and a half, or two hours, we reached the vessel. The wind increased; our situation being dangerous the captain was obliged to leave behind him his anchor and fifty-five fathom of the chain cable. The wind furiously blew—the waves rose higher and higher—and there was no small danger of being driven on the rocks; however, the Captain said if a rope goes now the

ship will be lost. In five minutes the main top-sail sheet went, and we were driven within two ships length of the bronkers: fear was depicted in the countenance of several, especially one of the noisy Cantabrigian Cadets. Though it was Sabbath-day I did not think it inconsistent to offer my feeble services, accordingly I set to and pulled at the ropes as well as I could. The Captain became so hoarse by giving his commands that he could only whisper the two following days. The motion of the ship was so very great that we could have no regular meals. The fire in the galley was washed away on Sunday. Almost every thing was wet. All my shoes being wet I have been without stockings and wet in the feet two days. Thanks be to God I feel no ill effects from it. On Tuesday the wind abated, but the motion of the ship was still very great owing to the swell.

29th.—Have resumed my studies to day. I make some progress in my Hindustanee. Labor omnia vincit. A little time ago I could not read the running characters of the Testament, now I read it as well as the other. I have read the first four chapters of John in Hindustanee, and hope to read the whole Gospel before I reach India. Have been reading Henry Martyn's life to day. Am more than ever convinced of the efficacy of prayer; not of the merit of the act, but of the benefits resulting from it. Since Mr. S. and I formed the resolution always to engage in prayer just before dinner, for the assistance of divine grace in that trying hour, we have never prayed in vain: if ever we neglected it, we always suffer for it. O that this may confirm my faith!—my fears remove—O that I were more frequent and more fervent in this sacred duty. I am sure my friends in England have not supplicated in vain on my behalf: in the name of Christ I thank them. Since I left England I do not remember that I have once been distressed on account of leaving kindred and friends, and native land; never once do I remember feeling discouraged at the difficulties before me. It is true I hope I have frequently been seriously impressed with the awful responsibility of the office of a Christian Missionary, and frequently looked forward to the trials and dangers that await me; yet, I hope I can exclaim, by looking to Jesus, "None of these things move me!" O that I may fight the battles of the Lord manfully, keep the faith steadfastly, and finish my course triumphantly in Christ Jesus.

26th. (*Lord's-day*).—In reviewing the circumstances of the week that is gone for ever, I have grant reasons for thankfulness. O what a contrast between our situation to day and our situation last Lord's-day; then we were in imminent danger, the wind blow-

ing very bolsterously; now we have the gentle breeze waiting us to our desired haven.

Yesterday had a conversation with the Cook's Mate, who is a native of India. I spoke to him at first in a little Hindustanee; asked him if he could speak Bengalee, he could. I then asked him if he knew Jesus Christ.

He says, "There is one God, he made me he make you and every ting. When I turn in, me pray God, when me turn out, me pray God and tink of him all day."

"Very good. But you, John, are a sinner and I am a sinner; if we get not pardon we shall go to hell; and Jesus Christ came into the world to die for you as well as me."

"Me not know dat! me not know dat!" he replied, "Me tink one God, me want no more; me no care about devil, or hell, or anyting else. If you see a tree God put water to it it grows; he put no water no grow, it fall down. God give me life, I live; God take me, I die. If he put me in de hole, I go! if he take me up to heaven, I go!"

"Yes, yes; but God says he willeth not the death of a sinner, but is willing to pardon."

"Why did he make de hole den? I beg your pardon, I beg your pardon, I cannot talk no more:" as the water he was about to use was getting cold he went to his work: afterwards he was surprised when I told him I never had been to India. "How then you talk so in the language?" says he. This morning we had worship but did not feel very comfortable. The Lord works wonders sometimes by the foolishness of preaching. At dinner to day Mr. Shafter heard one of the young ladies ask her mother whether there would be French service? she answered no, you had better not hear it; you know how melancholy it made you last time. Oh how dreadfully cruel, that a mother should thus be the instrument in the hand of the devil, in endeavouring to shut her own child out of heaven and fasten her in hell for ever. Distributed Tracts among the sailors; the boatswain piping for supper hindered my conversing with them.

I hope the Lord has been with me lately and helped me. Thanks be to his name for taking from me what was formally my besetting sin, levity: I now see and feel "How degrading it is for a man made after the image of the Son of God, to resign all the honours of humanity to base and senseless merriment." Oh that the Lord may lead me on from strength to strength, from conquering to conquer. I have finished the memoirs of the worthy Martyn, and have taken up Baxter's *Saints' Rest*.

Sep. 3rd.—Yesterday was one of the pleasantest Sabbaths I have spent aboard the Clyde: was more comfortable in my preaching from Lam. i. 12. In the Evening went down among the sailors, conversed with them on spiritual and eternal things, and read and expounded to them several portions of the Word of God, for which they expressed their thankfulness by serious attention.

6th.—Have risen earlier lately. Pursue my studies with comfort. A cat has died on board to day: the sailors superstitiously expect that some one will die before we reach land. O that all were prepared for it.

11th.—Have entered the tropic of Capricorn to day under a fine breeze. Last Lord's-day no English service on account of the weather. On Monday commenced reading Hebrew with Mr. Schafter. Have finished the Gospel of John in Hindustanee and began the Gospel of Mark. Lord's-day evening gave two New Testaments to the sailors; read and expounded the Scriptures to them between decks, to which they were very attentive. May the Lord give his blessing to these feeble endeavours!

16th.—Lord's-Day Evening.—While I am writing thousands of Christians in happy Britain are sitting under the sound of the Gospel, listening with delight to the joyful sound. During the past week we have had very stormy winds, generally sailing under double reefed top-sails. Have had very little persecution: one of the Cadets that was so fond of making us the laughing stock of the table, "has drunk a cup of his own brewing;" being made a laughing stock by others he could not bear it. This morning the Captain wanted me to read the Church Prayers instead of preaching a sermon; alleging that he had been requested so to do by the gentlemen and ladies: of course this I declined. And when I discovered that one of the young wicked prodigal Cadets was to take a part in conducting divine worship I would not attend. I felt indignant at the idea of one who all the week would swear and ridicule religion, endeavour to vindicate the commission of the greatest sins, and look with contempt upon spiritual things taking a prominent part in divine service. Oh if the Bishops and pious men who penned these prayers, could have foreseen how abominably they are abused they would never have written them! On account of the motion of the ship have not been able to pursue my studies as close as I would wish. Am pleased with my progress in Hindustanee. The young man who is going out as an assistant Surgeon, still perseveres in studying Hindustanee with me. We translate every day about half an octavo page from English into Hindustanee besides reading a portion of the

New Testament. Mr. Schafter is not quite well to day; he is an excellent companion, a devoted Christian, and a man of very good talents. We read together about three hours and a half daily. We are now blessed with a very fine breeze. Lat. 10. 20. S. Lon. 75. 14. E.

25th.—The weather continues extremely warm, which impedes considerably my progress in my studies; it is impossible to study in my cabin with my lamp burning. Am reading the last chapter of Mark's Gospel in Hindustanee. Wrote part of a Sermon from the words of the Apostle. Ephes. iii. 20. "Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us." Yesterday evening went between decks among the sailors, and distributed Tracts and a few Cottage Hymn-books which Mr. Schafter gave me.

October 8th.—What shall I render to the Lord for all his benefits towards me. On the 29th of September we came in sight of Madras. During the night mistaking the lighthouse we were seven miles above Madras. On the morning of the 30th however by ten o'clock, we cast anchor, being just sixteen weeks to an hour since the time we left Portsmouth. Madras presents a beautiful appearance from the sea. About nine o'clock several native boats came alongside of the ship, their appearance was truly disgusting; all the clothing they wore was a triangular piece of cloth, fastened round the loins by a string. O what peculiar feelings rushed into my mind at the prospect that was before me. Well may brother Sutton exclaim at this sight, how difficult to cherish the same feelings as those which filled our minds in England. About eleven o'clock, I and Mr. Schafter went on shore, jumped into a palanquin, when we were soon taken to the Custom House, and thence I proceeded to Mr. Traveller's: one man followed me a considerable distance wanting some money for taking trouble as he said, with a little parcel I took on shore; of course I refused: he continued running by the side of the palanquin. I still refused: at length he took up a handful of mud and threw on me: the Dubash, who attended the palanquin, would have severely beaten him if I had allowed him. Passing through the towro how different everything appeared; the natives appeared exceedingly dirty. Arriving at Mr. Traveller's house, I found he was at chapel; when he came home he received me most cordially, and invited me to make his house my home, which invitation I accepted. I arrived at Madras at a peculiarly interesting period, there were never so many Missionaries there at one time before. Several had just arrived from Eng-

land, Mr. and Mrs. Miller, Mr. and Mrs. Thompson, and Mr. Adys, Mr. Meade, Mr. Reeve, Mr. Harvey, Mr. Jennings, Mr. and Mrs. Irish, and Mr. Kidlinghurst were attending the district meeting; and Mr. Tyerman and Mr. Bennett, the London Missionary Society's deputation, who had visited all the stations in the South Seas, Malacca, and Bengal. These made a glorious company I assure you. On Lord's-day evening, I heard Mr. Campbell preach a very good sermon, which was quite a treat and a time of refreshing. On Monday morning while engaged in social prayer, I was attacked by a kind of dysentery; for a short time I was very ill, a medical man was sent for immediately. During my illness the kindness of the brethren was very great; every possible attention was paid to me, for which I am convinced my dear friends in England with me will feel grateful. In the evening, as I was considerably better, I rode in Mr. Traveller's bandy to attend the union Missionary prayer meeting, and at the friends' request, gave them a short address. Taking on Monday evening, the medicine prescribed by the doctor, I was very weak all the day on Tuesday and Wednesday morning; nevertheless by the goodness of God, I was enabled to preach pretty comfortably on Wednesday evening. Nearly every evening dear brother Traveller used to take me out for a ride. Passing through the streets how many strange sights did I behold; here a little group of naked children almost black, there a young female with her hands plastering cow dung all over the wall of her mud cot; in one place some would be preparing their food; then our feelings were wounded by the appearance of a dirty heathen temple, or our ears grated by the din of the music, harsh and uncouth, of a procession in honour of some misshapen block of wood or stone. O poor and infatuated idolaters, harder even than the materials that compose your gods are your flinty hearts. At a distance I once beheld the burning of dead bodies, I feared Sultees, but on inquiry, found it was not so. On Saturday attended the examination of Mr. Traveller's school, and was pleased at the proficiency some of the scholars had made. On Saturday evening Mr. Traveller took me in his bandy to the shore; as we were going, we were thrown into a great perturbation; a friend sent word by his servant that the captain had gone on board and was off; we went down to the beach and could not see the vessel for some time, at length we discerned she had dropped a little lower down, immediately I procured a boat and soon was on board. Here I was informed I had nearly lost my passage, if the anchor had not broken I should have lost it; this I view as an

interference of Providence, for she was advertised not to sail till Sunday. On Sunday morning they procured a new anchor, and by one o'clock we were under weigh. I did not write to England from Madras, as I expected to be soon at Calcutta. On the whole I was exceedingly pleased with my visit, and very much strengthened in my mind; the conduct of the Missionaries towards me was truly Christian: and if Mr. Traveller's house had been my father's I could not have been more welcome or more at home. Thank the Lord with me my dear friends, for procuring me friends in a strange land. In the South of India great things are going on, equal to those in the South Seas. Mr. Tyerman and Mr. Bennett say it exceeds everything they ever saw. While I was there (at Madras,) a letter came informing the brethren that a Brahmun, a large landholder had given them a large piece of land to build a Christian village; and had given them writings for its security. Another had come forward and said he would increase it. Oh for that glorious day when all the idols shall be cast to the moles and bats, and the knowledge of the Saviour cover the earth as the waters cover the seas! Haste happy day!

10th.—For these last two days have been very unwell with a violent cold, attended with a husky cough. Being completely becalmed and the sun very powerful, the weather is extremely hot. While at Madras I remember taking up a paper to read, and was powerfully struck by some remarks relating to the smallness of the present exertions of the Christian world in behalf of the heathen. The author calculated that according to present circumstances they are capable of sending out and supporting 30,000 Missionaries; of this they scarcely do a fiftieth part. O my dear friends! we are too apt to think our Society has done a vast deal considering its means; by this calculation we discover that, great as our exertions have been, they are only one fiftieth part of what they could, and, therefore, of what they ought to be.

27th.—Last Lord's-day we came in sight of Juggernaut's temple and the black pagoda. Many indescribable feelings rushed across my mind while viewing it.

Nov. 16th.—Am now, through mercy, in Calcutta and surrounded by kind friends. Arrived here on the second. I left the ship and went up with the pilot in a low boat. We were at Coolee bazar by two o'clock. A commander of one of the pilot vessels gave me a night's lodging. The next morning took a palanquin and endeavoured to find out brother Pearce. Brother and sister Penny found me, and kindly directed the

bearers to their house; they then proceeded to their School, and brother and sister Thomas kindly entertained me. To describe the kindness of the brethren is impossible; I will not therefore attempt it; as my cold description would convey but a poor idea of their warm-hearted kindness. The Lord reward them and bless them!

JAMAICA.

MISCELLANEOUS.

It is well known that Mr. Hudson's health has materially suffered: nor is it improbable that he may be obliged, for a short time, to quit his promising station to recruit his health. A letter recently received will doubtless interest his friends.

Lucea, May 6, 1828.

My dear Brother,

My last was written, I believe, from St. Ann's. I went to re-open brother Bromley's Chapel at Ocho Rios. I preached twice to two very large and attentive congregations. Many of the people were deeply affected, and, I humbly hope, benefitted by my visit. The Chapel will seat 400. Brother B. tells me it is always crowded. I do conceive, from appearances and what I know of the place and people in that neighbourhood, that his prospects of usefulness are of the most cheering kind. At St. Ann's Bay his congregations are not so good; he has, however, there a few members and several inquirers. Since his removal to a more eligible situation he hopes his prospects have increased a little. I advised him to exert himself particularly to obtain the regular attendance of the Negroes from the

populous estates in the neighbourhood, and then his station would be equal to any in importance. I cannot quit this subject without one remark more respecting this station for the satisfaction of the Committee. When brother B. went to St. Ann's I was afraid that it might affect the congregations connected with our Methodist friends, instead of leading poor sinners to Jesus who have never heard the Gospel; a circumstance which is by no means desirable in a country where so many souls are perishing for lack of knowledge: however, my journey has convinced me, that he will be able, through the Divine blessing, to obtain good congregations, and a prosperous Church, independent of, and in addition to, the labours of others. I am quite happy under this consideration, as we came not here to "find Christians, but to make them;" not to gain proselytes from other Churches, but to make disciples; to teach and instruct sinners—to lead the blind by a way they know not—to gather souls into the Church of Christ, and train them up for heaven. St. Ann's has a slave population of upwards of 24,000 souls. Add to this 6,000 of white and coloured people, which is a low estimate, and then you have 30,000 souls and upwards, and two solitary Missionaries from two Societies. I had almost forgotten to inform you that I preached for brother B. at St. Ann's the afternoon previous to my returning home. We had, perhaps, seventy hearers, who were very serious and attentive.

I must now refer to your letters. I received yours of February 29th, which appears to have been written the day after mine arrived, respecting the state of my health; and giving me some advice as by

whom my place is to be supplied supposing I should be compelled to leave my station immediately. However, I am happy to say my health has improved a little lately; and though I am much debilitated, yet I cannot see my way clear to leave my station at present. The pleasure which I feel in my work since I have been a little better, and the good which we humbly believe God is doing through our instrumentality, in spreading the light of divine truth, make me forget my sickness, and willing to contend with the climate as long as possible for the sake of our little Church and precious souls. Should I be worse again at the fall of the year, you may expect to see me by one of the earliest spring ships. In case the Committee will not send a Missionary as I proposed in my last, I shall leave a trusty, pious, and zealous Christian in care of the house, and must get our brethren Bromley and Allsop to supply for me six or eight weeks each during my absence; and as I am on such intimate terms with our brethren in Montego Bay, I believe they will give me a Sabbath or two if requisite. To send a Missionary would, in my opinion, be the more effectual way of promoting the interests of the Society. I am sure of this, that were he a lively warm-hearted Preacher of the Gospel, our stations would have twice the number of hearers during my absence. On my return a station might soon be found for him to occupy. There are Rio Bueno, Dry Harbour, and Brown's Town, which would form an interesting station. There is no Missionary in any of these places. Rio Bueno is just on the borders of Trelawny. The town is small, perhaps containing not more than 300 inhabitants; but it is surrounded with estates, from which we may conclude there is a large negro population. When I passed through for St. Ann's there were many vessels loading in the harbour, which is a good evidence that there are many estates. Dry Harbour is only five miles to windward of Rio Bueno, which the Missionary, living at the latter place, might preach at on the same day. About ten or twelve miles from Dry Harbour there is a place in the interior called Brown's Town, surrounded by hundreds of precious souls: though the village is small there is a large population in the neighbourhood. I told brother B. if he could do anything towards sending this people the Gospel, without much expense to the Society, it would be a very good thing. When I was at Port Maria I received a letter from Rio Bueno inviting me to go and preach to them if I could. I have given away many Tracts in these places. Brother B. has several times been invited. The time is not far distant, I hope, when this station (Lucea) will occupy two of the Society's labourers. Green Island is a most promising place. We shall soon be compelled to take down more partitions to admit our congregations, and most of our hearers are very serious. I intend, if my health continues to improve, visiting *Negril Bay*, a small village about fourteen or sixteen miles to leeward of Green Island, where there are many settlements and several estates. I have already sent the people in the neighbourhood some Tracts, and hope, when I pay them a visit, there will be an opening for preaching to them the everlasting Gospel. I mention these circumstances, to

show you that if a Missionary should come out to supply my place while I am recruiting my health, he would have no need to return, as we shall be able to find him room to labour, where it is hoped his labours and the extra expense of the Society would soon be amply rewarded, in many souls being brought to a knowledge of the truth. I generally state my views freely, as in this case, and mention the grounds which lead me to form these opinions, but of course the decision must be left in our brethren who form the Committee. To me the case seems very clear and important, and I hope the Society will never give up promising openings for the sake of a little expense. I had forgotten to say Mr. Burton does occupy Port Maria, but as I have not heard from him I do not know how he succeeds: I have heard very well.

I must inform you that we have received the package by the Eliza Plummer from Lucea. She came to Falmouth which was a little inconvenient, but we got the things down with very little expense. I sent Mr. Bromley's Magazines &c. without any expense. Some of brother Allsop's are also gone with trifling expense. I am sorry my Bibles and Testaments are not come.

I must distinctly notice the kindness of the Rev. R. Simpson for sending me 100 of his excellent "Primers" and of his "Scripture Alphabet." The former of these is very much required in this country, and as we have now a school they were particularly needed. Few (we might say, scarcely any) of the Negroes can read; but when they become hearers of the Gospel they are anxious to read the good Word. Give them a

Primer, and though they have no time for going to school, yet, some of them will soon learn to read by obtaining a few lessons now and then from those who can read in their neighbourhood. We have some Slaves now learning to read from the first Primers granted me by that Gentleman. I hope the seed which he has scattered in this country will bring forth fruit to the glory of God. You will oblige me by presenting my acknowledgements and gratitude to him for his kindness to our people.

At Lucea we are going on very well. Since my health has been better our congregations have increased. On Lord's day the Lord's Supper was administered. Most of our members were present, and all seemed much affected. The Chapel was crowded to excess, and several benches were on the outside which were also filled. These are really times of refreshing from the presence of the Lord. Many wept till you might hear them all over the Chapel: one of them had a fit. You must not suppose that I encourage any noises, or permit them while we are worshipping God and attending to the solemn ordinances of religion; but, I assure you, on these occasions some of their hearts seem quite broken, and it is impossible to restrain them from weeping to excess. I hope the Spirit of God is working among our people. The first Sabbath in June I shall, if all be well, baptize a few more, who give good evidence of being brought to Jesus. Our school goes on well. We have now thirty-five upon the list. I hope the Ladies' Association will give us a grant to help us in carrying on the school.

Now, my dear brother, I must bid you adieu for the present. To-

morrow I am going up the country to preach. Mrs. Hudson will write to Mrs. Pike. We sincerely hope you are all well, and are happy to hear of your family. We are all so so here. Kind love to all friends.

Yours truly
THOMAS HUDSON.

FROM A

LETTER OF MRS. HUDSON'S

TO A FEMALE FRIEND.

Lucea May 6, 1828.

Dear sister,

I think you will be gratified to hear of our journey to St. Ann's. On Tuesday morning at three o'clock, left Lucea and got up to Montego Bay for breakfast; stayed all night; next morning went over to Mr. Light's the Moravian Missionary for breakfast; the same night went through to Falmouth. Next morning up at one o'clock and set off for St. Ann's. We got in about one o'clock on Thursday; found Mr. Bromley better, Mrs. B. but poorly. We held a prayer-meeting the same night in Mr. B.'s new residence, as they were but that day removed. On Sunday we all went to Ocho Rios, where Mr. B. has fitted up his place of worship: Mr. H. preached morning and afternoon to a large congregation; I believe there were more than 400 people, principally country Negroes, for it is among them we hope to do the most good. I assure you we were highly gratified to see so many hearers in so small a village. I hope the Lord will still increase their number, and shed abroad his love in their hearts. We left St.

Ann's on Thursday, and got home on Saturday. Upon the whole we had a very comfortable journey; I think it has done us both good.

But I must say a word about Lucea; I hope I can say that we are going on well since Mr. H.'s health has been better. Our congregations have increased abundantly. Last Lord's-day our place of worship was crowded to excess; and had all our inquirers been present we should not have had half room enough. Our classes are daily increasing; I have now forty or perhaps fifty females that attend my meeting. Some of our members are becoming very zealous and active. We have now classes for several nights in the week. Mr. H. has lately commenced a place of worship at Green Island, about twelve miles from Lucea, besides visiting two more places in the country. Now we are they which should cry out and say, "Send us more help for truly the harvest is both rich and great, but the labourers are few." I am afraid that my partner will labour till he falls a victim in the field.

I am sorry to inform you that since I wrote this letter, Mr. Hudson has had another severe attack with fever; he was taken on Monday night with fever and vomiting.

FROM A

LETTER OF MR. ALLSOP'S,

Chiefly private or on business.

Brother Bromley I consider an interesting man; possessing respectable talents and capable of being very useful. Heavier expen-

ses are incurred at the commencement of a Mission than at any subsequent period. I am doing a little to make our bottom room, which is 28 feet by 23, a little decent for a Chapel. We are thankful for what you state respecting the Eastern Mission: O for the spirit of a Bampton! all our Missionaries in the East, I think, do honour to the Society which supports them. I thank you for your remarks on the spread of the Gospel and 2 Cor. vi. 3—10. I hope things are increasingly promising here. Last Sabbath evening I preached to almost as large a congregation as we have ever had of adult persons: my text was, "To day if ye will hear his voice, harden not your hearts." Our inquirers are increasing, and the spirit of inquiry I do think is diffusing around. I am happy in my work: my health is excellent, I may say the same respecting Mrs. A. The children are well. Love to — and friends. I think I never loved my friends better than now. O that they may pray for us!

Particular Baptist Missionary Society.

JAMAICA.

IN this interesting field this Society continues to receive many additions to the Churches already formed. A letter of Mr. Coultart's furnishes the subjoined information.

Kingston, March 17, 1828.

On Easter Sunday we hope to baptize about seventy persons, who have been seriously examined as to

their faith and practice, some of whom have given us pleasing satisfaction as to their fitness for the fellowship of saints. One old man was asked if he ever prayed? His reply was, "Yes Massa, how can me *lib* (live) without pray?" Many *do* live, it was remarked who never pray; and *you* once did not pray. "Yes, Massa, but since me know myself, me no able to lib if me do not pray. 'I am glad to hear you say so: well, you can make me hear what you say when you pray to God.'" "Yes, Massa wish it." "I shall be glad to hear." Here he stands before my vision still, his hands lifted up and clasped in each other, his wrinkled and tattooed face looking towards the holy dwelling-place of God, his eyes shut, and his tongue most devoutly telling Him who hears prayer, that he is a poor neger, and did not know how to speak to one great God who made all tings. "But do, oh, dou great God, cut de string of dypoor neger's dumb tongue, dat him may peak the trut (truth)! Oh! open him blind eye, dat him may see into him own heart! Lord, open him deaf ear, dat him may hear a Jesus peak to him, and take Jesus de Son of God, into him heart! O Lord, dy poor neger come to dee, neber let him go again; *hold him fast, hold him fast, good Lord, for Jesus sake!*"

We have among the number mentioned, four out of six members of one family, who have given me much pleasure since my return, by their regular and serious attention to all the means of grace. The death of a relative and the reading of some Tracts have been the means God has more especially blessed for the turning of their hearts to himself. One very old man who had the name of being an Obeah man,

(one who practised the kind of reputed witchcraft so called,) before he joined our Church, died the other day. The last time I saw him, I said, "Well, old man, do you obeah any body now?" "No," said he, "since Jesus Christ obeah me, for him my obeah man, me neber dirty me hands in such a ting." Another old member, a Mrs. K. who has been long afflicted, has been recently removed to the world of spirits. Her sufferings were so severe that she seldom closed her eyes in sleep, yet she enjoyed an *amazing portion of happiness* during the decay of her earthly house. It was remarked that she had suffered long. "Yes," she said, "a little time in pain seem long to we poor tings, but God been so good dat de time no seem so heavy, an me been looking ebery day for de blessed Jesus to come and fetch him poor servant." It was said, "Do you feel assured you shall be for ever where Jesus is?" "Yes," she answered, "Jesus purchase me wi him blood, and though me a poor ting, and no sarvis to any one, yet him love me, and him won't fling me away. Yes, Massa, I shall soon be wid Jesus, and den I shall get some rest. Yes, yes, him poor sarvant will soon be in him bosom—him *too good*, him *too good*!" It is impossible to say what I felt to see her so emaciated, so deeply afflicted that she could scarcely breathe, yet to myself and Mr. Knibb she spoke with such energy as to surprise us into tears. Religion, had it done no more than this, has procured one happy exit from death to life, one glorious triumph for a daughter of Ham.

Mr. Knibb has just sent me his account of the same person, whom he saw a day or two later than I did, as I was laid up with a slight fever at the time. I transcribe

what of it differs from the above—
 "A day or two before her death I found her lying on a mat, her head supported by a chest which I suppose contained her little all. As I entered she attempted to raise her emaciated frame, but was unable. Her eye glistened with delight while she said, "Oh, Massa, me glad to see you. I have prayed I might not die before I tell you how good Jesus is—him too good, him too good." I endeavoured to impress upon her mind a sense of her unworthiness. "Oh, me know me good for noting, but Jesus die for me, and me no afraid to die and go to him." I prayed with her, and taking her hand as I came away, I said, "My friend, I wish you an abundant entrance into the kingdom of God's dear Son." She smiled, and said, "Say how dye, (farewell) for me to me Minister, Mr. Coultart; tell him that I wish him may have two crowns when him come to heaven." I was told by a near neighbour, that when she was unable to rise, she would be carried to the door, and there in prayer with her fellow servants recommend that Jesus who was her all. Even this one instance of the love and tender mercy of Christ Jesus to a sinner was worth crossing the Atlantic again to witness. How thankful should I be that a good God has blessed even *my* labours, both in England and here. To Him be the glory!

RELIGIOUS TRACTS.

THE 29th Report of this interesting Society has just been published, and contains a mass of information.—

"The Publications issued from the Depository during the year have amounted to NINE MILLIONS SIX HUNDRED AND FORTY-NINE THOUSAND FIVE HUNDRED AND SEVEN, without including the works published in Foreign Countries, at the expense of the Society, to which considerable additions have been made; being an increase, compared with the preceding year, of One Million Three Hundred and Sixty-seven Thousand One hundred and Three, in those issued in England. It is an encouraging fact, that the sales of the First Series Tracts alone have increased nearly *Six Hundred Thousand*. The Committee have no doubt that the total number of Publications distributed through the instrumentality of this Institution, since its commencement in 1799, amounts to upwards of ONE HUNDRED AND TWENTY MILLIONS.

"The income of the Society last year, not including Sales and Legacies, was £2836. 2s. 2d.—for the present year it is £3329. 19s. 11d.; being an increase of nearly Five Hundred Pounds. The Gratuitous Issues and Grants of Money, Publications, and Paper, to Foreign Societies, during the year, including the sum of £219. 16s. 2d., the loss on Hawker's Tracts, amount to the sum of £2819. 2s. 4d."

Two of the grants included in the above account were to Missionaries of the Society to whose proceedings these pages are more especially devoted. A grant of 32 reams of Printing Paper, and *Seven Thousand* Publications, has been made to Mr. Lacey; and a grant of *Three Thousand Six Hundred* Tracts, &c., to Mr. Allsop.

From the interesting details in the Appendix the following pleasing anecdote is selected.—

USEFULNESS OF RELIGIOUS TRACTS.

"A very striking instance of the usefulness of Tracts," writes a Missionary of the American Home Missionary Society to the Secretary of that Institution, "has occurred in the family of an aged and godly father and mother, residing some miles distant from me, in Ohio. These parents had seven sons and daughters, all married, and resident in their own immediate vicinity. In February last, the aged father, anxious that the ordinances of the Gospel should be enjoyed by the families of his children and others, called on me desiring my advice and assistance in obtaining for them a Preacher of the Gospel. I could not aid him in this respect, but, as I bade him farewell, I put into his hand a few Tracts to read to his children and neighbours, among which was *Poor Sarah, or the Indian Woman*. The reading of this Tract was the apparent means of deeply convincing one of his married daughters, who shortly after was filled with joy and peace in believing. This circumstance, in connexion with the reading of the same Tract, was the means of awakening another; others soon became deeply interested in the subject of religion; the aged father was urged to establish religious meetings on the Sabbath himself; and one and another of his children, by birth or by marriage, became seriously impressed, until, on my visiting them lately, I found twelve of the fourteen indulging (most of them rejoicing in) a hope in Christ. One of the remaining two was in great distress of mind—one, only of the fourteen remained careless."

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GENERAL BAPTIST REPOSITORY

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VOL. VII.

MEMOIR
OF
JOHN WICKLIFF,
THE CELEBRATED
BRITISH REFORMER.

IN our last number, we inserted a brief notice of a worthy bishop, who boldly stood forward as the champion of the rights of conscience and religion, in an age of great darkness and superstition. We now shall present our readers with a concise memoir of another eminent divine, who freely acknowledged his obligations to Dr. Greathead's writings for those clear views of the apostacy, oppression and depravity of the church of Rome, which he avowed and defended, with an intrepidity and success, that greatly promoted the glorious Reformation, of which he has justly been denominated "the morning star."

John De Wyclif, or *John Wickliff*, was born, about the year 1324, at Wickliff, a village near Richmond, in the north riding of Yorkshire. Of his parents we know nothing; but, as their son enjoyed a liberal education, it is probable that they occupied a respectable

rank in society.* He was early sent to Merton College, Oxford, which was then esteemed one of the most excellent seminaries in that university; and had lately produced some celebrated scholars. Here he made great progress in all the branches of learning which were then cultivated: and especially gained such a readiness in the art of logic, that he carried away the prize in all public disputations. His acquaintance with the niceties and distinctions of school-divinity, the only theology studied at that dark period, was extensive and exact. His reputation was soon established in the university; and he became very popular as a preacher. He generally explained to the common people, on a sabbath from the pulpit, the topics which he had discussed with the learned in the schools, during the week.

The monks and friars, those active agents of the man of sin, then over-ran all the nation, but especially the universities. Under pre-

* In 1719, there was a family of the name of Wickliff near Richmond, who had enjoyed a considerable estate in those parts, and been lords of Wickliff; they claimed the reformer as one of their family; but the village did not then exist.

tended vows of voluntary poverty and absolute dependance on the alms of the pious for support, they assumed an austere exterior, and professed extraordinary degrees of holiness; but their real character was marked by sensuality, pride and indolence. Desirous of forming connections with the rich and powerful, they haunted the colleges; and inveigled the students, while young and inexperienced, to join their societies and enter their monasteries, and by this premature step to ruin their own prospects, and disgrace their families. Parents, therefore, were afraid to send their sons to these seminaries lest they should be entrapped by the monks; and, from this cause chiefly, the number of scholars at Oxford had declined, in the course of a few years, from thirty thousand to six thousand. The friends of learning and the rulers of the university saw this declension with grief and alarm, and were anxious to stop the growing evil. Wickliff, who was ardently devoted to the interests of science, took an active part in this subject, and employed himself with vigour and success in exposing the immorality and avarice of the friars, and the unscriptural and mischievous principles on which their system was built. He wrote and circulated various spirited Tracts against "Idle Beggary," "Able Beggary," and on the "Poverty of Christ," who, as these impostors pretended, was a monk, and begged from door to door.

Wickliff's seasonable exertions, joined to his assiduous discharge of his academical duties, gained him many friends. In 1361, he was advanced to be Master of Baliol College; and four years afterwards was chosen Warden of Canterbury Hall, by its founder, archbishop

Islip. This prelate, who had been educated at the same college, bore ample testimony to the honesty of life, laudable conversation and knowledge of letters of his fellow student. But Islip dying in the following year, his successor, who had been a monk, expelled Wickliff and placed a friar over Canterbury Hall. Wickliff and his friends appealed to the pope; who, after artfully protracting the process for three years, at last gave judgment against them. This decision excited no surprise; as, during the appeal, this intrepid divine had continued to oppose, with increased zeal, the insatiable avarice, ambition and tyranny of the Romish ecclesiastics. The monks were highly elated with their success; and indulged in the most insolent triumphs over their opponents.

Long before the decision of this cause, a dispute of a more important nature had arisen between the courts of England and Rome. The pope claimed the right of supremacy over the realm of England, by virtue of the submission of King John to the Romish legate; and reckoned the British monarch among his vassals. In 1366, pope Urban sent a notice to king Edward that he intended to summons him to appear at Avignon, where he then resided; to answer for his omission of doing homage to him as his lord, and for neglecting to pay the tribute imposed on his predecessor. The monarch consulted his parliament; and they resolved unanimously, that, if the pontiff should attempt to intorce his demand, "the king and all his subjects would with all their power resist it." One of the monks ventured publickly to defend the papal claims; but Wickliff, though his own cause was then depending at

Rome, thought it his duty to vindicate the independence of his country; and promptly published a spirited and decisive reply to the monk; in which he proved that the mean and unconstitutional concessions of John did not affect the reigning prince. By this firm and reasonable proceeding, he highly incensed the court of Rome; but he gained the good-will of his fellow subjects and the approbation of his superiors. On this occasion, he appears to have obtained the patronage of the Duke of Lancaster, the brother of the king, who had great influence at court.

In 1372, Wickliff took the degree of D.D. and commenced professor of Theology in the university. His lectures were received with unbounded applause, and raised his reputation to the highest pitch. Amongst other subjects, he thought it his duty to expose the ignorance, extortion and indolence of the begging friars. He esteemed the assumption of voluntary poverty and the living on alms, as practised by so many strong and healthy men, an imposition on the public, and a fraudulent intercepting of the bounty of the benevolent from the real objects of compassion. But his principal complaint was the mischief these strolling monks did to the interests of christianity and the souls of the people, by filling the minds of the ignorant and the weak with the legendary tales of their saints; and teaching the people to place all their religion in honouring these vagrants and enriching their monasteries, to the utter neglect of all the necessary parts of scriptural doctrine and duty. In attacking the mendicant friars, therefore, Wickliff struck at the root of many of the most pernicious abuses that then disfigured the church.

Indeed it was his avowed opinion, strengthened by long observation, that the depravity of the church and the ignorance and immorality of society at large, were chiefly attributable to the baneful agency of the monks; and that they were the tail of the dragon mentioned in the Revelations. In one of his tracts, he charges them with holding and teaching fifty heresies and errors, and "many more, if men would seek them well out." These fifty however he enumerates and refutes; and a black list he exhibits. The first and parent error is, he informs us, "that the friars say that their religious orders, founded by sinful men, are more perfect than the religion established by Christ himself, who is both God and man." He therefore employed both the pulpit and pen, with unremitting zeal, to expose and refute the wickedness and impositions of these men, whom he considered the pests of society and the disgrace of the church.

Finding his strictures on the active agents of the papacy well received, Wickliff ventured to attack their master. The extortion of the pope had now become almost insupportable. The money exported to Rome, at this period, was more than five times as much as the revenues received by the king and the civil government. The Roman pontiff still claimed a right to appoint almost all ecclesiastical officers from the archbishop to the country vicar. The same baneful consequences ensued of which the good bishop Greathead complained so feelingly and which he opposed so nobly. Nearly all the rich benefices in the kingdom were held by foreigners, who, being ignorant of the language, and regardless of the benefit of the souls committed to their care, deputed

their duties to curates, as ignorant and careless as themselves. The evil pressed so heavily in 1373, that it became necessary to seek a remedy; and an embassy was sent, by the king to the pope, to obtain some redress. But it returned, after spending considerable time and money, without effecting any satisfactory arrangement. The parliament then took up the business; and passed an act forbidding either the king or the pope to interfere with elections to ecclesiastical offices. The papal tyranny however was too firmly fixed and too vigilantly guarded, to be easily shaken. Another embassy, more solemn and numerous than the former, was sent to the pope, to renew the negotiation. The bishop of Bangor was placed at the head of this deputation; but Dr. Wickliff, whose name is the second on the list, was eminently active and successful in prosecuting the business. They proceeded to the continent, and were met by the commissioners of his holiness, at Bruges; with whom they had frequent conferences. After two years' negotiation, the pope agreed to the principles adopted by the British parliament. But this agreement was of little effect: the rapacity and insolence of the papal court bade defiance to all restraints; and even the bishop of Bangor himself, who had conducted the negotiation, was in 1375, translated, by the pope's bull, to the see of Hereford.

This embassy appears to have given Wickliff a clearer insight into the abominations of popery than he had previously obtained; and he used far less delicacy afterwards in attacking and condemning it. He openly denominated the pope as "antichrist,"—"the proud worldly priest of Rome"—"the most cursed

of clippers and cut-purses." The pope and his collectors, he observes "draw out of our land the poor man's livelihood and many thousand marks yearly of the king's money for sacraments and spiritual things.—And certainly though our realm had an huge hill of gold, and never a man took thereof but only this proud worldly priest's collector, it would in process of time be wholly spent: for he continually taketh money out of our land, and sends us nothing again but God's curse for his simony." This intrepid and successful opposition to the encroachments of a foreign power gained him the countenance of his own government; and he was soon afterwards presented by the king to the valuable rectory of Lutterworth, in Leicestershire, which he retained till his death.

But this open and decided hostility of a person so celebrated and esteemed as Dr. Wickliff then was, naturally alarmed and provoked those against whom it was directed. The priests and monks determined to use every method to silence their enemy. They extracted nineteen propositions from his sermons and writings, which they deemed heretical; and sent them to the pope, towards the close of 1376. These articles charged him with teaching—that civil governors have a right to manage ecclesiastical property independent of the pope—that the clergy have no absolute power of themselves to inflict ecclesiastical censures; as the force of the sentence depends on the character of the party, who, unless he deserves the curse, is no worse for it—that the temporal government may take away the goods of the church, when that church makes an improper use of them;—and, that an "ecclesiastic, yea, even the pope of Rome,

may lawfully be corrected by his subjects, even by the laity; and may also be accused or impeached by them." The pope, as might be expected, was highly incensed at these alarming doctrines; and immediately issued a commission to the archbishop of Canterbury and the bishop of London, to cause the daring offender to be instantly apprehended and lodged in prison, and then to proceed to examine into his guilt with promptitude and strictness. The pontiff also wrote to the king of England and to the university of Oxford, forbidding them to afford any countenance or shelter to the accused; and requiring them, on pain of his high displeasure, to assist and support the prelates in conducting the prosecution. The pontifical epistle to the king seems to have passed entirely unnoticed. The university consulted long whether they should receive or reject the bull addressed to them; but at last it was formally received, but wholly disregarded. The rulers of that seminary openly protected their professor, and boldly refused to deliver him into the hands of the commissioners. The latter therefore addressed their mandate to the chancellor of the university and of the diocese of Lincoln, in which Lutterworth was then included, to summon Wickliff, or cause him to be summoned, peremptorily to appear personally before them, in the church of St. Paul's, London, on Feb. 19, 1378.

But an event took place before this day arrived, which affords a convincing proof that, though this good man was hated by the Romish priests, he was highly esteemed by the civil rulers of his native country. The first parliament of king Richard II. assembled at Westminster, Oct. 13, 1377, when it was debated,

"whether the kingdom of England might not, on an imminent necessity for its own defence, lawfully detain the treasure of the kingdom, that it be not carried out of the land, although the lord pope should require it to be carried out on pain of censures, and by virtue of obedience due to him." There being a difference of opinion on this important subject, the question was referred, by the king and parliament, to the judgment of Dr. Wickliff, who decided that it was lawful; and undertook to prove it by the principles of the law of Christ.

When the day arrived for Wickliff's appearance before the bishops, the Duke of Lancaster and Lord Piercy, the Earl-Marshal of England, accompanied him to St. Paul's. So great a crowd had assembled, that it was with difficulty the marshal cleared a passage to the chapel in which the examination was to be held. When they reached the place, lord Piercy ordered the accused to sit down; "as he had many things to answer to, and therefore had need of a soft seat." The bishop of London, a furious bigot, declared, with indignation, that he, who was brought thither to be examined on such weighty charges, should never sit in the presence of his judges. This produced a brawl between the temporal lords who attended Wickliff, and the prelates; and excited a tumult among the populace, which obliged the court to break up without proceeding to business. Being thus interrupted, the commissioners issued another citation, commanding Wickliff to appear again before them, in June, 1378, at the Bishop's chapel, Lambeth, where they hoped the proceedings would be more private. But they were a second time disappointed. Many of the citizens of

London and crowds of the common people repaired to Lambeth, and forced their way into the court; where they exhibited such decided respect to the accused as greatly embarrassed the prelates; and, in the midst of their deliberations, a message was sent from the queen-mother, forbidding them to pass any definite sentence on the doctor. This completely subdued the haughty spirit of his persecutors; and they dismissed their intended victim with gentle admonitions not to repeat his offences. Dr. Wickliff, it is said, on this occasion, delivered a paper to the court, explanatory of his sentiments, which, though drawn up with considerable caution, was declared to be unsatisfactory; and he was commanded not to teach such doctrines, either in the schools or in his sermons, because they gave offence to the laity.

About this time the pope died, and the commission of the bishops expired with him. Considerable delay and division ensued, in appointing a successor to the papal chair; and for some time Dr. Wickliff was delivered from open persecution. But the anxiety and fatigues he had suffered caused an alarming indisposition which brought him to the borders of the grave. His case being reported to be hopeless, the friars sent a deputation of four divines, accompanied by four lay-gentlemen, to visit him. They were admitted into the sick-chamber, and found their persevering adversary lying apparently near his dissolution. After saluting him with feigned respect, they enumerated the injuries which they pretended to have received from him; exhorting him, if he hoped to enter heaven, to confess his sins, and solemnly to revoke his allegations against them. The spirit of the patient was roused by

this insolent and unseasonable intrusion. He beckoned his servants to his bedside; and requested them to raise him a little on his pillow. Then collecting his feeble strength, he replied, in a firm and audible voice, "I shall not die, but live and declare the evil deeds of the friars." On this rebuke, the visitors withdrew in confusion; and the doctor gradually recovered his health.

After his recovery, he resumed his endeavours to restore the purity of christianity, to diffuse a knowledge of the Holy Scriptures, and to promote the edification of his countrymen, with renewed zeal and increased spirituality. But his important labours for the accomplishment of these noble objects must be referred to a future number.

THE
OBLIGATIONS OF CHRISTIANS
TO
KEEP HOLY THE SABBATH
DAY.

At the last Annual Association, a case was presented, desiring the opinion of the meeting on the propriety of admitting a person to church-fellowship, whose present situation requires him to be engaged in his secular business every Lord's day till one o'clock in the afternoon. This request led to a serious and useful discussion, respecting the obligations under which christians are placed to observe the sabbath; and several brethren delivered their sentiments on the question. Considering the essential importance of the subject to the honour and prosperity of the churches, it was resolved, that the speakers should be requested to communicate the substance of their remarks for insertion in the Repository. (*Minutes. Case VIII. Page 30.*) Mr. Jarrom of Wisbeach, who led the discussion, has favoured us with the following communication, which contains, as far as his memory has enabled him to recollect, the train of argument and the substance of what he then delivered.

Though some friends have expressed regret that the subject under consideration, has been introduced, fearing it may lead to unpleasant results, as an individual, I have no such apprehensions respecting it. On the other hand, I am of opinion that the discussion will be beneficial. The regard due to the sabbath is a point of high importance, and on which information is desirable; and though it may be attended with some difficulties, the more it is impartially considered, the more strictly will the sabbath be observed.

That religion is man's great concern, and claims his supreme regard, is generally admitted. We are made to live for ever; the present state is probationary, and eternal happiness or misery is depending on the improvement or mis-improvement of it. Between the things of time and those of eternity, as to their importance and the attention which is due to them, there is properly no comparison. To fear God and keep his commandments is the whole duty of man; the salvation of his soul is the one thing needful.

But religion, which is man's first duty, and on the right knowledge and practice of which his everlasting welfare depends, though it must at all times be kept in view and its influence experienced; yet, that it may be properly understood, its importance felt, and its duties regarded, it is requisite that certain seasons be set apart more especially for its use. What is left to be done at any time is, in too many instances, entirely neglected. In all ages of the world, persons of reflection have perceived the necessity of allotting certain portions of time for appropriate duties. Religion being the great business of life, it imperiously demands stated

times, in which its duties may, in a more particular manner, be exercised; in which we may offer thanks and praises to God, invoke his mercy, confess our sins, read and hear his word, attend the ordinances of his house, enjoy his presence, and have our thoughts directed to spiritual and eternal things, our affections sanctified, and all our graces exercised. Independent of scripture precept, the reason of the thing shews the necessity of having some appropriate seasons for religious duties, and of regarding that time as sacred. Accordingly, in all nations in which any feeling of religion has been experienced and the practice of it regarded, certain days and periods have been set apart for its service. Without something of this nature, mankind, in their spiritual interests, must suffer the most serious loss; and scarcely the form of religion would be preserved in the world.

Agreeably with this view of the subject, we see that, when man was first brought into existence, his infinitely wise and benevolent Creator, even before the fall, and while in paradise, appointed that every seventh day should be observed as a day of sacred rest. "God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Gen. ii. 3. On this day, man was to abstain from worldly employment, and, in a more especial manner, raise his thoughts and heart to his Maker, and commemorate his power, wisdom and goodness as displayed in the creation.

There is reason to believe, though scripture has not, in so many words declared it, that, from the creation to the giving of the law, the sab-

bath, at least by them that feared God, was observed. Cain and Abel, in process of time, or as it reads in the margin, which is the literal rendering, in *the end of days*, brought their offerings unto the Lord. Gen. iv. 3: and *this end of days*, these stated periods, not improbably intend the sabbath. In the account of the flood, there is an evident reference to the custom of reckoning time by weeks, or a period of seven days. Gen. viii. 10, 12. And, in the history of the departure from Egypt of the Israelites, mention is made of the sabbath as sacred before the law was given from Sinai. Exod. xvi. 23. The observance of the sabbath, under the former dispensation, was made the subject of the fourth command, and strictly enjoined, "Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for, in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it." The Israelites were not only required to abstain, on the sabbath, from secular engagements, but to improve it to religious purposes. The daily sacrifices on that day were doubled, and a holy convocation or assembly was appointed. Lev. xxiii. 3. Num. xxviii. 9. The law concerning the sabbath, under the former dispensation, we see, was from time to time, strictly enforced. Exod. xxxi. 14, 15.—Lev. xxvi. 33—35.—Num. xv. 32—36.—2 Chron. xxxvi. 21.

Now it seems in a high degree improbable that, what is, in its own nature, so intimately connected with the best interests of man, what God himself, on his first creating him, enjoined for his benefit, and what was so strictly appointed and enforced by the law, should, in the New Testament, be entirely set aside. It is true that, as connected with the former dispensation, the sabbath is annulled; and, as commanded by the law, christians are not obliged to observe it. As a system, the law under the gospel dispensation, is entirely superseded; and nothing contained in it, except what is in its own nature moral, or what has been re-enacted in the New Testament, is binding on christians. "The former covenant," by which the entire system of the law is intended, the apostle assures us, is become antiquated and abolished; and the gospel, as contradistinguished from it, is established as a kingdom which cannot be moved. Heb. viii. 6—13.—xii. 27, 28. Rom. vii. 1—6. Nor can it properly be said, that what is dead and passed away of the former dispensation relates only to the ceremonial part of it, and does not affect the sabbath which was enjoined amongst the ten commandments at Sinai; since it is expressly stated by the apostle, that the law which was *written and engraven in stones* is done away; consequently the sabbath is included. 2 Corinthians iii. 6—11. The ten commandments, as belonging to the jewish code are, under the gospel dispensation, done away; but, as being for the most part in their own nature moral, and of eternal obligation, they are incorporated with the gospel, and universally binding. The sabbath day is classed by Paul with meat

and drink, and other ceremonial distinctions made by the law; and the Colossians are directed, at least in the Jewish manner, not to observe it. Col. ii. 16. It is indeed sometimes said that, by sabbath here the sabbath day is not intended, but some other festivals denominated sabbaths. But what evidence is there of this? The expression *sabbath day* most commonly and properly denotes the seventh day; and when there is nothing in the connection, as there is not in the text in question, to confine its application to some other festival, it seems natural and even necessary to understand it of that day. The mention too of holy-day and new moon in the passage, confirms the propriety of this interpretation, as it shews that by *sabbath day* Jewish festivals in general cannot be understood. Besides, unless the Jewish sabbath is abolished, on what ground do christians in general observe the first day of the week and not the seventh? And why do they consider themselves as not obliged to keep it with Jewish strictness? The law especially directs that the *seventh day* shall be kept holy; and requires it to be observed with a strictness and severity which few christians deem requisite with respect to the first day. The Jews were to kindle no fires on the sabbath, neither to prepare food. Exod. xvi. 23.—xxxv. 3. Either then the law of the sabbath, as existing among the Jews, is not binding on christians; or all of them, except the few who are styled sabbatarians, and they of the strictest sect, are condemned by it as sabbath-breakers.

But though the Jewish sabbath is abolished, a christian one is established in its place. The apostles and first christians observed, in a

way of peculiar devotion, the *first* day of the week. On this day, we find them assembling for religious worship and the celebration of the Lord's supper. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." Acts xx. 7. The manner in which this passage is introduced by the sacred historian, as also the whole structure of it, shews, that the coming together of the disciples at this time was not a casual thing; but that, on the first day of the week, it was their usual practice. Paul appears to have continued at Troas for the purpose of spending the day with the brethren there; and having preached to them, broken bread among them, and lengthened out the religious services, even till the following morning, he pursued his journey. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." 1 Cor. xvi. 1. 2. Why should the Galatians and Corinthians be directed so particularly to lay by their contributions, on the *first* day of the week? Evidently because this day was regarded by them as sacred and appropriated to holy duties. Accordingly it is called the *Lord's day*. Rev. i. 10. That the first day of the week is in this place intended is, I apprehend, generally admitted; and on what account has it this denomination? Doubtless because it is the day of his resurrection; and was observed by his followers in honour of him, in commemorating his condescension and love, his sufferings and death in their redemption; and past in religious exercises in

general. And in giving this name to the day and thus observing it, they acted, if not from an express precept of the Saviour, at least under his influence and guidance. John tells us he was in the spirit on this day: that is, he was employing himself in devout meditations and pious exercises; his affections were thus by divine influence warmed and elevated; and, while thus occupied, his Lord appeared to him, thus shewing his approval of the conduct of his servant in observing his day; and encouraging his people, in all future ages, according to their respective opportunities, to imitate his example.

In these several scriptures recording the regard which the apostles and the primitive christians paid to the first day of the week, we have an evident precedent for the religious observance of it, and such a precedent as *obliges* us to the religious observance of it, having in it the force of a precept. There appears to be something of moral obligation connected with the sabbath; something which necessarily and punctually requires the observance of it. The particular day may be regarded as ceremonial and liable to be changed; but the setting apart of a specific portion of time for religious worship, and attending to our eternal concerns, being so intimately connected with our duty to God and our own souls, can with no propriety under any dispensation, be disregarded. Hence the appointment of the sabbath in the first formation of man; hence its re-enactment under the law; and hence too its continuance under the gospel dispensation. The specific reason why, in the beginning, the seventh day was set apart in preference to any other, was that God finished the creation in six

days, and on the seventh rested from his work. There was a propriety that on that day mankind should rest from their labour, contemplate the perfections of the Creator, as manifested in the earth and in the heavens; and attend, in a more particular manner, to their own spiritual concerns. Under the new covenant, in which the divine benevolence is so clearly displayed, there seems equal propriety in transferring the sabbath from the day on which God rested from his creatory work, to the day on which his only begotten Son rested from his work of redemption. The redemption of the world is an event more important in itself, and more intimately connected with the glory of God and the happiness of man, than the creation of it. There is then the utmost congruity in transferring the sabbath to the day of the resurrection. Such a change appears to have been foretold in the Old Testament scriptures; see particularly Ps. cxviii. 24.—Isa. lxxv. 17, 18. The psalmist speaks of a particular day made or set apart by the LORD, and of rejoicing and being glad in it; how consonant this to the Lord's day, the christian sabbath! And the prophet foretells the creation of new heavens and a new earth, when the former shall not be remembered nor come into mind, or shall be comparatively forgotten; but the people of God are to be glad and rejoice in that which he hath created. But this would seem to imply a change in the day of the sabbath to suit the new order of things: new wine must not be put into old bottles. The very instance of the apostles and first christians, after the abolition of the Jewish sabbath, under a divine influence, observing with peculiar marks of regard, the first

day of the week, indicates the divine will in that particular, and lays an obligation on christians to observe it as sacred; especially when coupled with the other considerations which have been mentioned, that, from the nature of the thing, and the revealed will of God from the creation of the world, a day of holy rest appears necessary and indispensable.

But, while the sabbath is thus perpetuated, being transferred from the law to the gospel, its severity is relaxed. The two dispensations are widely different the one from the other. The former was comparatively a burdensome yoke; the latter is a system of holy liberty. Acts xv. 10.—Gal. iv. 1—7.—v. 1.—James i. 25. The sabbath under each dispensation conforms to the peculiar nature of that dispensation; the Jewish sabbath was therefore strict, that of christians wears a milder aspect. This alteration in the nature of the sabbath under the gospel is not only manifest from the peculiar character of the two systems, but is plainly taught by the christian legislature. He declared himself to be Lord even of the sabbath day; importing that he had power to make any alterations in it which he deemed expedient. He scrupled not to heal the sick on that day; he allowed his disciples, when they were hungry, to pluck the ears of corn on that day; in short, he taught that works of necessity and of mercy are not only lawful but commendable on the sabbath day. Luke vi. 1.—11. The person who should, under the christian economy, consider himself as subject to the law of the Jewish sabbath, would shew that he was ill-instructed in the nature of the two dispensations; and however eminent his

piety and commendable his zeal, he would, in the estimation of the apostle, be entangled with the yoke of bondage. Gal. v. 1.

It is not perhaps easy, in all circumstances, to say what may and what may not be lawfully done on the Lord's day. We are indeed called unto liberty, but we must not use liberty for an occasion of the flesh. Gal. v. 13. Christians must in this, as in many other things, determine their duty in particular instances from general principles. The christian sabbath must be kept; nothing of a worldly nature, but what may be considered as a work of necessity or a work of mercy, must on that day be done. This is a general principle; but the application of it must be left, in many cases, to the understanding and conscience of individuals. But though the duty of a christian respecting the sabbath, must in some instances be left to his own conscience, it is apparent that there is a line beyond which he cannot innocently pass. If he follows his worldly occupation the same on that day as another, he is in an error, and his conduct is sinful. In the general, if he allows himself in any thing of a worldly nature, which might be done on another day, he is beside his duty; and, as a member of a christian church, subjects himself to discipline.

The importance of observing the sabbath is seen in the influence which a proper regard to it has upon the piety of individuals and of communities. Who are the most exemplary, spiritual, and growing members of our church? Those who most conscientiously observe the sabbath. In what countries, among those in which christianity has been planted, do we see reli-

gion most prosperous? Uniformly in those in which the sabbath is best regarded. God thus seems to shew what is his will concerning it, and what is the duty of christians.

To conclude. The promise of God connected with an appropriate observance of the sabbath day, in Isaiah, is equally applicable under the christian dispensation: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. lviii. 13, 14. JOSEPH JARROM.

THE
LEADINGS OF PROVIDENCE.

In reply to a Query.

Gentlemen,

EVERY intelligent observer knows that even conscientious men are sometimes placed in circumstances in which they feel it very difficult to ascertain the path of duty. This is peculiarly the case in younger life, when important and lasting connections are to be formed, occupations and situations selected, and plans of future proceedings arranged. In deliberating on these subjects, it frequently happens that so many particulars require consideration, so many probabilities must be weighed, so many different claims adjusted, and so many difficulties encountered, that a serious and reflecting mind seldom sees his way so clearly as to have no hesitation as to the decision which it ought to adopt. This uncertainty is augmented by the obscurity which clouds

future events, and the unexpected and often unaccountable reverses and vicissitudes which not unfrequently occur in human affairs. In such a state, it is highly desirable to have a guide more wise and more powerful than ourselves, to whom we can look for direction and success. Christians enjoy this inestimable advantage. They are commanded to "commit their works unto the Lord," with an assurance that "their thoughts shall be established." They are encouraged to "cast their care upon God, because he careth for them." Anxious to enjoy the full advantage of this high privilege, the pious youth may be sincerely desirous to acknowledge the Lord in all his ways, that his paths may be directed by him: but, owing to the causes that have been already mentioned, or to others of a similar nature, he is often at a loss to discover what paths his heavenly Father intends him to pursue. This appears to be the case with your correspondent *Dubius*, in a former number: * and if, as appears probable, he is really seeking for instruction to enable him to determine the line of duty in any affair of moment to his present or future interests, I sympathize with him in the disappointment which he has, for so many months, experienced, in not receiving the advice which he so respectfully solicits. I fear hope deferred has long since made his heart sick. And, though I make no claim to the character of one of "your judicious correspondents;" yet I venture to send you a few desultory remarks, which may perhaps afford him some assistance, if you think them worthy of insertion.

We should endeavour to acquire just conceptions of the nature and extent of Divine Providence, in order to prepare us both to ascertain and follow its leadings. We should consider it as the great and perfect scheme by which the all-wise and Almighty Creator of all things preserves and governs the universe; as the plan by which he not only regulates the general affairs of nations and kingdoms, but also controls and disposes the events that affect individuals. The kingdom of God rules over all. He doeth according to his will in the army of heaven and among the inhabitants of the earth. A sparrow does not fall to the ground without his cognizance and permission; and by him even the hairs of the head of his children are numbered. The cor-

* See vol. vii. page 138.

dial belief that such a superintending and governing Providence is constantly exercised over all human affairs, by a Being infinitely powerful, wise, holy and good, will have a most happy tendency to excite the mind to trace its footsteps and to follow its leadings. It will inspire that disposition willingly to acquiesce in the dispensations of such a Governor, which is so necessary to understand his precepts and obey his will; and take away all inclination to discover difficulties and raise doubts. "The secret of the Lord is with them that fear him; and he will shew them his covenant."

Persons of this character will follow and not force Providence. Many are so eager to determine doubtful questions, that they have neither leisure nor inclination to notice those indications of duty which they might otherwise discern. Instead of inquiring what is the will of God, in any case, they consult their own judgments, passions, or prejudices; and decide upon what object they will pursue, and upon the means they will employ to obtain it. No wonder if such precipitation and presumption frequently involve the parties in disgrace and disappointment; or that they discover, when it is too late, that they have equally mistaken the path of interest and of duty. "He that hasteth with his feet, sinneth," is a maxim of human prudence as well as of revelation. Hasty measures often bring those that adopt them into perplexity, and place them in circumstances which counteract the designs of Providence, and incapacitate them from following its leadings, even when they discover them.

Sincere christians, who have right views and feelings, will endeavour to consider themselves as placed in the station and circumstances in which their lot is cast, by their all-wise and kind Creator; who knows much better than they can do what is best for them, and who can never want means, to change their condition whenever he sees it will tend to promote their real benefit. Convinced of this important truth, they will see the propriety of the apostolic precept, "Be content with such things as ye have;" and "learn in whatever state they are therewith to be content." This happy frame of mind will preserve them from fruitless anxiety: and enable them to discharge with diligence and cheerfulness the duties of their present stations. They are certain that they are under the most sacred obligations to perform

those duties; and therefore are aware that to unfit themselves, in any degree, for the due performance of them by an improper anxiety about future concerns, is sinful. They will endeavour to do the will of their Maker to-day; and leave to-morrow to the care of Providence.

When the mind is thus disposed it will then be prepared advantageously to inquire into the will of God as indicated by the dispensations of his Providence. But to the young christian one caution may yet be necessary to prevent his being led into errors that may wound his conscience and injure his prosperity. It is this: nothing that is in itself wrong, or inconsistent with the rules of duty laid down in the scriptures, can be justified by any encouragement which we may suppose is given to it, by what we may esteem providential circumstances. The plain and acknowledged dictates of morality and the express precepts of the revealed will of God demand implicit obedience. These precepts are far more explicit than any inferences drawn from the appearances of Providence; and claim our first and supreme attention. When therefore Providence seems to lead to any certain course of action, we must not, merely on that account, conclude that it ought to be pursued. A previous inquiry ought always to be instituted; viz. Is the course thus recommended consistent with our duty as revealed in the volume of inspiration or deduced from the first principles of equity? If it is not, we may safely conclude that we have misunderstood the designs of the Almighty, and drawn a false conclusion. For the great Ruler of the universe can never design, by his providential dispensations, to contradict his own revealed will.

The conduct of the pious young David, on two interesting occasions will both exemplify and illustrate this remark. He had been anointed, by the prophet of the Lord, as the future king of Israel; but was driven from his family and home to wander in the wilderness and hide himself in the mountains, by the groundless jealousy and unprovoked enmity of Saul the reigning prince. While fleeing from his blood-thirsty adversary, who was pursuing him with three thousand chosen men, David and his small band of fugitives hid themselves in a cave in the wilderness of En-gedi. Into this cave, Saul retired unarmed and alone; and thus, without suspicion of danger, placed himself completely in the power of his

injured son-in-law. Here Providence seemed to have put David's persecutor into his hands; and knowing, as he did, that the Almighty had promised to raise him to the throne, he might very plausibly have concluded, that by thus delivering his rival into his power, the Lord designed that he should cut him off, and open a way for the fulfilment of the prediction. Indeed some of his friends congratulated him upon this appearance of Providence in his favour; and urged him to improve it, and at once remove all his troubles. "Behold," they said, "the day of which the Lord said unto thee, Behold I will deliver thine enemy into thine hand, that thou mayest do unto him as it shall seem good unto thee." Now, though no such promise had been made, yet as the event had been so clearly foretold, this appeared a favourable opportunity of promoting it; and to neglect it might be censured as despising or at least neglecting the leadings of Providence. Thus reasoned David's friends, and animated him to improve the favourable occasion. But the young hero knew, that it was unlawful for a subject to kill his king who had been called to the throne by God himself; and that no opportunity, however encouraging, could justify a breach of morality. He therefore firmly repelled the temptation, and replied to the tempters, "The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him; seeing he is the anointed of the Lord." On a subsequent occasion, when Providence had again delivered Saul into the hands of his injured but loyal subject, who was again urged by an impatient companion to permit him to smite him to the earth at once, he repressed the ardour of his zealous friend by saying, "Destroy him not; for who can stretch forth his hand against the Lord's anointed and be guiltless." David felt his own wrongs, and was acquainted with the predictions of the prophet in his favour; but he also knew that it would be a crime in him to imbrue his hands in the blood of his master. He therefore piously determined to persevere in the path of duty; and to leave it to the Almighty to bring his own purposes to pass, in such a manner as he saw best. "The Lord shall smite him," he observes, "or his day shall come to die; or he shall descend into battle and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed."

Keeping in mind, therefore, that all

our attempts to interpret Providence must be made under a full conviction of the extent and perfection of the divine government, with a sincere willingness of heart to submit to it and to be directed by it, and accompanied by constant, earnest and humble prayer for heavenly illumination and guidance; and, that all our conclusions from it must be subordinate to the revealed rules of duty; we may now venture a few hints which may assist the young inquirer in ascertaining the leadings of Providence in doubtful or intricate circumstances.

When the accomplishment of any design seems to be obstructed by new and unexpected difficulties, which arise from causes that could neither be foreseen at the commencement of the undertaking, nor prevented by the most prudent foresight, so that all reasonable hopes of success appear to be cut off, it may be considered as an intimation that the prosecution of that design is not consistent with the divine will; and, if duty permit us to retreat, we ought not obstinately to persevere. When Balaam set out to curse the children of Israel, the various obstacles which he encountered at the commencement of his journey, ought to have caused him to reflect on the propriety of proceeding. But his heart was so set on the wages of unrighteousness, that he determined to run all risks rather than relinquish them. Such has been sometimes the case with persons of whom we might have expected better things than of this ancient soothsayer. Professors of christianity, especially when young, too often place their whole happiness on the attainment of a favourite object; and pursue it, with such an unreasonable eagerness, that they neglect, if not despise, the advice of their friends, and even the evident intimations of Providence. This is a most unhappy state of mind, which totally unfits a person either to ascertain or to follow the leading of Providence. But such have generally sufficient cause to repent of their perverse obstinacy.

Again. When we feel ourselves hemmed in on every side, and no way appears open for our proceeding in the accomplishment of some proper and necessary purpose; if a method of honourably obtaining our object is presented, from a quarter unexpected and unsought, in a way that probably never entered into our thoughts; especially if this follow after a deep sense of our total inability, either to direct or succeed our own efforts,

has driven us to commit our ways to the Lord in earnest prayer; and to entreat him to direct our steps, and if agreeable to his will, to establish our thoughts, we may humbly hope that our prayers have been heard; that providence is guiding us in the way in which we ought to walk, and with confidence pursue the path thus marked out. When the children of Egypt fled from the house of bondage, they "were entangled in the land and the wilderness shut them in." Inaccessible mountains arose on either hand; the formidable hosts of their oppressors, consisting of "all the horses and chariots of Pharaoh and his horsemen and his army," pressed upon their rear; and the waves of the Red Sea rolled before them. In these apparently desperate circumstances they cried out unto the Lord, and he heard their cry. He opened them a way through the midst of the sea, and led them through the depths on dry ground; the waters being a wall to them on their right hand and on their left. And, though we have no warrant to expect such miraculous interpositions in our favour; yet many aged christians, if they carefully retrace the steps by which they have been led through their earthly pilgrimage, and the modes by which they have been extricated from difficult situations, will find reason gratefully to acknowledge the goodness of an over-ruling Providence for deliverances equally seasonable and equally unexpected.

Lastly. Many of the sincere children of God have been plunged into circumstances of distress and embarrassment, from which they found it beyond their power to arise. They have formed their plans with the greatest care, and sought with sincerity and ardour the divine blessing and direction; but all their designs have proved abortive, and all their efforts unsuccessful. Scheme after scheme has been abandoned as impracticable; and they have been almost ready to despair. Their personal and domestic calamities have borne heavily upon their minds; but their greatest burden, their most poignant sorrow has arisen from the fear of disgracing the sacred cause in which they were engaged, and bringing a reproach on the Saviour whom they loved. When all their designs have miscarried, and they have been ready to give up the struggle, a change has taken place almost without their wishes or exertions. They have been placed, without either previous design or effort on their part, in circumstances widely different from their

former ones; success has attended all their undertakings, and their difficulties have gradually disappeared. How ungrateful and how insensible it would be in these favoured parties, did they not adopt the words of David and ascribe all the glory to the God of Providence. "He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. He hath put a new song in my mouth, even praise unto our God: many shall see it and fear, and shall trust in the Lord."

It may perhaps be observed that these are extraordinary cases which seldom occur; and therefore the remarks are not likely to be useful to inquirers in the common concerns of life. But it is presumed, that the principles which have been stated will apply to many of the affairs in which it may be important to ascertain the leadings of divine Providence.—When unforeseen obstacles appear to render any pursuit hopeless—when unexpected events tend greatly to promote the accomplishment of any object—and when we are placed by a change of circumstances over which our own wills or efforts have had very little influence, in a state of more comfort and usefulness than we had previously occupied; we may conclude it is the will of God that we should conform to these indications of his providence; unless plain duty forbids such a compliance. In that case, we must persevere in the path pointed out by reason and scripture, and leave the consequences to Him who rules over all; who will, in his own time, cause light to shine on our path.

Should you judge that these hasty observations are adapted to assist the honest inquirers after the path of duty, the object of the writer will be obtained; and the leadings of Providence as connected with our spiritual and religious concerns may probably employ a future paper.

BARUCH.

PROBABLE CAUSES OF AN UNFRUITFUL MINISTRY.

Dear Brethren,

In reading the Minutes of the last Association, I have been forcibly struck with the great number of churches to which no additions by baptism have been made, in the past year; and I have been led

with David, upon a certain accession, to ask, "Is there not a cause?" Of the one hundred and three churches in the Connection, *forty have had no increase by baptism! and twelve more have baptized but one, two or three.* Thus half the body appears to make scarcely any advance, in the great work of "making manifest the savour of the knowledge of Christ, by us in every place" of our native land. "Is there not a cause?" May he who searched Jerusalem with candles, search and discover and remove it! that as a people we may "increase with the increase of God!" May not one or other of the following causes be found the occasion of an unprofitable ministry?

1. *Not preaching Christ fully, affectionately, and with close application.* The gospel is the power of God unto salvation to every one that believeth." "The word of the Lord is not bound." We often sing in the house of God,

"But where the gospel comes

It spreads diviner light;

It calls dead sinners from their tombs,

And gives the blind their sight."

Why do we appear so much "to labour in vain and spend our strength for nought and in vain?" Do we not call in an improper manner, that sinners do not hear? It is important to inquire, "Is not the Lord among us?" Is not his gospel in its simplicity and power still with us? "Where is the Lord God of Elijah?" Where is the God of our forefathers? Where is the successful ministry of our fathers? Our hearers must first see and feel their state as sinners. Do we sufficiently labour "to convince them of sin, of righteousness and of judgment?" Do we seek the influences of the Spirit for this work? Humble dependence upon divine influence to give success to the ministry is equally accordant with reason, observation and scripture. Still God works by means—Some preachers are defective in pathos, feeling and point—Swartz preached of the death of Christ till he wept; and then the Hindoos were converted. Oh that we could always feel with the apostle; "We were willing to have imparted unto you, not the gospel of God only, but our own souls also, because ye were dear unto us." Application "is the life of preaching." A defect here is a radical defect. The heart must be reached and pierced by conviction or melted with the love of Christ, or we "beat the air."

2. *Neglect of ministerial visits.* Some pastors and ministers appear deficient in

following the apostolic example; "I taught you publicly and from house to house,"—"and daily in the temple and in every house, they ceased not to teach and preach Jesus Christ." If a minister seldom see his flock but in the house of God, he can know very little of their spiritual state; and if the hearers be not favoured with the conversation of the minister, they may be like them who are "ever learning but never able to come to the knowledge of the truth." Where such a state of things exist, little good will be done. It is said of Doddridge, that he kept a book in which was enrolled the names of every member and hearer in his congregation, with their children and servants; for whose souls he watched; and truly he watched, as one "that must give account." A few principal, confidential brethren were appointed to furnish him with all possible, useful information respecting them; and this book taught him how to preach and to pray. Mr. Wesley having observed the low state of religion in a certain circuit in Ireland, inquired the cause; and understanding the preacher neglected visiting the people, he made the following observation; "If an angel from heaven were to come and preach the gospel, if he did not visit the people, he would do no good?" How important to "warn every man and teach every man in all wisdom, that we may present every man perfect in Christ Jesus."

3. *Inattention to the discipline of the church.* Where persons stand as members of a church, who are worldly minded and very irregular in their attendance, the influence of such characters is of a paralyzing nature. The division and dissension in some societies are inimical to their prosperity. "Where envying and strife are, there is contention and every evil work." Who wishes to dwell in such company? If members are suffered to follow their business on the Lord's day, and to conform to the world in their spirit, dress and behaviour, how can religion appear amiable? "What do ye more than others?" Honesty is the best policy, in morality, and it is equally so in religion. Let the tree be properly pruned, and it will bear much fruit.

4. *Neglect of suitable means for the diffusion of the gospel.* Where a church has no meetings for experience, or for conversation with inquirers; little or no preaching in the villages; no Loan Tract Society, by which, in numerous places,

"many run to and fro, and knowledge is increased;" a small and inefficient Sunday school, nearly neglected by the most influential people, much prosperity in the cause of Christ can scarcely be expected. It is written, "he becometh poor that dealth with a slack hand; but the hand of the diligent maketh rich." And again, "the diligent soul shall be made fat, and he that watereth shall be watered also himself." "Blessed are they that sow beside all waters; that send forth thither the feet of the ox and the ass." The worth of souls; the love of Christ; the overwhelming magnitude of eternity; the success of the gospel; the days of our fathers; the present revival of religion in many of the churches; the increased extension of our home and foreign missions; all, all say to every member of the churches, to every minister and pastor, "Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Trusting that these few thoughts may lead some of your able correspondents to prosecute the inquiry into the cause of the almost stationary and even retrograde state of religion in so many of the churches, I remain, your's in Christ,
J. P. C.

Aug. 17, 1828.

QUERY.

Gentlemen,
OUR Saviour's parable of the *Labourers in the Vineyard*, as recorded Matt. xx. 1-16. has been lately brought forward, with much confidence, by the advocates of personal election; and especially the interrogation, ver. 15, "Is it not lawful for me to do what I will with my own?" It has occurred to me and several other of your readers, that an examination of the nature, design, and proper application of that parable might, at the present time, when the subject is so generally under discussion, form a seasonable and interesting article in some future number of your Miscellany. It would at least greatly oblige several of your

CONSTANT READERS.

OBITUARY.

Sept. 17, 1827, MR. JOHN FOX, of Barlestone, departed this life, in his seventieth year; who had, for upwards of thirty years,
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been an honorable and eminently useful member of the G.B. church at Barton. He was born at Desford near Leicester, of very moral parents, whose circumstances in life were highly respectable; and who being strongly attached to the established religion, trained up their children in the way in which they believed they ought to go; the result of which was, that few men could have been found, in Mr. Fox's early days, whose prepossessions for the establishment were stronger, or whose prejudices against dissenters, greater than were his. This continued till he was upwards of thirty years of age.

About that time he left Desford and came to a farm at Barlestone; where he soon entered into the marriage state with Elizabeth Chamberlain, housekeeper to a pious clergyman of Thornton. This union, though a happy one, was of short duration. In about twelve months after their marriage, Mrs. Fox became a joyful mother; but, in less than eighteen, she was a breathless corpse! Our departed friend very keenly felt this heavy stroke; but through the good hand of his God upon him, it was overruled for his lasting advantage; as her dying request appears to have been the first means of inclining him to seek after spiritual life. Often has he been heard to say how, with tearful eyes, she besought him in her last affliction to seek after the welfare of his soul; how, with dying importunity, she entreated him either to find out gospel preachers belonging to the establishment, or attend the Baptist chapel at Barton. He attended to her dying request, and sometimes heard the gospel at Barton; at other times, he travelled a considerable distance, to hear evangelical clergymen. His prejudices against dissenters soon began to give way: to use his own language, he soon began to think better of them and worse of himself.

When at Bagworth church, soon after the death of his wife, he heard a Mr. Valentine, of Leicester, preach from "Other foundation can no man lay," &c. This sermon was made peculiarly useful to him: it begat in his soul such a relish for the doctrines of the cross, that he ever after loathed mere harangues upon dry morality. He longed for the return of the next sabbath, that he might again hear the late Mr. Deacon. Mr. Deacon's text, either the next Lord's day, or soon after, was Exod. xiv. 15. "Speak unto the children of Israel that they go forward." Those who remember this preach-

er will also remember what a warm advocate he was for final perseverance being best secured by christians persevering in the path of duty, steadily unto the end. Upon this subject Mr. Deacon dwelt, while preaching from the above text, with his usual ardour and pointed appeals to the word of God. The whole sermon seemed peculiarly interesting to the mind of our friend; he returned home deeply affected. He immediately began to search the scriptures, to see if these things were so; and soon obtained that satisfaction after which his longing soul aspired. He therefore no longer conferred with flesh and blood; but, having discovered the path of duty, he determined, in the strength of the Lord, to walk therein. Believing the ordinance of baptism to be of divine appointment, he speedily offered himself as a candidate for fellowship with the church, of which he continued so distinguished a member to his dying day.

Not long after his union with the church at Barton, he entered, a second time, into the marriage state, with her who yet lives to mourn the loss of a most affectionate husband. By his former wife he had one child, and by his latter, four; two of which died while very young. His eldest son has been, for several years, an esteemed member of the same church as his father. More dutiful affectionate children than they all are, few parents ever possessed; and no parent, it is thought, could be more anxious for the happiness of his children than he was. Whatever contributed to their comfort caused him to rejoice; while in all their afflictions he was deeply afflicted. Nor were opportunities wanting for the exercise of his parental sympathy. His only daughter has always been of a delicate constitution; and, since her marriage, has had many trials; having buried a kind husband and two lovely children, in a very few years. Her situation was the more distressing from the affecting consideration that, when her husband was resigning his breath, she was giving birth to her now only child. Our friend's feelings, on this occasion, may be better conceived than described. He could not rest without having her and her children, as soon as prudence would permit, placed again under the parental roof; reminding her when she came that, though her husband was dead, her father yet lived to comfort her. But, alas! he only lived a few short weeks, and then bid her and her children a final

adieu. How unsearchable are the ways of the Lord! and how much are his judgments past finding out! Our friend is taken from us when his family, the church, the neighbourhood, all seem to need him most: his loss is felt to no ordinary extent.

He had long sustained the office of a deacon; and his anxiety for the comfort of the ministers has been gratefully felt, by all that have been ministers there since he became a member. The poor infirm members, who resided in the same village, he usually had to dine with him once or twice in the year. Nor did he ever seem more happy than when sitting and conversing with them respecting their christian experience. He often scarcely knew how to let them go. This sympathy however was not confined to his own family, the church to which he belonged or the neighbourhood in which he resided. He visited the afflicted, fed the hungry and clothed the naked, to an extent known only to the Lord and himself. Such was his liberality, that few, if any, ever applied to him for charitable purposes in vain. He used to remark, when he had many calls upon him for money, "It is a sign something is doing in the world—if there were no applications of that kind, I should be afraid the enemy of souls was gaining ground, and the cause of Christ declining." He was therefore a cheerful giver; he scattered and yet had plenty; while many withhold more than is meet, and it tendeth to poverty. He was an ardent lover of all good men, but he "dwelt amongst his own people."

In sentiment he was a very decided General Baptist; his attention upon the means of grace was regular and devout; and though he was sometimes affected with a heaviness in the house of God, which he deeply deplored, yet the droppings of the sanctuary were his delight. Church meetings or week-night lectures, he was scarcely ever known to miss: but he entertained so mean an opinion of his own judgment in church affairs, that he was often more silent at church meetings than was desirable. He possessed a delicate sense of the feelings of his brethren; and was very careful not to offend one of Christ's little ones. It scarcely need be added, that his influence in the church was always great; and whenever its weight was felt, it was usually cast in the right scale. His house was a house of prayer. To family worship he paid a strict and conscientious

regard. Many who have been his servants are now members of G. B. churches. With young people who were seriously disposed, he was very conversant, and his affectionate advice to such often had a happy effect. The last journey he took to Barton was on the sabbath, three weeks before his death: returning home he overtook a young feeble female, whom he invited to come into his cart. She was no sooner seated by his side, than he addressed her in his usually affectionate manner; "Well, my dear young friend, when do you mean to give up all for Christ? You have a beloved mother in heaven; you are very delicate yourself; and you have long sat under the sound of the gospel; it is high time you became decided. O that I could prevail upon you to come and rest your whole dependance upon the blood of Christ!" The young woman was so affected, that she could make no reply; but was never at rest till she had reason to believe she rested her whole dependance upon Christ. She is now a member of the church.

This lover of souls was then in good health; and continued so until the following saturday evening, when he began to feel some very heavy pain. Early on sunday morning, medical aid was called in; and his disease was found to arise from an entire obstruction of the urinal passage. Some relief was afforded by the art of the surgeon; yet his pains were often of the most excruciating nature. But his mind, during this sharp conflict, was very serene. He one day observed to his minister, "My medical attendants may say what they please; but I believe this affliction is come for my end. You will have to preach a funeral sermon: tell all my christian friends that I love them. I love you all; and I love my family so well I scarcely know how to leave you; but the Lord knows what is best. His blessed will be done." He then exhorted his children to love one another; blessed them, and expressed his firm belief that they would attend to his request. As death approached, the promises of the gospel became increasingly precious to him. When they were mentioned, he frequently, exclaimed, "How good! How sweet they are!" His love to christian friends seemed to rather increase than diminish to the latest hour of his existence. When his tongue had ceased to move at their appearance, his countenance brightened; and his outstretched arm, either to receive them or bid them adieu, bespoke what were

the feelings of his heart towards them. When one whom he much esteemed entered his room, but a few days before his death, he took his friend's hand, laid it upon his own beating heart, saying, "I shall soon be gone; but let me entreat you not to forsake this house: come as usual; my dear, dear partner will need that consolation you may be the means of imparting. My children will need your prayers. Never, never cease to pray, that they may all meet me in heaven."

This conversation took place on the friday. On the monday following, he fell asleep in Jesus. His remains were interred in the G. B. burying ground, Barton. While his corpe was drawn out of the village where he had lived, it might truly be said, that the mourners went about the streets, both old and young, rich and poor seemed desirous to pay their last tribute of respect to the memory of one, who even the enemies of religion do not hesitate to say, was a christian indeed. His funeral sermon was preached on the following Lord's day, at Barlestone, to a crowded and deeply affected congregation: whose expressions of sorrow when the departed's dying experience was referred to, entirely prevented the minister from being able to proceed. The text, chosen by himself, was 1 Cor. iii. 11. "Other foundations," &c. observing when he chose it, "I need no other; I desire no other; on this immovable rock my soul is fixed." May all that appertain unto him follow him as far as he followed Christ! J. D.

Died at *Measham*, near *Ashby-de-la-zouch*, May 14, 1828, JOHN TAGG, brother of Maria Tagg, whose death was recorded in this Miscellany some time ago. He was baptized on the same day with his sister; and like her, seemed very likely to live many years. But what is our life? It is only a vapour, that appeareth for a little while and then vanisheth away." A pulmonary disease began to appear, in the autumn of 1827, which baffled the effort of medicine. Though repeatedly flattered by changing and favourable symptoms, the disorder gradually gathered strength; till his feeble, attenuated body was brought down to death. Though young his loss is much felt, as he was a youth of a most exemplary character. From his childhood he was inclined to regard the great things of God: they not only influenced his heart, but his language and general de-

portment. When out of his apprenticeship he came to reside at Ashby-de-la-zouch; where he regularly attended the G. B. meeting, and gave decisive proof of his attachment to the people of God. During his long illness, he retained the same placid disposition that he had always possessed. His mother's excessive fondness sometimes gave him trouble. "Why do you weep mother?" he would say; "Why do you fret so about me? You should not do so! You *must* give me up, and you *ought* to give me up. The Lord will be better to you than I can be; he can do more for you than I can. You must look to him, mother, and he will help you." Sometimes, when she asked him about the state of his mind, he would say, "I am not always alike, mother; at times the world will interfere, and I feel some desires to get better; but at other times, I feel quite happy and resigned." When asked where his hope was fixed, he replied, "My hope is in the Lord Jesus Christ, in the blood of Christ. He is my hope." His minister had many interviews with him, and bears a cheerful testimony to the peace and equanimity of his mind. When very near his end, he was asked by his mother, "Are you happy, John?" he replied, though with much difficulty, "Yes, very." Do you feel no gloom? "No, not any: I am only going a little first; you will soon follow me, and be with me for ever." His remains were interred in the G. B. burying ground, Measham; and the opportunity improved, to a crowded auditory, from Luke x. 42, "One thing is needful." May the surviving branches of the family copy his pious and amiable example! J. G.

On Monday, July 7th, 1828, died Mrs. BETTY AKROYD, wife of Mr. Thomas Akroyd, of *Hebdenbridge*, Yorkshire, aged forty seven. She was baptized, and added to the G. B. church at Birchcliff, in the year 1800; being then about nineteen years old; and continued a reputable member with the brethren there, till the commencement of the interest at Hep-tonstall-Slack; when she united in forming that society. She was the subject of early religious impressions, and remarkable, even previous to conversion, for industry, reverence for her parents, and a freedom from those levities and follies which too frequently mark the conduct of the young. From the period when she engaged decidedly in religion, she was distinguished for integrity, punctu-

ality, and an industry very rarely equalled. In the church and in her neighbourhood, she was a lover of peace, steadily attached to her christian friends, regular in her attendance at the house of the Lord, and exemplary in her outward conduct. She was never the occasion of grief or uneasiness to her brethren, nor ever needed their reproof or censure as a christian member. In short, though she was not free from those imperfections and failings which are to be found in every descendant of fallen Adam, yet she filled the relations of daughter, sister, wife, and mother with exemplary fidelity, and in a manner which is, alas! too rarely exhibited. The heart of her husband safely trusted in her; and her children have cause to rise up, and call her blessed. She enjoyed few advantages for the acquirement of knowledge, previous to her marriage; and the circumstance of an increasing family and its attendant cares prevented any material acquirements afterwards. She was, however, a lover of the Bible, and especially, of the New Testament; and generally had recourse to that, after the cares and labours of the day. She was a quick and penetrating discernor of character; and an honest and fearless reprover of any thing wrong which came under her eye, without respect of persons.

Mrs. Akroyd was the mother of ten children, two of whom were called to take the great journey before her; one, in the year 1824, (see G. B. R. for 1824, page 220:) and the other, a few months ago, after an union of but eight weeks and one day with an amiable young man. Eight remain to bewail the loss of one of the best of mothers.

The constitution of our departed friend was never strong; yet it sustained the labours and fatigues of her situation without any material inconvenience till about two years ago, when it began evidently to decay, and gradually sunk till the period of her dissolution. So long as she was able, she followed her accustomed duties in the family and elsewhere with remarkable diligence; but when disqualified by weakness for active labour, and convinced by the gradual decay of her mortal frame, that her race on earth was nearly run, she gave up the world and all its concerns; and, with an acquiescence surprising and consoling to her friends, sunk into the arms of her kind and heavenly Father; and waited with patience and hope the arrival of her change. In the early part of her affliction, her inward

pains were severe; but latterly they were greatly mitigated, a circumstance which she often mentioned with emotions of gratitude. The promises of the gospel, which in Jesus Christ are yea and amen, greatly supported and cheered her mind; particularly, the following, Heb. xiii. 5. He hath said, "I will never leave thee, nor forsake thee." Renouncing all personal merit, humbly confiding in the mercy of God through faith in the blood of Jesus Christ, and expecting the fulfilment of all his promises, she seemed completely to triumph over the last enemy. To one of her daughters, who observed, "Mother, your hands are quite cold," she replied, "The colder the better;" thus signifying her desire to be absent from the body, and her hope that she should be present with the Lord. Her mortal remains were interred in the burying ground at Heptonstall-Slack; and her death improved, by her pastor, to a large and affected auditory, on the 20th of July, from Heb. xiii. 5. the passage which had so greatly supported her. May the event be sanctified to the good of the widowed husband and motherless children; and may it be their happiness, after many years of honour and usefulness, to rejoin their relative who is gone before them, in that glorious world where there is fulness of joy, and pleasures for evermore! "Mark the perfect man, and behold the upright; for the end of that man is peace." R. I.

Sir,

I have long regretted, that no notice has been taken, in your Miscellany, of the late Mrs. Barrow of Wirksworth. I waited for some surviving friend, capable of doing justice to her character, to furnish you with an account of her, till I apprehended the period was past when such an article would be accepted. Reading however your memoir of *Mr. Jacob Brewin*, in your number for March last, I was encouraged to send you a few hints, which I hope you will insert; chiefly with a desire to record her name, in your columns, amongst those who have died in the faith. Your compliance would gratify the feelings of many of your readers, and much oblige your's,

G. H.

MRS. BARROW was the daughter of Mr. Edward Nash, of Mugginton in Derbyshire; who was a farmer, and for many years parish clerk. Her mother was a worthy woman. For a long period, she was under deep concerns

for her soul; and in her distress, she frequently waited on the clergyman of the village, and requested his advice and instruction. The poor man however was unable to understand her difficulties. He usually told her, what was probably, true, that she was the best neighbour, wife, and mother, in the village; but when he added that, as she had done no harm, she had nothing to fear, he only betrayed his ignorance of her case, and of the doctrines of the gospel. This was a time of darkness; but He who made light to shine out of darkness, at length shone into her heart, and gave her the knowledge of the glory of God in the face of Christ Jesus. She had one son and seven daughters, most of whom became decided christians, and died in the faith; a pleasing fact, which ought to encourage pious parents in their exertions and prayers for the eternal welfare of their offspring.

Her daughter, soon after her first marriage, began to enquire her way to Zion, with her face thitherward. She sought and eagerly embraced opportunities of hearing the gospel. This brought on her much persecution, especially from her husband. She then resided at Quorndon, near Derby, and providence brought James Wood, a member of the G. B. church at Melbourn into the neighbourhood, from whom she received much encouragement and instruction. Her husband dying, she married Mr. Joseph Barrow; and soon afterwards was baptized and received into the church at Melbourn. Her second partner and she continued for a long time to reside at Quorndon; and were helpers of each others joy. She became a mother in Israel; and eminently useful in administering to the necessities of the saints. She has doubtless met with many in heaven whom she entertained on earth; and many survive her that can bear witness that she was given to hospitality. Often has the exhausted servant of Christ forgotten, at her comfortable fire side, the fatigues of a laborious day of travelling and preaching. As a christian, she cherished the humblest views of herself, and the highest of her Saviour; as a wife, she was unremitting in affectionate attentions; as a friend, undisguised and sincere; as a mistress, her care for her household was proverbial, and will long be remembered.

In the latter part of her life, she was affected with a nervous complaint; which produced timidity; and in some measure

diminished her religious enjoyments. For some years, she was much harrassed by the fear of death; but the Lord heard her in that she feared. When the king of terrors evidently approached, she found the grace of the Saviour amply sufficient for her support. Being favoured with everlasting consolation, and a good hope through grace, she calmly closed her eyes in death, July 31, 1824. The event was improved, to a crowded and attentive audience, by the Rev. R. Smith of Nottingham, from Rev. xxi. 4.—May all who knew her on earth meet her again in glory.

G. H.

REVIEW.

THE VISION OF THE HEAVENLY WORLD; to which is prefixed a Memoir of MRS. ELIZA LESLIE, late of Monghyr, Hindostan; with Extracts from her CORRESPONDENCE. Second Edition. By ANDREW LESLIE. 12mo. pp. 182, price boards, with portrait, 3s.

Wightman and Co. London.

Mr. Leslie is one of the particular Baptist Missionaries; and has, for several years, been stationed at Monghyr in the East Indies. In April, 1826, one of those fatal disorders, so common in that country, deprived him, after a few hours indisposition, of an amiable and beloved consort; who had relinquished many endearing connections in her native land, to accompany him in the noble but dangerous enterprise. His thoughts naturally following the object of his tenderest affections, were led to contemplate on "the Heavenly World." The result of his contemplations are here laid before the public, for the purpose "of perpetuating, for a while at least, the memory of one who was dear to him and to the cause of Christ." Such an origin, so well adapted to interest the best feelings of humanity, might well disarm criticism, and secure a favourable reception for this pamphlet: and we are happy to perceive that it has already reached a second Edition.

The Memoir and Correspondence, which occupy sixty four pages, exhibit an interesting picture of a pious and lovely young female, who devoted herself in early life, to God and his cause; and, on her death bed, commissioned her weeping husband to tell her friends,

"that she never regretted, for a moment, her coming to India." The Memoir is evidently drawn up by the hand of affection; but with apparent simplicity and impartiality. The Extracts afford most interesting and instructive proofs of the strength of the writer's affectionate attachment to her friends, and her exemplary devotion to her Maker. This part of the pamphlet cannot be read, by a serious mind, without edification.

"The Vision of the Heavenly World" discovers strong marks of the ability and piety of the mourning author. It occupies upwards of one hundred pages; and is divided into six sections: viz. The Vision—of Heaven—of God—of Jesus—of the Angels—of the Saints—and of the Pleasures and Employments of the Saints. It is not an imaginary visit to the realms of everlasting bliss, as might be suspected from the title; but a calm and serious inquiry into these pleasing subjects; as far as reason and scripture enabled the writer to extend the investigation. When we undertake to describe those scenes, which eye hath not seen, nor ear heard, nor the heart of man conceived, it becomes us to speak modestly; and Mr. L. appears sensible of the difficulty and delicacy of treating these mysterious subjects. Yet he boldly contends, that heaven is a real place, far beyond the limits of the visible creation, where there are real gardens, temples, palaces, cities, and a kingdom, &c. analogous to those on earth, though infinitely more grand and perfect.—that God will make himself visible to its glorified inhabitants, through all eternity; probably in the same form and appearance which Moses beheld, when he talked with God, face to face, in Mount Sinai—that Jesus will be seen, at some times, seated on the throne, governing the affairs of his kingdom, and at others, standing up, while all is silent around him, pleading, as an advocate, in audible language, the cause of his redeemed people:—that the angels will be similar in form but more glorious than men, and will be the chief instruments in communicating and explaining the mind of God to the glorified spirits, the principal and the ablest preachers in the heavenly world:—that the souls of the redeemed will have bodies

* Mr. L. represents these divine employments as being seen through all eternity; but will they not cease, when Christ shall have delivered up the kingdom to the Father, that God may be all in all? 1 Cor. xv. 24—28.

resembling those they had on earth, but purged from corruption and sin; will be intimately known to one another; will feed on real fruits, and like Adam in his state of innocence, be employed in cultivating celestial gardens. But these happy spirits will have nobler employments; they will engage in social interviews, and in holy converse on the most delightful and improving topics; join in acts of the most sublime and extatic devotion, accompanied with real voices, real songs, real music, and *real harps*; and enlivened with responses and choruses. And the intervals of acts of devotion will be employed with unspeakable satisfaction, in cultivating and communicating knowledge—knowledge far surpassing the highest earthly science known in this low world, and tending directly to increase the happiness, holiness, and dignity of its possessor.

Now all this may be true; and Mr. L. has brought forwards, with great ingenuity, passages of scripture which, if literally understood, seem strongly to support most of his opinions. But, we should recollect that, when treating of the nature and attributes of the adorable Jehovah, of angels and glorified spirits, and of the unseen state of bliss, the Holy Spirit itself is pleased, in gracious condescension to our ignorance and weakness, to employ terms borrowed from earthly things; because we have no adequate expressions for subjects on which our most accurate and exalted ideas are so indefinite and groveling. And, whether the imagination of this ingenious and pious writer has not, in a few instances, launched out too far into the vast profound, and placed too much confidence in the literal expressions of scripture, especially on the highly figurative representations of that mysterious part of the word of God, the Revelations, we must refer to those who have pursued these abstruse inquiries further than we have done. Whether this be the case or not, the pamphlet is an animating and edifying composition; and will be read with interest and profit by all those who are pressing forwards to that state, where there is fullness of joy, and pleasures for evermore.

ORIGINAL HYMNS: *adapted for Social Prayer Meetings, Missionary Services, Sunday Schools, and Christians in general.* By JOHN MANN.

24mo. pp. 244, price, in cloth, 2s. 6d.

Mann, London.

A FEW of this author's compositions have

appeared in this Miscellany; and as his muse is very steady and seldom deviates from her usual pace and accustomed track, they will furnish a tolerably fair specimen of the contents of this little volume. Some of the best pieces however we have never before seen in print. They afford pleasing evidence of the piety and friendship of the poet: and though we have no expectation that they will supplant Watts, or eclipse Montgomery, yet we trust that the modest hope of the author, that they may occasionally be used in missionary services, prayer meetings, and Sunday schools, will not be disappointed. The volume contains two hundred and forty-one hymns, in a variety of metres, arranged according to their subjects—the Attributes and Perfections of God—Early Piety—Christian Character—Missionary—Gospel—Seasons improved—Opening of places of Worship—Funeral—and Miscellaneous. The work is well printed: and we hope that those friends, at whose earnest solicitation it was published, will feel it to be their duty to promote its sale; that the worthy author may not be a sufferer by his friendly compliance with their request.

THE BAPTIST SABBATH SCHOOL HYMN BOOK. 32mo. pp. 386, price, bound with a frontispiece, 1s. 6d.

Winks, Loughborough.

THIS is a collection of five hundred Hymns or parts of Hymns, from the most approved of our religious poets, on the being and attributes of God—Creation—Fall of Man—Salvation by Christ—Holy Scriptures—Sinners—Sins of the Young—Invitations—Holy Spirit—Sabbath Prayer—Praise—Times and Seasons—Various—Short Hymns—Doxologies—Parting. The selection is made with judgment; and an appropriate text of sacred writ is prefixed to each hymn, which the young might very profitably commit to memory when they learn the verses. It is neatly printed and bound; and certainly a very *cheap* book. We recommend it to those for whose use it is designed, as well worthy of their patronage.

THE CLAIMS OF BRITISH INDIA. *An Appeal to the Society of Friends, for their co-operation in promoting Christianity in India.* By J. PEGGS.

8vo. pp. 32, price stitched, 6d.

Wightman and Co. London.

This worthy ex-missionary continues,

with a laudable perseverance, to plead the cause of the perishing and miserable heathen. We have had repeated occasions, to notice, in terms of approbation, his attempts to interest the friends of christianity and humanity in their favour; and if possible, to procure the abolishing of the most cruel and abominable system of Hindooism. The present pamphlet has a similar design. It is a respectful but earnest appeal to that very estimable body of professors of christianity, the *Friends or Quakers*, to aid the exertions, now making in India, to rescue our fellow subjects, in that populous and important portion of the empire, from the tyranny of paganism. It contains much interesting and useful information, and many warm appeals, enforced by strong motives; and will, we sincerely hope, have a proper effect on those to whom it is addressed. Some years ago, the Friends had an institution, at Philadelphia, for civilizing the natives in the neighbourhood of their back settlements. We hope it is still supported, and in successful operation.

LITERARY INFORMATION.

Just Published.—Statement relative to

Serampore, supplementary to a "Brief Memoir." By J. Marshman, D. D. with introductory observations by John Foster, 3s.

The Spirit of the Serampore System, as it existed in 1812 and 1813; with Strictures on some parts of Dr. Marshman's "Statement relative to Serampore:" in a series of Letters to a friend, by W. Johns, M. D. &c. 1s. 6d.

A Letter to John Broadley Wilson, Esq. Treasurer of the Baptist Missionary Society; occasioned by a "Statement relative to Serampore, by J. Marshman, D. D. with Introductory Observations by John Foster," including Original Correspondence, &c. by John Dyer, Secretary to the Baptist Missionary Society, 2s.

Vindication of the Calcutta Baptist Missionaries; in answer to a "Statement relative to Serampore, by J. Marshman, D. D. with Introductory Observations, by John Foster," by Eustace Carey and William Yates.

The means of promoting a Revival of Religion in the Churches. A Discourse delivered at Newport in the Isle of Wight, June 4th, 1828; before the Southern Association of Baptist Churches, by John Neave, 1s.

THE LOVE OF CHRIST CONSTRAINETH US.

THE wild untutor'd Indian race,
Undaunted, scours the trackless plain;
Constrain'd by hunger to the chace,
Or fearless plunge into the main.

The miser, restless as the sea,
Debars himself of joys untold;
Constrain'd thro' sordid love of gain,
To swell his bags with glittering gold.

And oft does honour's gaudy show,
With worldly pleasure's tinsel'd glare,
Constrain their thronging vot'ries thro'
Excessive toil, and pain, and care.

Not so the holy man of God,
Encas'd in sacred armour bright;
Who draws his sources from his word,
To rout the foe, and gain the fight.

Constrain'd by Christ's redeeming love,
He urges on for Canaan's shore:
His soul aspires to realms above,
Where pleasures flow for evermore.

When foes press hard, and friends are few,
Assail'd by many a galling dart,
This precious love supports him thro',
Bears up his soul, and warms his heart.

It sheds a lustre o'er his mind,
He feels its sweet constraining sway;
And seeks the wretched and the blind,
To lead them in the good old way.

His Master's cause lies near his heart,
He loves to see it spread and shine;
And acts a faithful virtuous part,
Constrain'd by Jesu's love divine.

No thief can steal this precious gem,
No fiend convey this pearl away;
Nor all the pow'r of wicked men
Can cause its lustre to decay.

Not persecution's dreadful ire,
The pris'ner's chain, the dungeon's gloom,
The rack, the torture, or the fire,
Can ever seal the spirit's doom.

The blood of Christ hath made it free,
No more a slave to satan's rod,
Constrain'd by Jeans, day by day,
To love and serve the living God.

Hence, what is fame? mere pomp & noise:
Pleasure and wealth soon flee away:
But this unfading blood-brought prize,
Will last thro' an eternal day. E. B.

Missionary Observer.

SEPTEMBER 1st. 1828.

General Baptist Missionary Society.

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JOURNAL BY MR. SUTTON,
AND AN ACCOUNT OF A VISIT TO JAGEPOOR.

One of the most celebrated of the holy places of the Hindoos.

Nov. 3rd.—Went to old Balasore, and commenced a conversation with a shopkeeper on the subject of a book I left with him some time before; and was glad to see him produce it. A good number soon collected, with whom I had a long disputation with very little profit. At length a talkative Brahmin opposed me, by saying that we possessed two principles within us: one was hidden, which was the supreme spirit; and one was manifest, which was the occasion of all sin, in which was included every action of a man's life. That supreme blessedness consisted in forgetting all these things, and contemplating the secret principle: with a great deal which I could not comprehend, and which I could not help him talking about. I was grieved on my getting on the pony to come away; something frightened him and caused him to run back; on which my wise opponent exclaimed, "Bramlin is passionate!" alluding to the Hindoo doctrine of God dwelling in all animated nature. The levity of the people is astonishing.

4th. (Sabbath-day.)—Preached, as usual, to day, on the sin and misery of opposing Christ and his Gospel.

6th.—Collected a very large concourse of people at my old place, upon whom I endeavoured to enforce the necessity of a renovation of soul in order to enjoy God. I have lately made this the principal object of my address to them; and my way of doing it is, to show them that God originally created man in his own image, after his own likeness, viz., in righteousness and true holiness: that now we are fallen creatures; and before we can enjoy God, or be the subjects of his complacential regard, this divine likeness

must be reproduced; which I think is regeneration.—That in Christ Jesus we become new creatures, who is the second Adam—a quickening Spirit—the restorer from the ruins of the fall, &c. I find they understand this argument, and assent to two great propositions understandingly. They have a general notion of the original purity of man during the Suttie Joog; and they confess that man in his sinful state cannot see God: but to get them to any serious attention to the great subject is the difficulty. They generally say it is very difficult; and give it up in despair of seeing it accomplished; viewing it rather as a thing to be desired than attained to.

Finished the examination of our schools this morning. I have examined one a day on this occasion, to save time and suit my engagements. On the whole, I am pleased with the progress of them, especially three of them. The school on our compound is the worst, and I have determined to change the master. Three in each school have finished the Catechism, and are prepared for another book; others are following hard upon them; and the children generally performed better than on last examination day.

I arose about sunrise, and after breakfast prepared for a trip in the country, and set off. My books and provision were packed in a small basket. Trudged through the corn fields, ripe for the harvest, for about four miles. The people were busily engaged in reaping the corn, while the women and boys carried it home on their heads, no waggons being used here for this purpose. About eleven o'clock reached a village called Rabuna, where I had established a school;

but as the children were gone to eat, and it would take some time to collect them, I set off to visit a celebrated temple at Gopeenathpoor, about a mile or a mile and a half distant. It was a tolerable shady road, running through groves of beautiful bamboos. The temple was a very ancient building, but the people were willing to exalt its antiquity, by saying it was built in the time of Ram Chundarra, in the Iretyee joog, and that he made the image, which was Gopeenath, viz., the lord of the milk-maids, Krishnoo, with his own hands. This is as inconsistent as it is false, but it is a proper specimen of the erudition of the attendant Brahmins. Were I to give a description of the exterior of this holy building, I should shock your feelings: no house of ill fame in England presents any thing like it. The characteristics of Hindooism are obscenity and unfeeling apathy; and these are met with in every village, to an extent which well nigh overwhelms every feeling of concern for the sottish, miserable worshippers. There was one image in the court which I have not seen before, it was that of Goorooru, a sort of figure with a human face, and body and wings of a bird. A good deal is said about him in the Ramayuna, but the ignorant attendants could tell me nothing of his history, nor wherefore he was placed with an image of Krishnoo. Indeed, not one could tell me the names of the nine planets which were carved on a large stone, in front of one of the buildings, any more than that they were the "nobha graha." Ignorance and bigotry go together, and so it was here, and I soon left the pride of many generations in disgust. There is a large festival held here in Tehagoonmass, which I hope to visit.

On returning to the place where the school was held, I found a good number of boys assembled, and a number of people looking on. The school here is held beneath a wide-spreading banyan tree on the bare ground, and where, from generation to generation, the village pedagogue had introduced his unruly pupils into all the mysteries of the alphabet, and the first rudiments of those impure legends which were to form their character for life. Here I beheld a group of interesting lads in all the simplicity of antediluvian costume, and doubtless with scarcely a particle of difference either as it respects the manner or matter of their education, from what it has been in each revolving century for, perhaps, two thousand years. Our little Mission has introduced a new era to these singular people; and the children of Brahmins, who can trace their genealogy through an incomprehensible period, are now taught to read at the expense of the mleebas, and out of the books of the uncircumcised ones. Oh Me-

noo! Menoo! could thy shade visit the precincts of Goopenathpoor, how wouldest thou rage and fret over these degenerate days! but so it is; and instead of the filthy tales of Krishnoo and the milk-maids, &c., &c., several sharp lads replied readily, from memory, to the following questions.—

Q. Who made you?

A. God made me.

Q. Who hath preserved, fed, and clothed you, from your youth up?

A. God hath preserved me.

Q. How can you learn the nature of God?

A. By reading the Shashtra which he has given.

Q. What is the name of that Shashtra?

A. The Holy Book.

Q. What evidence is there that the Holy Book is the gift of God?

A. Its evidence is this, that it represents God as pure and holy; and by it men's minds become holy. Besides which, there is much other evidence.

Q. What is the form of God?

A. He is without form.

Q. Then can any one see God at any time?

A. No: He is a spirit, therefore none can see him, &c., &c.

The Catechism goes on to state the Ten Commandments, man's sinfulness in breaking them, the death of Christ for sinners, &c.

After hearing what the lads could say of the Catechism, I heard them read part of a poem describing the birth of Christ, from the second chapter of Luke; but as it is a new school, of course their proficiency is small at present. When this business was completed, I sat down by the side of a temple dedicated to Mahadaiv (the ling) and partook of the contents of my basket, viz., a bun and some fruit. I should have lain down for a little rest, but no place was afforded me. The people of course came round me, and some conversation ensued between us on religion. As soon as I could dispose of their inquiries, what I thought of Goopenathpoor, and the image in the temple alluded to, I laid down the following proposition:—1st. That the heart of man was depraved, filled with every evil passion and desire.—Agreed universally. 2nd. That without purity of heart we could not obtain blessedness.—Agreed. 3rd. Well: tell me then how the heart can become purified. Here, of course, we differed in our opinions; and I did what I could, though I regret it was so imperfectly done, to show that the Gospel alone can do it—that we are made new creatures in Christ Jesus.

16th.—Took my station as usual this evening on my spot of ground, and waited for the passers by. The first man I accosted was a writer from Cuttack; but he seem-

ed little disposed to hear or talk, and said he had not heard of the religion of Jesus Christ. I then turned to a Bengalee who halted to hear what I was saying; but he was also determined to be awkward. At length a good company assembled to whom I talked about an hour. My opponent, however, said he did not intend to forsake Juggernaut. I tried to lead him to seek after truth; but, as is generally the case, if the first man begins awkwardly it gives the tone to the company, so it was this evening.

18th.—As I am about to leave my little English congregation, I urged upon them the duty of private prayer, from these words, "But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Had but six adults to hear me. Our kind friends increase in kindness.

19th.—Took my usual stand this evening but the people seemed somewhat shy of attending. Succeeded, however, at length in collecting a few. The subject turned on the comparative evidences of Hindooism and Christianity, and the nature and punishment of sin. A country Brahmin stepped forward to defend his Bhagabot, which I contended dishonoured the divine character.—

MISSIONARY. "Well, Brahmin, as you acknowledge man is a fallen creature, and his mind deluged in lust, anger, covetousness, &c., how can the mind be purified?"

BRAHMIN. "By attention to the Bhagabot."

M. "If you throw oil in the fire will it not burn bright?"

B. "Yes, certainly."

M. "If you read the account of Krishnoo's intrigues, &c., with the milkmaids, will not lustful desires be excited, as oil augments the flame?" A general acknowledgment that this is the case.

M. "Do not prostitutes select passages of the Bhagabot to answer their purposes?"

B. "Yes; but it is because they are ignorant."

M. "But if the reading or hearing these passages produces impure desire, can they produce purity of heart?"

B. "I cannot talk with you, you are a pundit, who can answer you?"

M. "Nay, my friend, a child is competent to decide here. Can a book which pollutes the soul proceed from God?"

B. "It is all maya, (illusion). Krishnoo is the Neelucubitar." Here my Brahmin slunk away privately, while I turned round to another quarter.

M. "Where is the Brahmin?"

HINDOOS. "Palis galloo," viz., he is fled.

M. "But does not the account of Krishnoo, which you consider to be God, give a dishonourable view of the Deity?"

H. "How can the Shastras blaspheme God?"

M. "Observe the opening of the tenth part of the Bhagabot, 'Hear O purekeya (lord of men), the Bhagabot history of Krishnoo. Gobinda (Krishnoo) cogitated in his mind, 'To day I will hold amorous dalliance in Brindubun.' Is it not dishonourable to attribute lust to the Deity?"

H. "Krishnoo is like fire, all his actions are purified by himself."

M. "Well, Brahmin, (to another), for what purpose did Bias-daib write the pooranas?"

B. "For the salvation of mankind."

M. "How can you say so? you only say this to excuse your own ignorance of the voids. You know that Bias-daib was well versed in the voids, and could not therefore be supposed to adopt the pooranic system."

B. "That is true he arranged the voids."

M. "Did he not say when he composed the pooranas, that as the soodras were prohibited from reading the voids, lest they should remain in idleness and ignorance, he wrote the pooranas for their instruction and amusement?"

B. "Yes he did."

M. "Then how can you hold up the pooranas as teaching salvation, when the author of them never intended them for that purpose?" Here they were glad to compliment my consummate wisdom; and said that nobody could talk with me. I have found the latter argument useful in sweeping off a whole host of authorities for the popular system of idolatry; and from the universal admission that Bias-daib wrote the pooranas for the amusement of the people without holding them up as a plan of salvation; I am induced to think that such is the case. The argument, however, only serves to lop off the grossest part of Hindooism, and brings them to the refined, but equally false system of the vedantic school, viz. that Brubma is the soul of the world.

24th. (Saturday Morning).—Set out this morning upon a trip to Jajpoor: made our first halt at Kontipoor, which we reached about twelve o'clock. Went out to a village in the neighbourhood, but the people were all out in the fields harvesting. Started again about five. By the way talked a little to raise the curiosity of some people engaged in catching fish, and then gave them a Gospel and Catechism. Reached Ballonaghur in the evening where we pitched our

tent intending to rest until Monday morning.

25th. In the evening several people came for books, among them an interestingly inquisitive man: he was very curious in inquiring into my motives for coming to teach the people; how I was supported, and how long I meant to stay, &c., &c. He was surprised at the information of people who had never seen Orissa, contributing to send me to seek the salvation of its inhabitants; and at my coming to stay till death among strangers. I wish I could meet with such an inquirer in every village. He and his companions took away books, and promised to call upon me at Balasoro.

Reached Jajpoor on the next evening but one, and was much pleased with the view from a distance. Walking on a little to look at a handsome mosque, I saw brother Lacey's tent at a distance, and walking up to it found our friends as much surprised to meet us, as we to see them. Gunga Dhor and James Sunder were with them, so that we formed a strong party to attack this second Bholanaswer.

Friday Morning.—Employed the time before breakfast in looking at some of the wonders of the place. Near to us by the side of a Mahometan place, lie three immense colossal images, cut out of a solid piece of stone, measuring nearly ten feet square. The first is an image of the destroying Kallee, in living sculpture. She is represented as a frantic wretch, skinny and bare, with long hanging breasts, and meagre visage. Her bloody tongue is thrust out of her mouth at her surprise of having, in her frantic dance, trampled upon her husband, Siva, who lies under her feet with clasped hands in a supplicating posture. This is a wonderful piece of workmanship, both for magnitude of size, and minute elegance and propriety of execution. They are monuments of the power over the chisel which the ancient Hindoos possessed. The second image is Indranees, the wife of Indra, god of the firmament. She is sitting cross-legged, suckling her son. Over her is Indra's elephant, and other emblems of Indra. The third is the wife of the Boar-abatar, with a boar's face and human body, &c. She also is suckling her son. These images have been hurled from their thrones by the Mussalmen, and now lie totally disregarded. We afterwards saw eight others of a smaller size, but still enormously large. These have been raised up, and a comparatively small temple has been built over them; but I believe they have little adoration offered them. The first in the row is the bloody Kallee in the same attitude as the former, but much

more perfect; none of her arms are broken off. In one right hand she holds a bowl of human blood, and in the upper ditto the bloody axe of frightful structure, and smeared with red paint instead of blood. In one left hand she holds the head of a human victim by the hair, and with the other she appears to be bestowing a blessing. Round her neck is a long necklace of human skulls; and under her feet is her supplicating husband, Siva. Her person is that of an old bare-bone witch, with the veins visible through her skin in every direction, and out of her horrid-grinning mouth is thrust her blood-stained tongue. Such is the amiable consort of the acknowledged greatest god in the Hindoo trinity. The next to her is Lacksmees, the consort of Vishnoo, (the preserver); suckling her infant. The third is the consort of the Boar-abatar; the third incarnation of Vishnoo. The fourth is Jamma; the mother of death; a most admirable representation of an old woman! The fifth, sixth, and seventh, are also female figures. The eighth is the Nursing lion-man, the fourth incarnation of Vishnoo, destroying the demon. Near this building which covers these stupendous figures, is a temple containing an image of Gunesha and several smaller ones; this temple has several indecent figures about it, too bad to mention. Close to this is an immense temple of Jugernaut, constructed in the best style of Hindoo architecture, and most laboriously finished in every part. In the court-yard is a temple dedicated to Mehadive, built in commemoration of the attendance of Siva's consort at a celebrated sacrifice mentioned in Sterling's Work. About a quarter of a mile from this is a very large temple dedicated to the Boar incarnation; also a smaller one to Nursing Abatar, and a multitude of smaller ones to different deities. The first mentioned temple is covered with the most disgusting representations. We did not appear to notice them at first, but a Brahmin who was standing by seemed to glory in these abominations, and said to us, "Look up at the glory," viz. to these, beyond measure, beastly representations. It is not too much to say, I verily believe, that every temple is a Bag-nio, and to this sad fact Gunga Dhor bore his testimony. The day afterwards came on exceedingly wet, so that we were unable to go out till evening, when all four of us started to the further end of the town where we expected a large congregation. We were, however, overtaken by the wet: we turned into a shop where we had some conversation with four or five people. The weather again cleared up and we reached another immense temple surrounded by a variety of smaller ones, and the whole enclosed by a

high stone wall built out of the wreck of former temples, and stuck full of images of various unknown and undescribed shapes and intentions; many of them, of course, of the vilest kind. Within this enclosure is the celebrated well, into which the pilgrims throw the pinda, or ancestral cake. The vast multitudes which are thrown in occasion such a fermentation that the well sometimes discharges its long accumulating burden and deluges the neighbourhood. It sends forth a very disagreeable scent even now. Under the porch of this temple we collected a large congregation, to whom brother Lacey was chief preacher, the rest of us supported him. The word seemed to produce an effect, but the Holy Spirit alone can make it powerful to salvation. Many books were afterwards distributed. The rain came on again before we reached home and pretty well soaked us.

Saturday.—Rose early, and brother L. and myself went to a distant part of the town to look at an old bungalow to shelter us from the heavy rain, but found it almost roofless. Collected a few people in the neighbourhood, with whom we had desultory conversation. Afterwards wrote on a temple, "Jesus Christ came to offer himself a ransom for sinners, &c.," this may lead some to read the purpose of our message. Returned home, breakfasted, and had worship, as usual, in Ooriya with Gunga Dhor, James, and our four selves. I hope we can say a little hand, but of one heart. After worship took James (Sunder with me into the bazar and collected a good number of people, to whom I talked about an hour, and distributed some books. The great men begin to look shy at us, and almost curse us as we pass. Gunga Dhor says, they fear for their mot, viz. system. In the evening went out early with brother L., James, and Gunga Dhor, accompanied by our wives, to whom we showed the large images and Juggernaut's temple, and then left them to return. We soon collected a large congregation, to whom we preached the everlasting Gospel. It was the best opportunity we have had; all their objections vanished before the word of God, and they were constrained to acknowledge its supremacy and excellency. O! when shall the law be written upon their hearts, and engraven upon their minds, so that they shall not depart from it? They are obliged to confess to the truth of God's Word; but it is too awfully plain that they are generally at the greatest enmity with it in their minds. We were all engaged on this occasion.

Sabbath Morning.—After worship I took Gunga Dhor and James, and set off upon a campaign. We walked a considerable distance

and returned about three o'clock. During our perambulations we were engaged four times, once in the town and three times in the neighbouring villages. Gunga Dhor acquitted himself manfully, and preached the Gospel fairly and fully. When he engaged he generally commenced with a few observations on there being one God, who is our Creator and Preserver; and that we are bound to love and serve him. He then read and commented upon the Ten Commandments, showing that we had broken them all; and made a particular application of this to the Hindoos; and having established this point, he introduced Jesus Christ as the only remedy for guilty man. Some of his observations were new and very pertinent, but generally he had learnt of us, and adopted our method of representing Christ dying as a surety for sinners, and that he had done all we could desire to recommend us to God's favour; whereas the Hindoo abatau have done nothing for the salvation of sinners; but came expressly for the destruction of giants, &c., according to their own Shastras. I came home with some degree of thankfulness that we had so good an opportunity of witnessing to the truth of the Gospel, and proclaiming the joyful news where it had never been heard before. Went out again in the evening by myself. Happening to go to the spot where brother L. was talking to a large assembly, I stayed to put in my word of confirmation to what he was saying, when Gunga Dhor came up and I took him with me and went to another place. We soon succeeded in collecting a congregation who heard me tolerably well at first, but we were in a noisy bazar and the people soon became noisy too, so that we were obliged to preach the word in much contention. This last opportunity pretty well fagged us, and we went home weary with the day's labour; but rejoicing that we had been able to bear so extensive a testimony this day to the blessed Gospel. After dinner, namely, about seven o'clock, we began to pack up and prepare for a removal, which we effected about midnight, and reached the next stage early in the morning. This is the first time Jajepoor has heard the Gospel; it is now pretty well acquainted with its import by our preaching, and we have left a good number of books, &c., to explain the word of life more fully when we are gone. I hope soon to have an opportunity of spending a month in the place.

3rd. (Monday).—Have been engaged twice to day with Gunga Dhor. In the first village, viz. Nursing-poor, we collected but about five men, the rest being out in the fields. These heard the word without altercation, and seemed to receive it in simplicity

of mind. We gave them a few books and departed to Koooleloon. This is a large village, and we were soon surrounded with a large number of Brahmins. I heard them say to one another at a distance, that the Padree Sahib was coming; and they seemed to have summoned all their enmity to prepare for our reception. They heard wretchedly and poured out volumes of abuse upon my companion, "You a Hindoo, and go along with these fellows? We won't acknowledge you as a Hindoo any longer," &c. Gunga Dhor, however, was a match for them, and argued of what caste his Creator and Redeemer was. He knew of but one Father, and we were all alike his children. We were a long way from the tent, and the road to it was very wretched, so that we were obliged to leave sooner than we wished, without being able to get the people to take a book. As we were coming to the tent, Gunga Dhor expressed himself quite sure that the Word of God was unanswerable, and that no Hindoo could stand before it. He also said that his heart was much set upon being baptized, and that he had twenty-four of his friends who were waiting to follow him. Returned very tired to dinner, about seven o'clock, and found a Brahmin, who called himself a very wise man, come to inquire about a book which one of his people had brought from Jajepoor the day before. It proved to be the Gospel of John which we had given away in some of our opportunities. It was pleasing to find it carried so far safely from the place of distribution. The possessor was, however, I am afraid, too full of himself to listen to the humiliating doctrines of the cross. Started again about ten o'clock, and reached Baddruck about three the following morning. Brother Lacey, &c. followed us, and reached about eight o'clock to breakfast. Baddruck town lies about one mile from the present road: it is a large old rambling place, and has been in its day of some importance. We all set off to visit it about three o'clock. A number of people soon came round us, with whom I commenced a conversation on the sinfulness of man. Lacey and James left me and Gunga Dhor to continue our conversation, and collected a congregation elsewhere. We had a long conversation, interrupted by many foolish and annoying questions, by some hard sticklers for the wood and stone of the country. The most intelligent stood aloof in contemptuous silence, not deigning to suppose they could learn anything from the impure lips of a Feringa. We afterwards all had a conversation with a Baboo from Balasore, and a numerous party of attendants; but he would not take any of our books as he had shastras

of his own. Notwithstanding the accusation of the Hindoos against us of taking away animal life, the Baboo gave orders to the butcher (while we were standing by) to bring him a kid for his dinner.

THE CHAIN OF CASTE

BROKEN IN ORISSA,

BY THE

BAPTISM OF A HINDOO.

Berhampore, Dec. 28, 1827.

My dear Brother,

You will readily suppose that I write to you with no ordinary feelings, as I have to announce the baptism of a Hindoo; and I have, at present, good reason to hope that he is a real Christian. I hope you have, before this time, learnt something about our new brother, from my journals. His name is Erun. His age he does not know, but he supposes that he is more than fifty. By trade and caste he is a weaver. The weavers in this part of the country are numerous: their relative rank in society, I believe I may say, is middling, or, perhaps, rather low; but it is above those of the husbandmen; and they, in the neighbourhood of Pooree, are called respectable. Our friend is in appearance a very decent respectable man, and does not seem to be, by any means, despised by any rank whatever. Till within the last ten months, he has outwardly complied with the idolatrous customs of his neighbours; but in his heart, he has almost all his life-long despised the gods, and so did his father before him. The old man died, with little decay of his faculties, at

the advanced age of 105 years, much respected as a sensible upright man. When I was at this place last March, Erun publicly broke a little idol, which his class carry (usually in a silver case) hung round their necks. At my suggestion he also broke the silver case, and the fragments are in my possession. The day after he broke his Lingum, he washed off his idolatrous marks; and, I believe, he has never resumed them since. As our friend is a Telinga, on my return to Pooree, I sent him a Telinga Testament; but he has almost lost his reading, and his eyes beginning to fail, will perhaps never regain it. His acquaintance with us seems to have emboldened him against idolatry; and he has rendered himself remarkable ever since, by his opposition to it. He expressed long ago his persuasion that I was sent by God to lead him in the right way: and a few months ago he wrote to me, in reply to a letter I sent him. When I reached this place about two months ago he received me with much apparent pleasure, and made me a present of seven or eight muslin pocket handkerchiefs. He has visited me at my tent almost every day, and has not been absent from my evening exercises in the town, I believe, more than once or twice. For some time I was afraid of his clinging too closely to his own notions, and hoping to be saved by serving God according to them; but I had one day a conversation with him, in which I endeavoured to show him the importance of a Magistrate not suffering his laws to be trampled on with impunity; and he ever afterwards appeared more favourable to the great doctrine of atonement for sin by the death of Jesus Christ, on which he now professes

entirely to rely. On his apparently receiving the atonement, I made him acquainted with the will of God with respect to baptism; and he soon afterwards expressed his wish thus to follow Jesus Christ. Dec. 21st was fixed on for his baptism; but on his being particularly informed that he would be required to eat bread and drink wine with us, in remembrance of the Saviour, his courage failed, though he had in fact previously eaten with us. This fact was known to some, but it appears not to have been circulated among the people. He also urged his hope of his inducing others to come forward, as a reason for keeping back himself; but I always acted in the most straight-forward manner with him: urging the authority of Jesus Christ as paramount to every other consideration; and showed him that in fact he was most likely to bring others forward by coming forward himself. After he had drawn back he visited me, and attended my preaching and disputations as usual: he also continued to take a part against the people, but he never seemed himself; and I still had a good deal of confidence in his finally coming out. I think he once proposed partaking the Lord's Supper privately, but to this I of course could not consent: and I plainly told him that if he would serve Jesus Christ his caste must be relinquished; and that if he were baptized I would publicly declare it gone. His last effort to keep his caste was, a proposal that I should state the truth if asked about his caste, but say nothing about it if nobody inquired; but I replied that the caste stood like a stone wall to prevent the progress of the Gospel, that it was an enemy to Jesus Christ, and that none of his friends could spare it. I urged

that Jesus Christ had given up much more for him; and at different times I read such parts of the New Testament to him as were calculated to give him confidence. The result, in short, was that I baptized him in a tank called the Ramalingum Tank, on the 25th instant, between four and five o'clock in the afternoon. When the service commenced, including ourselves, there were not perhaps above ten persons present; before the close there might be twenty. I briefly addressed the bystanders, preaching the Gospel to them, and told them that Jesus Christ required first faith and then baptism: that my friend Erun had forsaken Hindooism, that he had *given up his caste*, that he believed in Jesus Christ, and wished thus to connect himself with his followers. I then asked Erun if this was not the case, and he said it was. I then requested his answer to a few questions, which, with his replies I shall subjoin.—

“Do you honour the Hindoo gods?”

“No.”

“What do you think of the Hindoo Shastras?”

“They are all false.”

“Are you a sinner?”

“Yes.”

“Who saves sinners?”

“Jesus Christ.”

“What did Jesus Christ do to save sinners?”

“He died for them.”

“Who will be saved?”

“Those who rely on Him.”

“Do you believe in Jesus Christ?”

“I do.”

“Do you wish to obey Jesus Christ?”

“I do.”

“Jesus Christ requires his followers to abstain from worldly bu-

siness every Sabbath, and devote the day to religious exercises. Do you engage to comply with this requisition?”

“I do.”

“Do you wish to be baptized?”

“Yes.”

We then prayed, and after prayer went into the water, when I said, “Pecta pootro ahurmatmar nam orai ambhai toombokoo doobo daye, i. e. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost; to which he replied, “acha,” i. e. very good: and I baptized him. Thus, my dear brother, the Lord has begun his work, and I hope he will go on with it. The fact is no small encouragement to us; and I trust it will animate you. Let us persevere till death, praying and labouring, and the Lord's hand being with us, both earth and heaven will witness that our labour was not in vain.

January 1st, 1828.—It deserves to be observed that our friend Erun was repeatedly and positively assured that he had no pecuniary advantages to expect from receiving the Gospel; and when I first gave him that information he advised me not to say so in public as it appeared that a contrary notion prevailed among the people, and he was apprehensive that such a declaration might do harm: but I told him there were no secrets connected with my work, and I could not allow the people to remain under the influence of a wrong impression; and I accordingly took an early opportunity of telling the people publicly what I had in private told him. It may also be truly said, that no advantage was taken of his having eaten with us; for I assured him, that if he remained unbaptized no consideration whatever

should induce me to publish anything that would endanger his caste, but that if he were baptized I was determined publicly to declare that his caste was gone.

After he had broken his lingam last March the people talked of pulling down his house and stoning him, which made him afraid; on which, as there was no Magistrate here, I wrote to the Commanding Officer, Col. P. in reply informed me that his power did not extend beyond the Cantonments, and advised me to apply to the principal Police Officer in the place, which I did, and assured him that I should also write to the Magistrate: and Erun says that the people getting to hear that I was taking such determined steps, "fell silent;" and I suppose it probable that these steps have had no small effect on them since his baptism.

In the evening after his baptism he drank tea with us; and after tea a young man related to him, came to tell him that his family were crying. I had, on a former occasion, found this young man considerably ill-disposed, so I told him that whoever touched Erun touched me; and that I would defend him with as much energy as I would defend myself. I said that on any intimation of a disturbance, I would rise at any hour in the night, come myself with the Police Officers, and bring the matter before a Magistrate: and the result is, that the family and, I suppose, the people, think me too formidable to be trifled with.

Our friend has two wives; and as I think the Serampore regulations the best that can be made on that subject, I think of acting accordingly. His elder and chief wife left his house and went to her own relations six or seven weeks

ago, but the younger still remains with him. He has a child by her, (I think the only one he has alive) a pretty little girl, three years old. This woman, soon after his baptism, seemed disposed to share his lot; but in a little time some of the people told him that though he and they had been in the habit of going to each other's houses, all communications must now cease; and the woman then finding herself likely to be placed more alone in the world than she expected, or than the rules of caste required, talked of leaving him: and the case was felt more pressing on one of their caste dying and their not being invited to the funeral. She had indeed eaten with him, and consequently, unless she could get out of the difficulty by dint of lying, her caste was gone. She still continued to give him trouble, but she still continues to forfeit her caste afresh every day; and as from what I see of the family, they do not seem headstrong. I expect she will settle. I advised Erun, if she went away, to take care that she did not take every thing valuable away with her, and advised him to insist on her leaving the child: and yesterday the child was brought to my tent by its grandmother, accompanied by its uncle; and as they seem to think me a powerful being, they requested that I would permit the child to be taken away!! I treated them in a civil conciliatory manner; but firmly assured them that the removal of the child would have my most determined opposition. They sat and talked a good while, and then went away making their salam: but I must refer you for further information to my journal.

Yours affectionately,
W. Bampton.

JAMAICA.

BLACK RIVER.

It appears from the following letter that Mr. Allsop has been ill—has experienced much kindness from Gentlemen resident in Jamaica—is restored to health, and has recommenced his labours with brightening prospects.—

Black River, Jamaica, June 10, 1828.

My dear brother,

I intended to forward my Journal by this Packet, but the sickness with which I have been visited prevented me. I wrote to you on the 6th of May, which letter I hope you will have received ere you receive this.

On the 16th of May I had a somewhat severe attack of the *remittent* fever so common in Jamaica. About this time heavy rain fell almost daily, and very many people were sick, though not with a *remittent* fever but a *rheumatic* one. However, all our family had kept our health until the date I have mentioned; when I was seized very early in the morning while in bed. The fever commenced with chilliness, propensity to gaping, and stretching, and a violent pain in the head. I felt very much as I did when I was attacked first with the ague at home. But I rose as usual, not conscious of the *real* cause of the symptoms which oppressed me. In the course of the day I became very ill indeed, but Dr. Cousins was gone into the country, and was not expected to return until the next day at noon. In the afternoon I took a dose of calomel, but found no relief. The pain in the head increased, the fever ran high, and I passed a painful restless night. In the morning, I took calomel again, but still grew worse. About one p. m. Dr. Cousins returned home, and immediately saw me. He considered it necessary to

adopt prompt and decisive measures. Accordingly I was bled copiously, had a large blister laid on my neck, and took medicine plentifully. Immediately I was bled I found relief. Under the Divine blessing the fever was soon reduced; and what Dr. C. considered surprising, I had very little more of it after the 18th. Dr. C. administered Quinine, an invaluable medicine here, as soon as possible, and this prevented every thing like an *intermittent*. Still the course adopted was exceedingly weakening; and as soon as I was so well as to get out, Dr. C. advised me to go into the country for a few days, to prevent a return of fever and to regain strength. But as I had formed no acquaintances in the country so as to enable me to go to a suitable place, I rowed out two or three mornings on the sea and found this beneficial. However, 27th of May, M. F——, Esq. called upon us and kindly invited Mrs. A. and me to his residence in the mountains. He is one of the Commissioners of the Supreme Court of Judicature. The next morning Mr. F—— sent his chaise, horses, and servants, to convey us forward to S—— M——, where I was till Saturday: and then, leaving Mrs. A. there, I came down to the Bay. Was enabled to preach twice on the Sabbath; and then I and the children returned to S—— M——; where, and at the residences of W. F——, Esq., (brother to M. F——, and also a Magistrate), and Mrs. F——, (mother to both), we stayed till the next Saturday, June 7th. My country visit has completely recruited my health, I feel nearly as strong as before, and with great pleasure I have resumed my labours; I trust with a brightening prospect of success. I cannot charge myself with any neglect, or going out in the rain, &c., as the cause of my illness; though I have scarcely a doubt it

was brought on by the rainy weather, which made it damp and unhealthy. We are much indebted to the F—— family for their kindness to us, which has made us feel a great regard for them. We are quite at home with all of them; and all of them expressed their wishes that if, at any time, either we or the children needed a retreat into the country, we should not hesitate, but pay them a visit. They live quite in the mountains; and the climate with them is similar to that with you on a moderately hot summer's day. The whole of the time there I could bear my black coat and waistcoat upon me comfortably: here, at Black River, they are an almost insupportable burden. The family belong to the *Established Church*, but are *decidedly evangelical* in their sentiments, and well disposed towards all whose views are evangelical too. Mr. M. F—— told me he could take all by the hand as Christians except Socinians, in which I fully agreed with him; and remarked that as there was no Socinian preacher in Jamaica as yet, I trusted the time would never come when such a one would be found here; in this he heartily coincided. I need not say more respecting this, to us I assure you, interesting family, than, I understand, they are ranked among the Saints. I conversed with Mr. F—— respecting my license. He will examine the license I obtained at first. Hence I confidently expect that I shall have *no more difficulty* on that account.

I think, decidedly, that my prospect here is brightening, as I have before intimated. We have now nearly forty inquirers, and though on looking around us, we see cause, in the prevailing dreadful depravity, for the deepest lamentation; still there is relief in the persuasion, that the Gospel leaven is hid in the meal, and has already begun to spread through it; time must elapse

before the whole will be leavened: but how encouraging the thought, that it must spread until every part of the surrounding mass shall be affected thereby, and all the people shall know that the Gospel is the power of God unto salvation. Last Saturday was the anniversary of the earthquake that destroyed Port Royal, and which is appointed as a day of humiliation through this Island. I preached in the evening to a good congregation. Both morning and evening last Sabbath our congregations were nearly as large as we have ever had them; and the number that has attended our family devotions this week (I am writing now June 12th) has been highly encouraging. You would have been much pleased had you been present at our coloured experience meeting on Monday evening last. The conversation I had with those present was very pleasing, and caused me to hope that *good, lasting good, has been done* here. The family I mentioned continue very earnest and diligent in the pursuit of the one thing needful. It is a large family; six have already received tickets as inquirers, and others, I trust, will follow. We have now three regular experience meetings in the week. One on Sabbath-day for the country people, who cannot attend at another time. One on Monday evening for the coloured people on the Bay; and another on Tuesday evening for the blacks. Thus you see a little is doing here. I am dissatisfied that more is not done; though in some measure thankful for what I have seen effected. O that God would give us a more abundant blessing! I look at other places and am ready at times to think that this part of the field is more unproductive than all the rest. I am very anxious now to extend my labours to those other places in the neighbourhood on which I have fixed my attention. J. ALLSOP.

LUCEA.

THE following information from Mr. Hudson is of a painfully interesting description. His prospects appear highly encouraging, but his health is by no means restored. From the letter dated June 12th, it will be seen he thought of visiting England, but from the other letter, dated eight days later, it appears that he had given up that intention for the present. Considering how important his continuance at his station appears to be, it is thought right to suggest to the friends of the Mission, that they should make it a matter of *special prayer, that if consistent with the Divine will, his health may be restored without his being compelled to leave, even for a few months, the scene of his labours.* It may not be improper to add, that much as he has suffered by illness, Lucea is by no means to be considered an unhealthy place. He expresses his apprehension that had he continued at Port Maria, his course would probably before this have terminated, that place being less healthy than Lucea; and observes, "To me it appears very providential that I am where I am. This is universally considered the most healthy Town in the Island of Jamaica. My sickness, though it surprises the Doctor in our healthy situation, is no argument against the Town and Parish." His second letter contains some interesting information respecting the labourers of other Societies.

June 12, 1828.

I am sorry to inform you, that I have had another very serious relapse of fever, attended with ague and vomiting, under which I have been suffering, more or less, for the last four weeks. When free from fever, I am better though weak; but it soon re-

turns with all its violence, until, to use a phrase of the Doctors', I am "completely mashed up." Previous to this sickness I was in hopes of getting better, as I had eaten much more, and had been more able to labour for two or three months after my attack early in October, than I had been many months before. These symptoms of returning health, and my desire to see the work of the Lord prosper at this important station, led me to determine not to leave Jamaica at present. Even now I feel an unwillingness to leave which I cannot conquer, and a desire to prosecute my labours, arising from the very urgent necessity there is for the most devoted Missionary in this populous neighbourhood, which sometimes leads me to the conclusion—let me live, labour, and die in the midst of the poor people whom the Lord has brought into his church from among the thousands who know nothing of the precious love of Jesus. To say nothing of the inhabitants of Lucea and Green Island, or of the white and coloured population, there is in the vicinity of these small Towns a population of 10,000 or 12,000 slaves, numbers of whom have never heard of the way of salvation, and consequently, know nothing of the blessings of the Gospel. Among the thousands, however, there are hundreds hungering and thirsting after righteousness, and seeking with all their hearts a saving knowledge of Jesus Christ. The crop of sugar canes is over, and our congregations and inquirers have increased considerably in Negroes from the estates by which we are surrounded. When I think of leaving a church of 44 members just gathered from the ranks of the wicked one, of exposing others, waiting for admission, to the wiles of the devil and allurements of the world; of absenting myself from upwards of 400 inquirers after the truth; and of throwing such a vast population into the corrupted

arms of human nature almost without a guide, my feelings are too acute for description, and my whole soul is harrowed up into melting grief and ardent compassion, both for myself and others. Such a feeling may be sinful, but these are the grounds of it. On the other hand, though I may overcome this relapse, yet another at the fall of the year, likely from the season, to be more powerful in its operation, might prove fatal in its consequences: thus my life and labours would at once cease! whereas the Doctor informs me that a voyage to England would restore me in a few months. O what patience and resignation are necessary in such intricate circumstances! O what prayers, fervent prayers should we offer to the throne of Heaven for Divine direction. To do right is the prevailing desire of my heart. May I be delivered from every improper motive, and act, as near as it is possible for us short sighted creatures to know, according to the openings of Providence.—I have been, I hope, contented and resigned in my afflictions, have rejoiced abundantly in my labours, and have looked forward to an increased and extensive harvest with pleasure; but the hand of the Lord is upon me, I can only pity and weep over those whom I would instruct in the way of salvation. Last Lord's day week our chapel was quite full with people, and so ardent were my feelings I could not restrain them; I went and preached once, for which the people were very thankful. On the Monday however, I had a severe fever. On Wednesday I was worse, and for several hours quite insensible: this was alarming. The Doctor was sent for immediately, who, when he came, gave me some very strong pills and sent a very large blister to be laid on the back of my neck. I am through the mercy of God now much better, though very unable to write you so long a letter.

The opinion of all my friends and of both the Doctors is the same and more confirmed respecting a voyage to England. As you know this opinion it is unnecessary to repeat it here; but I cannot but mention the kindness of Mr. Burchell who came to see me on Tuesday, and is anxious to do every thing he can both for my comfort and the welfare of our cause here should I leave in a short time.

In one of my last communications, I wrote you in a very pressing manner for another Missionary, stating my reasons for wishing the Society to send us more help in this part of the world. The adoption of this plan I conceive would be of the greatest importance to our West Indian Missions; and were I in England, I could not but press the case. The Society of course have a right to do as they please with their men and money; but when the good seed is spreading so fast, taking such deep root in the hearts of sinners in this vast field of labour, and such an abundant harvest is almost ready for the reapers, we do think that a most devoted attention should be turned towards such opening prospects. On no former occasion could I make remarks of this nature in reference to this station with more confidence than at present. God is good and gracious, and though we are often afflicted, he visits us with his presence and spirit. The promises of the Lord support our minds, enable us to glory in tribulation, to triumph and yet be humble in the midst of opposition, to rejoice in affliction, and to expect the out-pouring of his Spirit upon our public labours. The good which is doing, and which we believe will be extended to thousands, is a source of unceasing consolation to our souls. The steadfastness and zeal of our members in general, the number who are waiting to be received, the increase of our congregations, and the vast population of per-

ishing sinners around us, lead us to expect great things if zealous efforts be continued to carry on the work of the Lord. O my brother, can all the anxious desires of the poor Negroes, their earnest entreaties to have the word of God; their thousands of tears while hearing the word of eternal life, and their earnest inquiries after the truth, be all the offspring of hypocrisy and superstition? Do not these facts prove that these souls are led by the Spirit of God to desire and seek the way of salvation? O then let us give them the bread and water of life. Let the coffers of the rich be opened and their treasures committed into the hands of Providence to carry on the noble designs of Christianity in the conversion of a guilty and dying world, or rather may the hearts of Christians universally be opened to the horrid miseries of Millions living without God and without hope; and then we should find that all their energies would be devoted to the cause of Jesus Christ.

As I preach at a place up the country beside Lucea and Green Island, it may be necessary to illustrate the nature of our Meetings. I have termed it domestic preaching. I go to an old lady's house on the week day early in the morning once a month. She invites all her neighbours. At nine o'clock the coloured people from the various settlements come to meeting, and with some of them their domestic slaves. The congregation being composed of sixty or seventy coloured and black people, I proceed in a regular service and preach to them. I have seen several very deeply affected, and I hope good is done. I have gone to two places several miles from each other, and held meetings of this kind, beside giving away many Tracts and books, among them. An anecdote connected with these

excursions may not be uninteresting. In the application of one of my sermons, I used a few interrogations, to which, in two cases, replies were given. "Will you," said I, "give up yourselves to the Lord, and choose religion as your portion?" "We will!" replied an old man about ninety years of age, with emphasis. After a few observations I inquired, "Ought you not to love the precious Saviour who has done so much for you?" "Yes" he replied, being joined by another of the hearers in the most serious manner, "I am sure we ought." The effect which these spontaneous answers had upon the congregation was great, as some wept and others looked ashamed, but I believe the best of feelings were excited. I will relate to you another pleasing reply. A few days ago I was saying to one of our members that I was very anxious to see more souls brought to know and love Jesus. The reply was "Massa, don't trouble yourself, dem will come, sinners don't come all at once, all were not born in a day, they will come to Christ like dem born in the world, one after another, and in time dem all will come."

June 20, 1823.

I am much better. Last Lord's-day I held two prayer-meetings and preached once to a large congregation: and next Lord's-day, God willing, I intend visiting Green Island, where I have not been able to go for the last six weeks, in consequence of fever. Yesterday I had a consultation with the Doctor. He said that all the Doctors united could not restore me in this country as my constitution had suffered so much, and consequently, become more susceptible of frequent attacks; but that, if I were very careful and abstained from so much labour, I might stay until spring: on the other hand, if I was resolved to continue my exertions as I had done, he would advise my leaving immediately, as he was certain that such labour and exposure to the sun in travelling, would prove fatal on another attack at the fall of the year. This opinion has often

been repeated both by the Doctor and his assistant. From the reasons already stated in my last, and others connected with my labours, I do not think I shall leave at present.

Perhaps it will not be considered a very great digression for me to make a few remarks on the Missionary cause in general. This may indeed open the way for a more clear discovery of the abstract importance of our Mission. The total number of Missionaries (Clergymen are omitted) stationed in various parts of Jamaica is twenty eight. The following statement, respecting the number from each Society, I conceive will be found tolerably correct. Twelve Baptist Missionaries, including ourselves, eight Methodists, four Moravians, and four Presbyterians. Several chapels are building, others have been enlarged, and several new places have been fitted up for Divine worship since our arrival in this colony. The new Baptist chapel at Spanish-Town is a spacious house and has been opened a length of time. At Montego Bay Mr. Burchell's chapel, which is nearly finished, will hold upwards of twelve hundred people. Besides Mr. Coultart's large chapel, the Baptist chapel in Hanover-Street, Kingston, occupied by Mr. Tinson, has been enlarged considerably, so that, I suppose, it will seat upwards of eight hundred hearers. He sailed for America a few days ago, to collect for the debt upon the chapel, where I hope he will succeed among the thousands of Baptists who are doing little for the Missionary cause. There is a chapel also at Port-Royal very lately enlarged, which at the re-opening, I understood from Mr. Knibb, was crowded. At Anatto-Bay, the station occupied by Mr. Flood, a new chapel of considerable dimensions is building. Other places have been fitted up for them; but I have only specified the most important enlargements which present a pleasing proof that the good cause is fast increasing among them. Two places have been fitted up by us at this station, both of which must soon be enlarged considerably. Mr. Bromley has two places, and brother Allsop is fitting up the large store under his house for a chapel. You know, these three are all new stations formed within the last eighteen months.

Among the Wesleyans also several new chapels are building, or about being built. Besides their two large chapels in Kingston, they have another nearly finished at the west end of the town where a place of worship was much required. In Spanish Town they have a large one building, in lieu of their old uncomfortable place of worship. At Montego Bay several contracts have been given in for a large and elegant chapel, to

hold at least upwards of a thousand people. The last station, occupied by the late Mr. Ratcliff, Missionary, was Port Antonia; and I heard that materials were collecting for a new chapel while he was living. They have had a serious loss in the death of three of their Missionaries within the last twelve months. It is with pleasure I refer also to two other chapels nearly finished for the service of the Most High. The Rev. Mr. Light, a worthy and pious Moravian, a few miles in the interior of St. James's, has for several years preached the Gospel in his own dwelling-house, and upon several estates in the neighbourhood with some success. But now, he is erecting, through the blessing of God, a chapel, which, no doubt, will be the means of increasing his congregations; and, we hope, leading more souls to Jesus. Mr. Light, I believe, also informed me that one of his brethren, Mr. Scholefield, was likely soon to have a commodious chapel at his station on the borders of Westmoreland. Next Lord's-day (June 22nd) a large chapel will be opened for the worship of God, belonging to the Presbyterians. It is situated about eight miles in the interior of Trelawney; will hold upwards of 600 hearers, and is just in the heart of several large estates, to which Mr. Blithe has access by the permission of the proprietors. Two of their Missionaries came out last year, and now occupy two new promising stations, one in St. Mary's, and the other in Hanover.

These general remarks respecting the labours and increasing prospects of other Societies, I believe, will be found tolerably correct, though I have not the various reports before me; yet I know most of the Missionaries, and have heard from them these interesting details. All Societies succeed in their efforts to spread the Gospel, though not all to the same extent. Hundreds and thousands of poor slaves, no doubt, will be brought to God and heaven, through the instrumentality of each Society. What incalculable good there must be done to thousands even in this British colony alone, by the united and increasing exertions of all these benevolent Societies. As you requested me to write freely, I hope it will not be considered any disparagement of the zeal and success of other labourers to observe, that the Baptist Missionaries succeed in their labours more extensively than others, particularly among the slave population. There is among the Negroes a very strong prepossession in favour of the Baptist Missionaries, and, hence, most of their chapels are crowded to excess, not by people of the town so much where they are stationed, as with Negroes from estates and from some distance in the country. On our first arrival at Lucea,

several Negroes came from an estate to seek the Minister, but particular inquiries were made of me whether I was a Baptist Missionary.

The West Indian Mission in general, I conceive, will support this conclusion, that there are few parts of the world, if any, where so much extensive and permanent good, could be expected to be done in so little a time as in the West Indian Islands. Had it not been for the vast expense of Missionary stations which has been a heavy burden upon the Societies, and has prevented the Missionaries from securing the openings of Providence for extensive usefulness in a manner they could wish, there would have been no Mission in the world equal in numbers and importance to the West India Mission. The Baptists are but of yesterday in this colony, and now see what thousands are united to them. We hear of no stations being given up, when Missionaries are zealous to maintain and propagate the doctrines of the cross, because there is no disposition in the inhabitants to hear the good word of God. We do not hear of thirty or forty solitary heathen listening to our instruction, but of hundreds crowding to hear the joyful news of salvation; not to cavil and dispute, but with broken hearts to weep, and pray, and turn unto the Lord. A few weeks ago, I received a letter from a Baptist Minister in Town, in which he stated that not less than two hundred were present to hear the word of God. Several times we have heard of upwards of an hundred on the Lord's-day morning, being baptized on a profession of their faith in the Lord Jesus, and the writer had once the pleasure of being one of the administrators when there were seventy five thus publicly avowing their attachment to Jesus and his cause. A *real spirit* for hearing the Gospel does prevail, particularly among the Negroes:—not a transient one which leads a few now and then to the house of God and then dies away, but a permanent desire after religious knowledge which conducts hundreds through all weathers and trials to hear the “glad tidings” of mercy and grace:—Not excited by a local or public event which arouses a few families, or a number of individuals to seek a short time the favour of heaven, while the feelings of the moment last; but a deep and universal inclination arising from divine influence, which propels them to travel miles in search of “the Pearl of great price,” and, finally, disposes them to receive “the unspeakable riches of Jesus.” When these poor souls possess these treasures, they are willing to deny themselves, and, I believe, numbers of them would be found to suffer death sooner than

renounce their attachment to the Lord Jesus. In such a field as this, white even to harvest, what real good may we not expect? We have many labourers, when our population is compared with some other parts of the world; but even here we can truly say, “the harvest is great but the labourers are few.” As all the various Societies are outstretch to save souls; surely we, who have lately entered the field with renewed energy and resources, shall not “be weary in well-doing,” or unwilling to imitate their example, because it will cost a few hundreds of pounds.

Respecting St. Ann's and Black-River, I must say little now. The cause appears rather low at St. Ann's, but at Ocho Rios and in the neighbourhood the prospects are of the most enlivening kind. Let the plain and powerful doctrines of the cross be publicly preached, and seconded by the private and affectionate conversation and prayer, and most certainly the Missionary will second them in this country. Brother B. is very anxious for the prosperity of the cause.—Black River is an extensive Parish, and will form in time an interesting station. It demands, on account of its great population and scarcity of religious instruction, the sympathy and liberality of the Society. The work will not be rapid (or very extensive) at first, because the estates are a long way from the Town, and the inhabitants are more scattered than in some other Parishes; but the cause of Christ will prosper. These were my views on my first visit to St. Elizabeth's, and I find them more confirmed by recent letters from brother A. My expectations respecting all the stations are great;—I expect great things;—great and extensive good will be done,—so much real good, as to well repay the Society for all their anxiety and labour for precious souls in this colony. I have never seen reason to withdraw one statement which I have hitherto made respecting our Mission; and were I to live twenty years, or even ten, I believe, these statements would be confirmed in the actual realization of those blessed and prosperous days, to which my soul now eagerly looks, and for which, I hope to pray while I have breath.

T. HUDSON.

MISSIONARY MEETINGS FOR SEPTEMBER.

- 1st.—Mossam and Packington Sermons.
- 2nd.—Mossam Meeting.
- 23rd.—Packington Ditto.
- Others not definitively arranged.

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VOL. VII.

MEMOIR
OF
JOHN WICKLIFF,
THE CELEBRATED
BRITISH REFORMER.
(Concluded.)

THE importance of a knowledge of the genuine doctrines of christianity, appears to have long occupied the thoughts of this pious Reformer; especially after his enemies had forced him to retire from the engagements of the university to Lutterworth. He knew that this knowledge can only be accurately obtained by a diligent examination of the sacred records; and an extensive acquaintance with their infallible contents. He observed therefore, with grief and indignation, the ignorance in which his countrymen were held by the priests; who kept this invaluable treasure wholly from the common people. There was not then any translation of the Bible in the English language; and few of the clergy were able, had they been willing, to explain the truths it contains, in the native idiom of Britons. He frequently pleaded,

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the rights of the poor as well as the rich to read for themselves the revelation of God to fallen man. This doctrine was violently opposed by the Roman catholic ecclesiastics; who were well aware that, if this was permitted, their craft would be in danger. They opposed his arguments with all their might; and contended that, it would be unlawful, and contrary to both prudence and piety, to put the sacred volume of inspiration into the hands of the vulgar and illiterate. Their opposition tended to animate Wickliff's ardent spirit; and he determined that he would not only vindicate the claim of his fellow-subjects to read the scriptures; but would also put them into their hands, in a language they could understand. He associated a few learned and pious friends with him; and they resolved, under the blessing of their Maker, to translate the whole Bible into the language then spoken in England.

With this view, they collected as many copies of the Latin Bible as they could; and, by diligently comparing them with each other, corrected the errors that had crept into the text, and obtained as accurate a standard as possible. They then consulted the best commenta-

tors and critics which, in that age of ignorance, they could procure; and took great pains to ascertain the exact meaning of every obscure or doubtful passage. Having thus prepared the materials, the next step was to express the whole in the vernacular tongue. This important part of the great work seems to have been chiefly executed by Wickliff himself; and the translation thus produced, has always been called by his name. In prosecuting this task, he tells us that he made it a rule "to translate after the sentence, not after the words: so that the meaning should be as clear in the English as in the Latin; and yet to depart as little as possible from the letter." With what holy jealousy and sacred fidelity, these good men executed this interesting work, is pleasingly apparent from their own declaration, in the preface which was written by our Reformer. He styles it "the true and holy translation of simple men; who would, for no good in earth, by their witting and power, put away the least truth, yea the least letter or tittle of Holy Writ." And all competent judges, through the subsequent centuries, have agreed in esteeming this translation, considering the age when it was made, as highly distinguished for its perspicuity and fidelity. We present our young readers, in the margin, with a short abstract from it; as a specimen of the orthography and construction of our tongue in the fourteenth century.*

Thus did this laborious and pious divine present to his countrymen the words of God, in their own

language. The gift was received by many with gratitude and reverence; and was very instrumental in bringing thousands, who had never before been instructed in the way of salvation, to a saving knowledge of the truth as it is in Jesus. But it also excited against its author the most violent persecution and obloquy from the whole hierarchy of the Romish church. They well knew that nothing could so effectually destroy the whole fabric of their superstition as the unrestrained publication of the oracles of truth. When therefore they saw the glorious work completed, and put into the hands of the people, they raised the most doleful lamentations. "Christ," says one of them, who wrote a few years after the happy event, "committed the *gospel* to the *clergy* and *doctors* of the church, that they might minister it to the laity and weaker persons, according to the exigency of times and circumstances; but this master John Wickliff translated it out of Latin into English; and by that means laid it more open to the laity and to women who could read, than it used to be to the most learned of the clergy, and those of them who had the best understanding. Thus the gospel pearl is cast abroad and trodden under foot of swine; the jewel of the church is turned into the sport of the laity; and what was before the peculiar talent of the clergy and the doctors of the church is made for ever common to the vulgar." Nothing indeed could exceed the clamour that was raised, on this occasion, against this benefactor of mankind. His person and

* John x. 26—30. "Ye beleeven not, for ye been not of my scheep. My scheep heereu my vois, and I knowe hem, and thei suen me. And I gyve to hem everlastinge life; and thei schulen not per-

ische; and noon schal rauyche hem fro myn hond. That thing that my Fadir gaf to me, is more than alle thingis: and no man may rauyche from my Fadri's hond. I and the Fader ben oon."

character were held up to the grossest slander; and he was represented as an enemy who had, by making the scriptures accessible and intelligible to the people, robbed the clergy of their distinguishing treasure, and rendered their office and labours useless and unnecessary.

The author bore these attacks with the composure of one who was conscious of having conferred a benefit on society; and calmly replied, "Those heretics are not to be heard who fancy that seculars ought not to read the law of God; but that it is sufficient for them to know what the priests and prelates tell them by word of mouth: for the scripture is the faith of the church, and the more it is known, in an orthodox sense, the better. Therefore as seculars ought to know the faith, so it is to be taught them in whatsoever language is best known to them. The truth of the faith too is clearer and more exact in the scripture than the priests know how to express it; and it is useful that the faithful should themselves be able to search out the true faith by having the scriptures in their own language. Besides: according to the apostle, Heb. xi. the saints by faith overcame kingdoms, and chiefly by the motives of faith hastened to their own country. Why therefore ought not the fountain of faith to be made known to the people by those means by which they may know it most clearly? He who hinders this, or murmurs against it, does his endeavour that the people should continue in a condemned and unbelieving state. And since, as the apostle declares, all christians must stand before the judgment seat of Christ, to be answerable for all the goods which have been entrusted to them, it is

necessary that they all should know these goods and the use which ought to be made of them, in order that their answer may then be open. For an answer by a prelate or an attorney will not then avail; but every one must answer in his own person. Why then should the laity be deprived of that guide which alone can, if faithfully followed, prepare them rightly to answer?" In this manly and convincing manner did our venerable confessor advocate the right of all men to read the Bible, at a time when it was held as a maxim that the prelates should not permit the scriptures to be read, lest it should lead the ignorant into heresy; and asserted, that the decrees of bishops were of more authority and dignity, in the church, than the scriptures. This last assertion appears to have excited the peculiar opposition of Dr. Wickliff. He earnestly contended that "the New Testament is of full authority, and open to the understanding of simple men, as to the points that are most needful to salvation: that the texts of holy writ are words of everlasting life: that men ought to desire only the truth and freedom of the holy gospel, and to accept the laws and ordinances of man, only in as much as they are grounded in holy scripture. For, if any man on earth, or angel from heaven teaches us the contrary to holy writ, we should flee from him, in that respect, as from the foul fiend of hell; and hold steadfastly, in life and in death, to the truth and freedom of the holy gospel of Jesus Christ."

The attention to the word of God, requisite to the successful prosecution of this translation, would naturally extend and correct the author's knowledge of the principles of christianity, and in-

crease his conviction of the error and impiety of many of the tenets of popery. Hence we find that, about this time, he attacked the doctrines rather than the vices of the catholics. The absurd and groundless dogma of transubstantiation was the first object of his censure. It was then a favourite doctrine with the papists, that the elements of bread and wine in the Lord's supper were substantially and wholly changed, by the words of consecration, into the real body and blood of the Saviour. This was made a test of orthodoxy; and all who could not swallow this absurdity were deemed heretics and as such persecuted. Dr. Wickliff felt and exposed this irrational and blasphemous opinion, both from the professor's chair, and the pulpit, and in his writings. What were his own sentiments on this subject does not clearly appear; the exertions that were made after his death to destroy his works having been too successful, we are left in suspense respecting his real views on many interesting points. It is evident, however, that he openly opposed the Romish explanation of transubstantiation. The catholics took the alarm. A cabal of the clergy at Oxford extracted various propositions respecting the Lord's supper, from his discourses and writings; which were condemned by a clandestine assembly of divines; and forbidden to be taught in the university. Wickliff was lecturing on the subject, in one of the schools, when this prohibition was first communicated to him. For a short interval, he appeared a little confused; but soon told them that they could not confute his tenets, and appealed from their authority to the king and parliament.

But the civil government, which had so effectually protected this Reformer when he attacked the vices and rapacity of the monks, or exposed the extortion and political usurpations of the court of Rome, felt less interested in his success when he opposed the doctrinal errors of that degenerate church. He was admonished, by his former patron, the Duke of Lancaster, to submit to the general decision of the church, and no more meddle with these curious subjects. Finding himself thus deserted in the midst of danger, he delivered a full confession of his faith to several prelates, as well as to the reigning monarch. In this he stated his opinion that the elements, even after consecration, were naturally bread and wine, but sacramentally the body and blood of Christ; and declared that a third part of the English clergy were of his sentiments, and ready, like himself, to defend them with their blood. Having presented this confession, he retired to Lutterworth, which was then a secluded place very little known.

His enemies soon perceived that the expelling of this divine from the schools neither stopped his pen nor diminished his influence. On the contrary, the number of his disciples increased daily, and became a subject of serious anxiety to the ecclesiastics. It does not appear that the Reformer himself was personally molested; though many edicts, both from Rome and Canterbury, were issued against him. His followers however were dreadfully harassed; and many of them brought before both the civil and religious tribunals. May 17, 1382, a council was held at the Preaching Friars, London, at which archbishop Arundel presided, to check

the growth of heresy, and examine certain of Wickliff's disciples. At the precise time when they were proceeding to business, a smart shock of an earthquake shook the edifice and the neighbourhood. So unexpected an event spread consternation in the assembly: and several of the clergy threw down their papers; declaring that the business was displeasing to God, and they would prosecute it no further. But the archbishop was more courageous and too intent on his object to be so easily checked. He told them that the earthquake portended the purging of the kingdom from heresy, and therefore ought to animate them to proceed with vigour. Thus encouraged by their president, the council condemned various propositions said to have been drawn from Wickliff's writings, as heretical and erroneous. Wickliff repeatedly alludes to this singular event; but explains the intent of the earthquake very differently from the reverend chairman. The council he says "charged Christ and the saints in heaven with heresy, and therefore the earth trembled. The solid ground, as with a man's voice, answered for God; as it did in the time of his passion, when he was condemned to bodily death."

Soon afterwards, the archbishop carried a bill through the House of Lords against preachers of heresy, which was rejected by the Commons. He obtained, however, letters from the king, empowering the bishops to arrest and detain, in their own prisons, all such as preached in favour of the doctrines of Wickliff. He also persuaded the monarch to command the chancellor of the university of Oxford to banish, by a formal decree, the heretic and his abettors from their

colleges and their houses. The chancellor informed the prelate, that he could not, without exposing his life to danger, attempt to carry these orders into execution. And when the rulers of the colleges were compelled, by the urgency of the king's letters to publish the decree, it raised such a violent resentment in the lay-scholars, who esteemed Wickliff the glory of their seminary, as for a long time interrupted the peace of the university. The venerable professor having previously retired to his rectory, had no personal concern in these broils.

On his retirement to Lutterworth, Dr. Wickliff continued his exertions for the instruction and edification of his countrymen; and earnestly exhorted them to study the scriptures and reduce them to practice. Soon after he settled at his rectory, he was afflicted with a fit of the palsy; but recovered his health so far as to be able to write and preach. Before he had regained his strength, he received a summons from the pope to appear before him, and answer the charges of heresy. Instead of complying with this mandate, he wrote a letter to the pontiff, in which he honestly explained his views of the duty of the followers of Christ; and exhorted his holiness to study the examples of the apostles, to avoid the sins of Peter and the sons of Zebedee who desired worldly honours, to leave temporal power and secular dominion to the civil rulers, and to act in all things conformably to the laws of Christ. He informed him that he would willingly have presented himself before the bishop of Rome, had not the Lord visited him to the contrary, and taught him to obey God rather than man.

But it was now evident that he was rapidly approaching the end

of his labours ; and perhaps a conviction of this prevented his persecutors from troubling a few of the last years of his life. About two years after the former attack, a second paralytic stroke deprived him instantly of sense and speech, as he was celebrating the Lord's supper in his own church, Dec. 28, 1384. He continued insensible till the last day of the year, when he expired.

The enemies of the gospel exhibited a savage and unmanly triumph on the death of its able champion : and indulged in the most unfeeling reflections on the painful circumstances that attended it. But we shall not disgust our readers with repeating them. Indeed they had, according to their views, very good reason to detest his memory. His writings, and especially his translation of the holy scriptures, which, though the art of printing was then unknown, appears to have been speedily and extensively circulated, inflicted a wound on the vitals of the catholic system, that was never healed. His followers, in a few years, became numerous and powerful ; and under the name of *Lollards*, suffered very severe persecutions. His doctrines were extended to Germany and other parts of Europe ; and, about thirty years after the death of Wickliff, they were sealed by the blood of the two pious and courageous martyrs, John Huss and Jerome of Prague.

The government of England, instigated by the priests, took every precaution of cruelty and policy to crush the increasing heresy. They proscribed, imprisoned, impoverished and burnt, with implacable zeal, all they could apprehend who favoured the doctrines of our reformer, or possessed any of his

books. The pope in 1415, summoned a general council at Constance, which was principally occupied in opposing these opinions. They collected forty five articles from his works ; which they condemned as heretical, false and erroneous. They adjudged him to have died an obstinate heretic ; and ordered his bones to be dug up out of the consecrated ground and to be thrown on the dunghill, and all his writings to be burnt. The authority of the council, however, was insufficient to carry this sentence into full execution, till thirteen years had elapsed ; when the pope sent his peremptory orders to Fleming, bishop of Lincoln, to hasten its completion. The prelate sent his officers to Lutterworth, in 1428, who dug up the bones of this holy man, after they had lain forty four years in the grave ; and after burning them, cast the ashes into a brook adjoining the church, called the Swift. His books also were sought after with great diligence, and as many as could be found were publicly burnt. In this manner, above two hundred manuscripts were consumed, and many valuable treatises irrecoverably lost. He was a diligent writer ; and the titles of nearly three hundred distinct pieces, composed by him, have been collected, chiefly from the records of his opponents. Many of these were probably small occasional tracts, and some may perhaps be only different titles for the same works. The destruction of his writings has cast a painful obscurity over the history and the sentiments of this good man, which is greatly to be lamented.

It was intended to have closed this brief memoir with some account of the principal works of this eminent divine, and a few extracts

illustrative of his character as an author, a minister, and a christian; but our limits forbid the attempt. Should this hasty sketch meet the approbation of our readers, we may be encouraged on some future occasion, to resume the subject, and present them with a brief survey of the progress and sufferings of his followers.

A GLANCE AT THE HEAVENS.

A VISIT TO THE PLANETS.

*"Hearken unto this, O Job; stand still,
and consider the wondrous Works of God."*
Job xxxvii. 14.

HAVING, on former occasions,* attempted to give our young readers some just ideas of the magnitudes, motions, and distances of the *planets* which compose the solar system, it only remains that we make a short excursion through these orbs, in order to notice what may be peculiar and interesting in each.

Setting out from the *Sun*, the centre round which they all revolve, and of which we have already given a concise account,† we first reach *Mercury*. This planet, from its nearness to the sun, is visible to our earth only for a short time after the setting or previous to the rising of that luminary. Hence the observations on its appearances have not been so numerous or so satisfactory as those on the other heavenly bodies. But, it has been ascertained, that it rotates on its own axis in twenty four hours and five minutes; and revolves round the sun in eighty eight days. Thus its day is five minutes longer than

ours; while its year does not equal one quarter of the earth's year. To an observer in this planet, the sun would appear seven times as large as it does to us; and the light and heat, as emitted from the sun, would be in the same proportion. But it must not hence be hastily concluded, that the same effects will follow there, as would be the consequence if our earth was placed in a similar degree of heat. All our water would instantly boil, and soon disappear in steam: and all solid bodies would either be dissipated in flame and smoke, or vitrified. The nature of the soil, atmosphere and fluids in Mercury, as well as the bodily constitution of its inhabitants, if any exist, are doubtless wisely adapted to the circumstances in which they are placed. If the element of heat, which pervades all nature, be bestowed, with greater liberality, on those globes which are more distant from the fountain of heat, than on those that are nearer to it, it is easy to conceive that the sensation of heat may be equal throughout the whole system. Doubtless in this, as well as in all the other operations of his hand, the all-wise and gracious Creator hath done all things well. Some skilful observers have concluded that the surface of Mercury is very mountainous, and that some of its hills are upwards of ten miles high; but the difficulty of making accurate observations renders this doubtful: and others, equally skilful, have computed that its highest elevations do not exceed half a mile in height.

Leaving Mercury, we proceed to *Venus*, the most beautiful star in the firmament. Revolving nearer the sun than the earth, like Mercury, it is always observed in that part of the heavens where the sun is,

* G. B. R. No. 74., page 47; and No. 75, page 84. † No. 74, page 51.

Sometimes it may be seen in the east a few hours before the sun rises, and is then called 'the morning star;' at other times, it follows the sun in the west, and sets a few hours after it; and then obtains the appellation of 'the evening star.' It is probable that the prophet alludes to this brilliant star, under the title of "Lucifer, the son of the morning," in that grand triumphal song on the fall of Babylon, Isa. xiv. 12. When Venus is between the earth and the sun, it is six times nearer to us than when it is in the opposite part of its orbit; but then it turns its unenlightened face to us, or appears only like a new moon. The year of Venus is equal to two hundred and twenty four of our days; and its day falls short of ours by forty minutes. Its year therefore contains about two hundred and thirty of its days. Whether the axis of this planet inclines to the plane of its ecliptic, and it has a variety of seasons annually, has not been decided. Most probably, in that respect, as in most others, it resembles the earth. It is encompassed with a dense atmosphere, and enjoys nearly twice as much light from the sun as we do. Its mountains are of considerable altitude. Mercury and Venus revolving within the earth's orbit are called *inferior planets*; and may, in certain circumstances, be seen passing, like a dark spot, over the sun's surface. This is termed a *transit* of the planet; and from a careful observation of these transits, the magnitudes and distances of the heavenly bodies have been more accurately determined.

Passing by the Earth, which we have already described,* we arrive at *Mars*, the fourth planet in order

from the sun. It is about one fifth of the magnitude of the earth; but in other respects greatly resembles it. It rotates on its own axis in twenty four hours and twenty two minutes; the inclination of its axis is about thirty degrees; and it revolves round the sun in six hundred and eighty seven of our days, or in nearly six hundred and seventy seven of its own days. The days in summer therefore are rather longer than they are with us at that season, and those in winter a little shorter, owing to the greater inclination of its axis: and the seasons will be about twice as long, because their year is nearly twice the length of ours; but the order of succession and general appearance will much resemble what takes place on our globe. The sun appears to an observer on Mars scarcely half as large as it does to an inhabitant of the earth; and its light is proportionably diminished. The poles of Mars being for so long a period turned from the sun, the regions round them are probably, during that interval, buried in frost and snow. It has been accordingly observed that, when the polar regions emerge from their long night, they exhibit such a degree of brightness as our frigid zones would probably present to a spectator on one of the nearest planets. And that this appearance arises from a similar cause, is rendered still more probable, from the fact, that the brightness of these parts regularly diminishes, as long as they continue exposed to the beams of the sun; a natural effect of the melting of the snow and ice during the summer months.

The distance from Mars to Jupiter, which, till towards the conclusion of the last century, was reckoned the next planet, was so vast

* G. B. R. No. 76, page 124.

that astronomers had long ago suspected that some other celestial body must intervene. This suspicion was fully confirmed by the recent discovery of four *new planets* in that interval. The first was discovered Jan. 1, 1801, at Palermo, by Mr. Piazzi; and by him named *Ceres*; the second, Mar. 28, 1802, by Dr. Olbers, at Bremen, and styled *Pallas*; the third, Sept. 1, 1804, by Mr. Harding, of Bremen, and denominated *Juno*; and *Vesta*, the fourth, by Dr. Olbers, Mar. 29, 1807. The magnitudes of these planets are very small when compared with the other planets; the diameter of the largest not exceeding one-fourth of the diameter of the earth. They revolve round the sun nearly in the same time: *Ceres* and *Pallas* each completing its circuit in four years and seven months; *Juno* in four years and about four months; and *Vesta* in three years and eight months. Their distance from the sun is nearly equal: the mean distance of *Vesta*, the nearest, being two hundred and twenty two millions of miles; and of *Pallas*, the most distant, only two hundred and sixty five millions. Their orbits are much more eccentric, and lie more out of the plane of the ecliptic than any of the old planets. And, what is wholly peculiar to them, their orbits cross one another in various places: the orbit of *Vesta*, for instance, crossing those of all the other three. These circumstances, joined to some considerations, drawn from the places in which they were discovered, &c. have led to a conclusion that these globes are the fragments of some large planet, which formerly revolved round the sun, nearly in the orbit of the largest of the newly discovered bodies; and has been rent

asunder by some violent internal commotion. This supposition, should it be confirmed, would restore the proportion, order and harmony in the system, which the present irregularities of these singular globes appear to have greatly impaired; and present a new scene in the dispensation of the Almighty, which will deserve deep consideration, and afford probable grounds for supposing that these distant provinces of creation, like our own, are subject to great physical and moral revolutions.

Jupiter is the next globe as we proceed from the sun. It is the largest planet in our system, being fourteen hundred times the magnitude of the earth. Its year is equal to four thousand three hundred and thirty-two of our days, being nearly twelve of our years. The rotation on its axis is performed in nine hours and fifty-six minutes; so that the parts of its surface near its equator are carried round at the rate of twenty-eight thousand miles an hour, or twenty-seven times more swiftly than the inhabitants of the regions near our equator. The year of *Jupiter* contains ten thousand four hundred and sixty-seven of its own days; and, as the axis of rotation is very little inclined to its elliptic, these days are all nearly of equal length; and there is no sensible variation of the seasons. The surface of this planet appears through the best glasses diversified with stripes of a darker shade, which often run quite across its face like girdles; from which they are generally termed *Jupiter's Belts*. But they are very inconstant; and vary frequently in their number and form. They have been by some supposed to be clouds which float round the planet; and by others to proceed from certain modifications

of its surface which cause it to reflect the light in a different manner. But, when we recollect that some of these belts, though more than five thousand miles in breadth, and long enough to reach across one half of this vast globe, have been known to change their appearances, during one short observation, we can hardly conceive that these convulsions can take place in the surface of the globe; they would be tremendously awful even in its atmosphere. Surely, in producing effects like these, agents much more powerful than any with which we are acquainted must be employed.

It has been demonstrated from the laws of motion that any body revolving round its axis would not assume or retain the figure of an exact globe; but would be formed like an orange, flatter at the poles, and swelled out at the middle parts. Observation has confirmed this theory with respect to all the planets which can be subjected to an adequate examination. But the most remarkable instance is in the planet Jupiter, whose polar diameter is about six thousand miles less than its equatorial: the necessary effect of the vastness of its bulk and the rapidity of its motion.

Jupiter is attended by four moons which accompany him in his revolution round the sun, and perform the same kindly offices for him which our moon does for the earth. The first moon from the planet is two hundred and sixty-six thousand miles distant from its centre, and moves round it in about forty two hours: appearing, to an observer on Jupiter, about four times as large as our moon does to us. The second revolves in eighty five hours, at the distance of upwards of four hundred thousand miles; with an orb about one fourth of the

size of the first. The third, which appears nearly of the same dimensions, moves round Jupiter in about seven days, at the distance of nearly seven hundred thousand miles. The fourth, which is one million one hundred and ninety thousand miles distant, and apparently about one third as large as the second, completes its revolution in sixteen days and sixteen hours.

The wisdom and goodness of the adorable Creator are strikingly displayed in this province of his boundless empire. Placed, as Jupiter is, above five times as far from the sun as the globe which we inhabit, its influence must be twenty-seven times less than we enjoy. But, while our small planet occupies twenty four hours in turning once round its axis, the ponderous orb of Jupiter rotates in ten; and thus exposes every part of its vast surface to the solar rays more than twice as often as the earth does. And, while large regions near the poles of our globe, owing to the great inclination of its axis, are annually, for weeks or months, immersed in darkness, and excluded from the direct beams of the sun; the polar regions of Jupiter, from the perpendicular position of its axis, moves five hours out of every ten in the light. Had the axis of this immense planet been placed in the same position as the earth's, tracts of surface, hundreds of times more extensive than our frigid zones, must have been, for five or six successive years, excluded from the light and heat of the sun; and thus, as far as we can conceive, be rendered incapable of sustaining animal or vegetable life. Besides, when we recollect the number, size, lustre, proper distances and rapid, though regular, motions of the four moons

that attend Jupiter, added to its own quick rotation, it is obvious that no part of its surface can be long without being favoured with the presence of one, and frequently, at the same time, of two or three of these friendly luminaries. Hence we may safely conclude, that its inhabitants, if any there are, have seldom occasion to complain of a want of light or heat. Surely that God who could thus effectually counteract such apparent inconveniencies, must be "wonderful in counsel and excellent in working."

Above four hundred millions of miles beyond Jupiter, we reach the interesting planet *Saturn*, one thousand times larger than our earth. It completes its annual revolution round the sun in twenty nine and one half of our years; but rotates on its own axis in ten hours and sixteen minutes. Its year therefore contains twenty five thousand one hundred and fifty of its days. On account of its distance, the sun appears only one ninetieth part as large as it does to us; but yet it is computed to afford as much light as one thousand of our full moons. Besides it is attended by seven moons; which must be of considerable size and lustre to be perceived even by our best glasses. The nearest of these moons revolves round Saturn at a distance of one hundred and seven thousand miles, in two hours and forty minutes; but the outermost is upwards of two millions of miles from its primary; and occupies above seventy nine days in performing its circuit. The other five move, at intermediate distance, in proportional periods. Saturn, like Jupiter, is much flattened at the poles; but it differs in the inclination of its axis which is said, by some authors, to exceed that of the earth's. This

deviation may be a necessary arrangement, in consequence of a peculiarity in the turnture of this planet which must now be noticed.

Round the middle of Saturn is suspended, at the distance of about thirty thousand miles from its surface, a broad, thin opaque body, which from its encircling the planet has been called its *Ring*. Its edge, which is too thin to be perceived by us, is placed over the equator of Saturn; and its breadth being more than thirty thousand miles, the upper edge will be elevated sixty thousand miles above the surface of the globe it encircles. This singular Ring assumes different appearances, according to the various positions of the observer. When it presents its edge to the eye of an inhabitant on our earth, it cannot, on account of its extreme thinness, be seen, and the planet appears globular. When viewed obliquely, it assumes the form of a narrower or wider oval, according to the degree of obliquity with which it is observed. In the course of fourteen years and a half, which is one half of its revolution round the sun, it assumes all the different appearances, with respect to our earth, of which it is capable. In 1825, it was observed as a wide oval, and the space between the planet and ring was very visible. It now appears less; and in 1832, it will disappear. After a few months, it will be again observed like a narrow line on each side of Saturn, which will continue to widen till 1839, when it will have regained the appearance which it had in 1825.* The ring of Saturn

* The young reader may assist his conception of this interesting subject, by cutting out a circular ring of paste board, the inner diameter of which may be four inches, and the outer diameter five inches

is a singular and striking variety in the works of God; and doubtless answers some noble purposes in the plans of infinite wisdom and benevolence. Some have conjectured, that it is the remains of the outward crust of the planet, the other parts of which have fallen in;* but the order and regularity of the arrangements do not encourage such a supposition. One thing however is certain. It is evident from the lustre of this astonishing circle, that its surface is well adapted to reflect the rays of light; and that it must, in the various revolutions of itself and Saturn, reflect a large portion of the solar rays on the body of that planet; and thus greatly increase the comforts and convenience of that distant world. But we must wait for a full perception of the designs of the Almighty, in this and many other parts of his works, till we arrive in that blessed state where we "shall know even as we are known."

"To fathom nature, ill attempted here,
Past doubt is deep philosophy above."

Saturn was for ages considered the utmost limits of the solar system, "near the extremity of the

and a half; and then fixing an orange of two inches diameter, by a wire, in the centre of the circle. He will thus have a just, though rude representation of the manner in which Saturn is encircled by its ring; and, by carrying this simple machine round his head, keeping it always in the same position with respect to the side of the room, he may perceive how the various appearances of the ring are produced. The accurate observations of modern astronomers have ascertained that this ring consists of two concentric circles, of which the inner one is twice as broad as the outer, separated by a vacant space almost three thousand miles in breadth. The statements in the text consider the rings as one.

* G. B. R. No. 74, page 50.

world, and touching the frozen regions of heaven;" but modern discoveries have dissolved the icy limits, and penetrated deep into the regions beyond its sphere. March 13, 1781, Dr. Herschel discovered another planet, at twice the distance of Saturn from the sun; to which, in grateful respect to his patron, George III. he gave the name of the *Georgium Sidus*, or the *Georgian Planet*. The Italians however style it *Uranus*; and the French, in honour of its discoverer, denominate it *Herschel*. Its magnitude is above eighty times that of our earth; but its orbit being nineteen times more distant from the sun than we are, it enjoys scarcely one three hundred and sixtieth part of our light and heat; which equals the effect of about two hundred and eighty four of our full moons. Dr. Herschel discovered six moons attending on this solitary orb; and probably several others may exist, invisible to us at this immense distance. The first moon, distant not two hundred and thirty thousand miles from Herschel, revolves round it in a little more than six days; while the last, at the distance of one million five hundred and ninety seven thousand miles, employs nearly four months in completing its circuit. The motions of these moons differ remarkably from the motion of all the other planetary bodies in our system, whether primary or secondary. They move contrary to the order of the signs; and, what is still more singular, instead of revolving round the equatorial parts of the planet, they revolve round its poles: as if our moon, instead of moving amongst the fixed stars from west to east, should move from north to south. Some eminent astronomers have supposed that this apparent

singularity is only an optical illusion; but, if so, it has not yet been detected: and who can "limit the Holy One of Israel?"

These are all the regular bodies which are known to belong to the solar system; and of these five primary, and eight secondary planets have been discovered during the last half century. It is highly probable, therefore, that others may yet have escaped the notice of the most vigilant observers. Enough however has been ascertained to excite, in every reflecting and pious mind, the warmest sentiments of adoration and love towards that exalted Being, who first spoke them into existence, disposed them in such proper order, gave them suitable motions, and has supported them, in such harmony and perfection, through so many ages. The connection and order that pervade the solar system, fully evince the unity of design, as well as the uncontrollable power, of its Creator "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth."

THE DANGER OF DELAY.

(From the *Morning Star*, an American General Baptist Newspaper.)

"IT WILL SOON BE OVER."

THE grand object of the enemy of souls is, to prevent men from giving their immediate and earnest attention to the subject of religion. To accomplish this object, he practices every wile and plies every species of temptation. To the young, he throws enchantments over the fields of nature and of art; and fills the whole vision of futurity with bright anticipations. He represents religion as a

gloomy thing; and associates it with all that is painful and unlovely. He pretends that the possession of it would cast a blight over every scene of youthful enjoyment; and half persuades those who listen to him, that for the present, they are excusable in neglecting it. The season of youth is short. "It will soon be over," he says, "and then is the time to attend to the subject of religion."

Manhood succeeds, and the scenes of youthful gaiety give place to the sober realities of life. The man has hitherto been disappointed in his expectations, and the whole scene of his anticipations has changed. The details of business engross his attention. He must acquire property. He has a family to maintain; and he desires to place them beyond the reach of want. Religion he knows is a necessary thing; and while viewing it at a distance, he can even fancy that he loves it; but the tempter easily persuades him that at present there is no leisure to devote to it. The pressure of business cannot always last. The tempter tells him, "It will soon be over, and then will be the time to attend to religion."

Years roll on, and business increases. The man's habits have been constantly gaining strength. He has encountered many hardships and endured much suffering; but he will still look for better days. His circumstances, perhaps, have been peculiar. Wealth may have constantly eluded his grasp; or, if he has obtained it, it has but added to the burthen of his perplexities. Still the tempter persuades him that these shall not always last. Brighter scenes are in anticipation. His declining years shall at last be quiet. They shall be peaceful as the setting sun. The season of his troubles must be short. The tempter tells him, "It will soon be over," and afford a favourable opportunity to seek religion.

The man passes quietly down the current of years; and as he passes, still looks to the future for enjoyment; and for the golden hour when the advantages of religion shall be all his own. The infirmities of age creep over him. Death seizes upon him, and he is seen no more. Yet in his last struggle, he faintly whispered, "It will soon be over, and then"—But what was his anticipation? Did he intend to seek religion after death? Ah, no! All thought of religion had then forsaken him. For years he had been gradually losing sight of its importance, until at last he could deliberately cast it from him as a thing of nought.

DUE PREPARATION FOR
ETERNAL BLISS.*(From the same.)*

A DESIRE of good is innate in every bosom; and from the strength of this desire, doubtless, arises in no small degree, a confidence in the hope so generally indulged of heavenly felicity.

Perhaps too, there are few subjects upon which mankind entertain such vague and indefinite notions, as upon the nature and requisites for eternal blessedness—prone to forget that they enter upon future existence, with those feelings, desires, and propensities, which have predominated during a state of probation.

He who has continued to find his supreme good in sublunary objects to the exclusion of the pleasures of piety, or, in the language of scripture, has worshipped and served the creature more than the Creator, must see that it is not in the nature of heavenly happiness to yield him delight. How is it possible for the man who never bows himself before his God in prayer, and who, though day by day the recipient of unnumbered mercies, never pours forth the aspiration of a grateful heart: how is it possible for such a man to find happiness in the unceasing hallelujahs of the heavenly host? No: from such an eternity his unsanctified spirit would recoil—utterly void of one satisfying emotion.

To enjoy heaven our tastes must be formed for its employments on earth; in the grave there is no wisdom, knowledge or device; and he who dies unholy must be unholy still. The Almighty has formed us with powers capable of discerning between good and evil; and while we reject the good and choose the evil, if we perish we must acknowledge that his throne will be for ever spotless; for we know—we feel it to be our own voluntary act. God has not made us machines: and if our eternity is spent among those miserable spirits who for ever blaspheme his holy name, the reflection that we choose this course, will be to us, like the gnawings of the worm that never dies. Many plead, (though they see this world filled with suffering) that God is a being of too much mercy to make his creatures miserable. It would be well for the advocates of of this doctrine, when they contemplate the character of Deity, not to select one single attribute as a subject of admiration; but remembering how they all beautiful-

ly harmonize, pray to be taught equally to love his justice with his mercy.

Another false ground of confidence is ignorance of what God requires of his creatures. Man looks at the outward appearance, but God looks at the heart; and every action, whatever its external character may be, which has not his glory as its ultimate object, must be considered faulty: weighed in the balance it will be found wanting. We should beware of measuring the perfections of Deity by our own limited ideas of goodness and mercy. God cannot err; and having our reason and understanding convinced of the authenticity of the sacred scriptures, we should receive them with implicit confidence, though they may contain many things to us inscrutable.

The more we study the purity of the character of God, as exhibited in the strictness and holiness of his perfect law, extending even to the thoughts of the heart, the less mysterious will it appear to us, that he should require the punishment of sin. Alike interested in the happiness of all intelligent creation, the Almighty sways the sceptre of universal dominion; never deviating from that perfect system, formed and approved in the councils of infinite wisdom before the morning stars sang together. The law that is violated must have satisfaction; and unless its honour can be maintained by some other plan, "the soul that sinneth, it shall die."

But can we say our Maker is not a being of mercy? With the garden of Gethsemane and the mount of Calvary in view, can we say it? No. He who has not withheld his own Son, with him will freely give us all things we are fitted to receive.

If indeed this view of the subject be correct—If, indeed, it be not fiction, that the unholy cannot find happiness beyond the grave, it would seem the part of wisdom to think of a preparation for another state of existence; for over our being we have no controul—We find ourselves without our own agency on the theatre of action; and we do not doubt our Maker will be just as unrestrained in the continuance of that principle which constitutes the living soul. Surely then, religion is of vast moment: and he who neglects to make it the business of time to prepare for eternity, may see and realize his error, when repentance and amendment are beyond his reach.

PROBABLE CAUSES OF AN UNFRUITFUL MINISTRY.

Dear Sir,

YOUR Miscellany for September contains some remarks on a very important subject: *the probable causes of an unfruitful ministry.* I feel pleased that this subject has been brought before your readers; and I sincerely trust, that the remarks, which have been and may be made, will not be altogether in vain. Your esteemed correspondent, J. P. C. laments the circumstance of there being so great a number of churches in which no addition by baptism has taken place, during the past year. Perhaps it may not be improper to observe that, out of the forty churches referred to, fourteen made no report to the last Association; and it is highly probable that some of those churches had received several into fellowship, although it was not reported to the annual meeting. The writer of these lines is acquainted with several instances in which this was the case. It ought to be recollected too, that in some of those churches in which no addition had been made, there were several candidates waiting for baptism. These circumstances ought to be considered, and to have their due weight on our minds; but, at the same time, it is a painful fact, that in many of our churches the cause of the Redeemer seems stationary, or worse than stationary. "This is a lamentation, and shall be for a lamentation."

Your correspondent supposes, that "the neglect of preaching Christ fully, faithfully, affectionately, and with close application—the want of ministerial visits—inattention to the discipline of the church—and a neglect of suitable means for the diffusion of the gospel, may be some of the causes of an unprofitable ministry.—These causes certainly may and probably do, in many instances, produce those unhappy effects which every pious man must deeply deplore. These however are, by no means the only causes which operate unfavourably on the interests of true religion. It may be presumed, that in many instances there is as much blame to be attached to the members of our churches as to the ministers.

One principal cause of the low state of religion amongst us is, I conceive, the little regard that is paid to the temporal comfort of our ministers. Is it not noto-

rious, that many of them are receiving but about a fourth part of what ought to be allowed them, for their "work of faith and labour of love?" Their attention must be divided between two interests; and the deficiency in their salaries must be made up from the loom—the shop—or the school. Is not this enough to paralyze all the energies of those who are engaged in the work of the ministry? It has this effect in many instances. It is highly important, in the present day, for every minister of the gospel to be a man of reading and of study. He cannot preach long with comfort to himself and advantage to his people, unless this be the case. But what time for these exercises, has that man who has to earn his bread by the sweat of his brow?

Ministerial visits are essential to the peace and prosperity of a christian church. It is doubtless the duty of every minister to teach "publicly and from house to house." But if the poor man be compelled to labour six days in the week for the meat which perisheth, when must he visit his people?

It is highly desirable, that the gospel of the Redeemer be carried into the adjacent villages by which we are surrounded. But can a minister do this effectually, if he be straitened in his temporal circumstances? Surely we need not now bring forward any argument to prove, that "they which preach the gospel should live of the gospel." Every candid man must confess that it is the part of justice for "those that are taught in the word to communicate to him, that teacheth in all good things" Our Connection will never rise, while so little is done for the support of our ministers.

Another cause of an unfruitful ministry is the improper conduct of many of the members of our churches. It is very possible to have the form, and only the form of religion; to have a name to live, and yet in reality to be dead. When this is the case, the injury sustained by our churches is incalculable. If we are not lights in the midst of a crooked and perverse generation, we had better make no pretensions to religion. The conduct of some, from whom we might have expected better things, has sometimes been a public disgrace. And although such individuals have been subject to the discipline of the church, and have been expelled for their immorality; yet the effects that have been produced on the minds of others, have frequently been of the most painful character. If every professor of

religion were to pay a conscientious regard to the admonition of our Lord, Matt. v. 16. we should not have to deplore long the little success attending the ministry of the word.

The want of activity and zeal in the members of our churches is another cause, which leads to the effects we deplore. There are some that imagine, that it is for the minister, and the minister *solely* to do what is done for the diffusion of the gospel; but this is a very erroneous idea and frequently leads to very painful results. The cause of Christ belongs to the people as well as to the pastor. They are all redeemed by the same blood, they are all sanctified by the same spirit; members of the same family; and heirs of the same kingdom. There ought to be a vigorous co-operation between a pastor and his people. Let this be the case and the effects will soon be seen. Let our brethren be punctual in their attendance on church-meetings. Let them establish meetings for prayer and religious conversation—distribute religious tracts—promote and sanction sabbath schools—pay a practical regard to “whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,” and we shall not long have to complain of an unfruitful ministry. Our cry will soon be, “Behold the place where we dwell is too straight for us;” “the little one will become a thousand, and the small one a strong nation.”

Hoping that these remarks may not be altogether in vain; and that others may be induced to favour us with their observations on this important subject, I am yours, very affectionately,

W. B. L.

Sept. 13, 1828.

QUERY.

Gentlemen,

A Constant Reader of your useful periodical begs leave respectfully to enquire, When is the pledge to be redeemed, which was given at the commencement of the present series, that Essays should be introduced on the doctrinal principles which distinguish the New Connection from other denominations? It would be very useful to attend to it immediately.

J. D.

VARIETIES.

A SOLEMN LOTTERY.—It has been computed that, among ten thousand people, the average deaths will be one a day. If this computation be accurate, a man in common health has a daily risk of dying, which, compared with the chances of life, is in proportion as one to nine thousand, nine hundred and ninety nine. This risk is seemingly so small, that it excites no alarm, and is scarcely thought of. But, let us suppose that, to-morrow morning, a lottery is appointed to be drawn, in which nine hundred and ninety nine white balls and one black ball will be thrown together into a closed box; and ten thousand persons, including you and me among the number, shall be compelled to put in a hand and draw out a ball at random; under the inevitable condition that, whoever draws the black ball shall suffer death within twenty four hours. Now here the risk would be exactly the same; but, if we knew that such a lottery would be drawn to-morrow morning; and that we must take our chance, it would, doubtless produce some serious apprehensions; and might probably interrupt our sleep to night.

Morning Star.

DISCRETION AND CUNNING.—Discretion is the most useful talent of which a man can be master; cunning is the accomplishment of little, mean, ungenerous minds. Discretion points out the noblest ends to us, and pursues the most proper and laudable methods of obtaining them; cunning has only private selfish views, and stops at nothing to make them succeed. Discretion has large and extended views; and, like a well-formed eye, commands the whole horizon: cunning is a kind of short-sightedness, that discovers the minutest objects which are at hand, but is unable to discern things at a distance. Discretion, the more it is discovered, gives a greater authority to the person that possesses it: cunning, when it is once detected, loses its force, and makes a man incapable of bringing about those events which he might have done, had he passed only for a plain man. Discretion is a perfection of reason and a guide to us in all the duties of life; cunning is a kind of instinct that only looks out after our immediate interest and welfare. Discretion is only found in men of strong sense and good understanding:

cunning is often to be met with in brutes themselves, or in men who are but a few removes above them. In short, cunning is only the mimic of discretion; and may pass for it, in weak minds in the same manner as flippancy is often mistaken for wit, and gravity for wisdom.

THE IMPORTANT INQUIRY.—A Hindoo of a thoughtful and reflecting turn of mind, but wholly devoted to idolatry, lay on his death bed. As he saw himself ready to plunge into that awful and unknown state that lies beyond the grave, he cried out, in evident alarm and distress, "What will become of me?" "O," said a brahmin who stood by, "You will inhabit another body and live again." "And where shall I go then?" asked the dying man. "Into another," replied the brahmin, "and so on through thousands of millions." Darting across this immense interval, as if it had been only a moment, he exclaimed, "And where shall I go then?" Paganism could not reply; and he expired agonizing under the inquiry, "Where shall I go, last of all?"

A MODERN MIRACLE.—The following amusing event was stated, a few weeks ago, in a respectable public journal, on the authority of a correspondent who asserts that he was an eye witness to the fact. Some months ago, an image of our Saviour on the cross, or, as the catholics style it, a crucifix, was pretended to be dug up in Portugal; to which wonderful properties were ascribed. It was said to give answers to the inquiries of its votaries, by significant nods and shrugs; and to exhibit various other symptoms of superior intelligence. The priests seized this occasion, if they did prepare it, to settle, in the minds of the credulous multitude, a point of no small political importance. It is well known that the present king of Portugal, Don Miguel, is esteemed by many an usurper of the rights of his brother, Don Pedro. The marvellous image was appealed to; and, for a season, the design of the priests was fully obtained. Whenever Don Pedro was mentioned, the crucifix discovered his dislike of him, by shrugging his shoulders and shaking his head. But, when the claims of Don Miguel were introduced, it expressed, by a very complacent nod, its perfect acquiescence in them.

This mummerly produced such an effect on that superstitious people, that the priests resolved to exhibit the miracle in a more public manner. The design was

announced, and a large assembly collected; when a priest, after many prayers and crossings, solemnly demanded of the crucifix, "Is Don Pedro the legitimate sovereign of Portugal?" The negative signs very visibly followed, to the admiration and conviction of the numerous spectators. The priest then, with equal solemnity, inquired, "Is Don Miguel the lawful king of Portugal?" but no symptoms of approbation ensued. The question was repeated, in a louder tone; yet the image remained perfectly unmoved. Disappointed and alarmed at such an unexpected result, the priest raised his voice to a still higher key, and, with something of a menacing accent, exclaimed, "Is Don Miguel the lawful king of Portugal?" When, to his utter mortification, a boy popped his head from behind a curtain, before which the crucifix was placed, and said, loud enough to be heard by the whole assembly, "It is not my fault, sir: *the string is broken.*"

GENERAL BAPTIST OCCURRENCES.

ANNUAL ASSOCIATION.

The Annual Association of the New Connection, was held at *Wisbeach*, June 24, 25, 26, and 27, 1828. Mr. Joseph Goadby, of *Ashby-de-la-Zouch*, was chosen chairman; Mr. Jarrom, of *Wisbeach*, Deputy Chairman; and Messrs. Bissill, of *Sutton*, and E. Kingsford, of *Lincoln*, Moderators. The Reports of the state of religion in the various churches were, as usual, of a mixed character. In many pleasing instances, a spirit of zeal, activity and harmony distinguishes the ministers and members; and the cause of the Lord prospers in their hands. In some others, a degree of listlessness prevails, which has a depressing tendency to prevent the progress of the gospel; and in several cases, debt, poverty, or want of ministers seem to be undermining the prosperity of the churches, and threatening their existence. Since the last Association, eight hundred and forty-seven persons have been baptized and received into fellowship; and the deaths have amounted to one hundred and fifty-seven. The total number of members, as returned to this meeting, is nine thousand nine hundred and forty; being an increase, on the last year's statement, of three hundred and seventy-nine.

Owing to the distance of the place, the number of ministers and representatives were not so numerous as when the annual meeting is held in the Midland counties. Much important business was transacted, and a happy degree of cordiality prevailed. As there were only sixteen of the churches which had taken any active measures in support of the Building Fund, which has been so long under consideration, it was resolved to abandon the plan. Mr. Goadby, who had been requested, by the last Association, to visit the G. R. churches in Wales, made a report of his journey; and it was agreed that it was not eligible to cultivate any closer union with them. The Home Missionary finances being considerably in arrears, it was deemed prudent to dissolve that Institution; and to leave each Conference to expend the money, raised in its own district for Home Missionary purposes, without the intervention of a general committee. Arrangements were accordingly made for discharging the debt, and distributing the stations. We lament that, while many of our churches are so vigorously pursuing laudable plans of usefulness, there should be so much difficulty in bringing them to co-operate cordially and effectually as one body.

On Wednesday morning, Mr. R. Smith opened public worship by prayer; and Mr. J. Goadby, sen. preached, from 2 Cor. iv. 7. In the afternoon, the Anniversary of the Foreign Mission was held; and, in the evening, Mr. E. Kingsford prayed; and Mr. F. Cameron preached from Acts xvii. 31.—The next Association is to be held at Loughborough: the preachers, Messrs. Jarrold and E. Sexton; or, in case of failure, Messrs. R. Ingham and W. Hurley.

CONFERENCES.

The *South Lincolnshire Conference* was held, Sep. 18, 1828, at *March*. In the morning, Mr. Lilley read and prayed; and Mr. Payne preached, according to previous appointment, on *Instability in Religion*, from James i. 8. At this meeting, the consideration of the Widows' Fund was again postponed to a future opportunity.—Mr. Smedley was unanimously encouraged, should he feel himself at liberty, to remove to Killingholm, on the same terms which were offered to Mr. Pickance at the Association.—The sum of ten pounds, for the current year, was granted to assist Mr. Wright to continue his labours at Magdalen.—It was

advised to give some assistance to the cause at Lincoln; and a committee was appointed to inquire what assistance present circumstances render necessary, before the next conference.—Mr. Jarrold was requested to visit Norwich and its vicinity, at the first opportunity.—The case from Stamford was referred to Messrs. Bissill, Payne, and Rogers to institute requisite inquiries; and, if they judged it expedient, to make arrangements for the immediate supply of that place with regular preaching. It was agreed, to recommend Mrs. Scott of Chatteris to the Ministers' Widows' Society; and Messrs. Rogers, Ewen, and Lyon were requested to conduct the application.—In the evening, Mr. Bissill introduced the service; and Mr. Jarrold preached, from Acts xvi. 31.

The next Conference to be at Peterborough, Thursday, Dec. 18, 1828; when Mr. Thompson is appointed to preach in the morning, on "The Evidences, Importance, and Means of growing in Grace." In case of failure, Mr. Binus.

THE LONDON CONFERENCE was held at *Commercial Road*, Sept. 17, 1828. A lively interest was taken in the public services; and, though the attendance of ministers was rather smaller than was expected, it is hoped some useful measures were adopted. The friends of Zion will mourn to learn that there is no one to dispense the word of life at Aylesbury, Amersham, and Tring; stations where there are places of worship, unincumbered with debt, and around which extends a fine field for the labours of a home missionary. At Staplehurst also, a meeting-house is shut up for want of a proper minister to rally the dispersed and wandering members of a once orderly and active church. Mr. Diprose has removed to Ford, where his labours are acceptable and promise to be useful. Arrangements were made to establish a Home Missionary Society for the district. Mr. T. Dunch was appointed the treasurer, and Mr. A. Taylor the secretary of this Institution. Although no communication of the kind mentioned in the second resolution, page twenty sixth, of the Minutes of the last Association, had come to hand; yet, expecting that it would come, Mr. Hobbs was requested to address a circular to all the members of the churches in the district; stating the arrears due to the agents of the late *General Institution*; and exhorting them, not only to pay their proportion of this sum, but to exert themselves in

support of home missionary operations with more liberality and vigour. Some assistance was promised to the friends who are endeavouring to raise a G. B. interest at Paddington. It appeared that some of the churches had collected for Lineholm case, and the rest were requested to assist it as soon as they can make it convenient. Mr. A. Taylor was requested to write two letters: one suggesting the means by which our conferences may be improved; and the other to the Midland Conference, giving information, as to the state of things, at Aylesbury, Amersham, Tring, and Staplehurst. The next Conference is to be held at Sevenoaks, on the Wednesday in Easter week. Messrs. Hobbs and Sexton are appointed to preach; and in case of failure, Messrs. Rofe and Wallis.

FORMATION OF A NEW CHAPEL.

Thursday, Aug. 7, 1828, a General Baptist Church was formed at *Clayton*; a populous village, about two miles north west of Queenshead, which is destitute of the regular preaching of the gospel by any denomination. Fourteen persons, who had separated from the church at Queenshead, and one who had been dismissed from Allerton church were, on this occasion, united in religious fellowship. Mr. J. Ingham of Halifax, opened the service, in the morning, by reading suitable portions of scripture and prayer. Mr. Hollinrake of Birchcliff then asked several questions respecting the piety and religious sentiments of the brethren who were about to be united; which were satisfactorily answered by Mr. John Andrews. Messrs. R. Ingham of Slack and G. Dean of Lineholm, proceeded to give the right hand of fellowship to the brethren; and thus recognized them as a church of Christ. Afterwards five of the friends who had been previously requested to serve the church as deacons, signified their acceptance of the office, and were ordained. Mr. Hollinrake, after having stated the nature and responsibility of the office, offered the ordination prayer; and was joined in the imposition of hands by Messrs. R. Ingham and G. Dean. Mr. R. Ingham then delivered a very impressive discourse, on the nature and duties of a christian church, from Heb. xiii. 22, and concluded that service by prayer.

In the afternoon, Mr. Hollinrake baptized eleven persons, who had been previously approved by the brethren, in

a stream of water about half a mile from the village, before an assembly of more than two thousand spectators. And, though symptoms of disorder were manifested before the ordinance commenced; yet no sooner had the ministers and candidates presented themselves at the water, than the tumult subsided, and great order and decorum were preserved to the close of the administration; when the assembly quietly dispersed, after more than two hundred Tracts on Baptism had been distributed amongst them.

In the evening, Mr. W. Nicholson of Halifax, began the public worship by prayer, and Mr. Dean preached, from Rom. xiv. 19; and concluded the solemn and interesting services of the day, by imploring the blessing of the Almighty on all that had been done. May these prayers, be answered; and the many admonitions given by the different ministers be practically regarded; that the God of peace may dwell among this people and bless them!

MEETING-HOUSE RE-OPENED.

On Wednesday, Sept. 10, 1828, the G. B. Meeting-House in *Docer Street, Leicester*, was re-opened for divine worship. The Rev. F. A. Cox, L. L. D. of Hackney, preached, in the morning, an excellent and appropriate sermon, from *Psa. c. 4*, "Enter into his gates with thanksgiving, and into his courts with praise." The Rev. J. Gilbert, of Nottingham, preached, in the Evening, a very interesting and suitable sermon, from *2 Thess. ii. 16*, "Good hope through grace."—On the following sabbath, the Rev. J. P. Mursell, of Leicester, successor to the Rev. R. Hall, A. M. preached, from *Matt. xii. 6*, "In this place is one greater than the temple." In the afternoon, the Rev. T. Stevenson, of Loughborough, preached from *Psa. cxxii. 6*, "They shall prosper that love thee." The Rev. J. Goadby, of Ashby, preached in the evening, from *Eph. i. 3*, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

Several circumstances conspired to depress both the number of the congregations and the amount of the collections. Our friends at Syston had opened a new place of worship the week previous; and collected fifty pounds. The Independents opened a new place of worship at Loughborough, on the same days, Sept.

10 and 14. Other public services and openings in the neighbourhood were shortly anticipated; and, on the Wednesday evening, the rain fell in such torrents, as to prevent many, even in Leicester, from leaving their houses. Consequently the attendance on the Wednesday was rather thin; but on the Sabbath the congregations were good, especially in the afternoon. The services were all of a very interesting description; and the collections, which, when viewed in connection with the above circumstances, may be considered handsome, amounted to upwards of seventy pounds.

The chapel may, with more propriety, be said to be rebuilt than enlarged; nearly the whole of the former one being taken down. Its present internal dimensions are forty five feet wide, by fifty four feet long. There is a gallery in front, seven seats deep; and a spacious school room, with two openings into the chapel; under which are two vestries. Exclusive of the school rooms, which will contain about three hundred children, the chapel will conveniently seat from seven to eight hundred persons; and, with the addition of side galleries, would accommodate upwards of nine hundred hearers. The expence of this enlargement exceeds six hundred pounds; towards which about four hundred are subscribed by the friends and congregation; so that, with the collections at the opening, the sum will be reduced to about two hundred and fifty pounds. This however, added to the sum remaining on the original place and ground, will amount to the serious sum of eight hundred pounds, which is a heavy burden for a young interest to bear. It is therefore desired that the G. B. churches will kindly afford some assistance to lighten this burden.

The chapel is well situated; being at a considerable distance from other places of worship in Leicester, and in the centre of a population of four or five thousand; for which there are but two places of worship, and one of these is Roman Catholic, and the other antinomian. May the Lord, who does all things well, smile on this effort made for the extension of his church; may the hands of their young minister be strengthened, that "peace may be in her borders and prosperity in her palaces."

ORDINATION.

On Wednesday, Sep. 10, 1828, Mr. S.

Wigg was ordained to the pastoral office over the G. B. church, *Friar Lane, Leicester*. Mr. Goadby read the scriptures and prayed. Mr. Rogers delivered the introductory discourse. Mr. Jarrom offered up the ordination prayer, with the laying on of hands; and delivered an impressive charge to the minister, from a "Good minister of Jesus Christ." Mr. Burdett concluded with prayer. In the evening, Mr. Rogers preached an appropriate and excellent sermon to the people. Mr. Butler gave out the hymns the whole of the day. May this union be blest from above!

INFORMATION.

Gentlemen,

I think it my duty to apprise the Connection of an error in the printing of the Minutes of the last Association. The sixth resolution, in page 26, as passed by the Association, was "That the profits arising from the printing establishment and the periodicals shall form a fund to be used by the Association for general purposes; and that the surplusage shall be divided among the several districts, in proportion to their number of members, for the support of Home Missionary operations. As the alteration was made without my knowledge or consent, I have thought it advisable, for many reasons, to request you to print it, in its original form. Wishing that your valuable Miscellany may receive due encouragement,

I am, your's, &c.

Sept. 22, 1828 J. WALLIS, Secretary.

THE SERAMPORE DISPUTES.

In our last "Literary Information," we gave a list of the principal publications which have appeared on this distressing subject. It is with sincere regret that we introduce it into our pages; but as the unhappy contest has now become too public, we esteem it a duty, both to the parties more immediately concerned and to our readers, to give a concise and impartial detail of the unhappy circumstances. This may preserve the former from unjust misrepresentations, and the latter from being misled by vague and erroneous statements.

When the first Baptist Missionaries went out to India, they depended for support on the Baptist Missionary Society, which had been established in 1792.

That institution being then in its infancy, and its funds small and precarious; they were advised to adopt all proper means, consistent with their grand object as missionaries, to obtain pecuniary supplies by their own exertions. Messrs. Carey and Thomas accordingly each obtained the superintendence of an indigo manufactory, which enabled them to support themselves; and they, with equal integrity and generosity, resigned their salaries from the society. Their friends at home applauded the spirit that dictated the measure, and accepted the surrender; but held themselves ready to afford them supplies again, whenever circumstances should render it necessary. In a short time, a train of providential dispensations brought Messrs. Carey, Marshman and Ward together at Serampore; and almost compelled them to make that place their principal station. Here sources of emolument opened before them, which encouraged them to hope that they should be able, not only to supply their personal wants, but to assist in the support of other missionaries. They then entered into a solemn agreement to devote themselves, and all they should be enabled to accumulate, to the cause of God among the heathen; to live together as a common family; to throw all the produce of their exertions into a common stock, out of which each should receive a certain portion monthly, for clothes and other expenses; and to carry the surplus to the credit of the society which had sent them out. At this period, and for many years afterwards, it is fully evident, that the most remote idea of any separate interest had never arisen in the minds of either party. The missionaries rejoiced in being able, by their efforts, to lighten the burden on the society, and to set free its funds for other more pressing objects; and the society felt and gratefully acknowledged the devotion and disinterestedness of their highly esteemed and much beloved brethren; whom they still held themselves bound to support whenever it should be requisite.

It pleased God to crown the endeavours of the brethren with unexpected and distinguished success. Mr. Carey was appointed to a professorship in the East India College at Calcutta. Mr. and Mrs. Marshman opened a school, which received great encouragement. And Mr. Ward set up a printing office, and was employed to print the government papers. His principal employment, how-

ever, was to print the translations of the sacred scriptures in the various dialects of the country, which Dr. Carey had diligently and successfully prepared: a department of missionary service in which they rose to well-merited eminence, and were munificently supported by the religious public. Every member of this happy family united with harmony and zeal in carrying forwards the great work. The gospel was preached with diligence and fidelity, and numbers of the heathen embraced christianity, while a pleasing reformation took place among the Europeans of every rank in that hitherto neglected part of the British empire.

For many years, the utmost confidence and affection subsisted between the labourers abroad and the society that had sent them into the field. During this period, many purchases were made of houses and land at Serampore, and property of different kinds accumulated. The mission there acquired a degree of importance and wealth, which has seldom been equalled by any similar institution. The purchases however were made and the business transacted, by the brethren, in the name of the society; and in the necessary deeds they made themselves trustees for it. And the latter, having the most unbounded confidence in the integrity and discretion of their brethren in India, made them their agents, intrusted their remittances to their care, and committed to their hands nearly the whole management of their concerns in that country. But they long considered themselves only as the agents of the society, and no ideas of independence either in their property or in their transactions, seems to have been entertained by any of them. None certainly were expressed loud enough to reach the committee at home. Dr. Marshman himself wrote to Dr. Ryland, one of the secretaries of the society, under date May 8, 1812, in these words, "Your property at this moment in India, is worth not less than ten thousand pounds, which the following list will shew:" and, after enumerating the particulars and ascertaining the amount to be twenty thousand four hundred pounds, he added, "Full twenty thousand pounds sterling, instead of ten, *not a farthing of which belongs to us, but all to you.*" This was not a casual expression, used in "the affectionate carelessness" of a grateful heart; it was the constant, unvarying language, adopted by all the three senior brethren, as they have since been styled,

during the life of Mr. Fuller. Nor did the acting committee at home, suspect that any different conception existed. In all their correspondence with the missionaries, with each other, with the christian public, and with the government both in India and England, Mr. Fuller and his colleagues constantly either asserted or assumed the fact, that the property at Serampore belonged to the society; and drew their most usual and most effectual pleas in favour of that institution from the success of its operations, the magnitude of its possessions, and the disinterestedness, zeal and devotion of its agents, in India.

But it could not perhaps be reasonably expected, that such unexampled zeal and self-devotion should continue uninterrupted and unabated, for any long course of years, among three individuals who, however excellent, were subject to the imperfections of human nature. When we reflect calmly on the peculiarly trying circumstances in which they were called to act, we are rather inclined to wonder that the connection between the Serampore brethren and their constituents existed so long, than that it was at length dissolved.

As years rolled on, other missionaries were sent from England to reinforce those already settled in that extensive region of pagan darkness, and assist in diffusing the glorious light of the gospel. But the first three, who had borne the burden and heat of the day and opened the way for the rest, naturally concluded that their labours, experience, and success, entitled them to a greater share of influence and power than could justly be claimed by their successors who, from time to time, arrived at Serampore. They felt it would be neither agreeable nor convenient for these junior brethren, as they have been usually distinguished, to have equal control as themselves over funds which, to adopt one of their favourite phrases, "they had themselves originated" and in the direction of stations which they had established. On the contrary, the juniors being sent to India by the same society as the seniors, with the same object, and on the same terms, concluded, as naturally, that they ought to be received, if not as brethren yet as children; and as they advanced in experience be admitted to an equal share in the management of affairs, which they had always been led to conceive were under the ultimate control of the society by which both seniors and juniors were

employed. This idea was certainly reasonable in itself; but it does not appear to have led the juniors to any arrogant or unbecoming conduct. It however disqualified them from submitting to some things which they met with on their arrival in India, without feelings of disappointment. When therefore the senior brethren proceeded to arrange the stations and employments of the younger missionaries, in a manner sometimes inconsistent with the judgments and wishes of the parties concerned, one of them observed, that the committee at home would determine who should remain at Serampore, and who should go to distant stations. This simple hint filled the elder brethren with serious alarm; and they began to imagine that the funds which they had accumulated, the premises which they had so long possessed in peace and honour, and the plans which they had commenced for carrying on the great object of all their labours, were liable to be seized by others, and wrested out of their hands. Though the committee employed every practicable mode of explanation and assurance to remove this unfounded apprehension; yet the Serampore brethren retained it with unaccountable pertinacity.

Another circumstance also contributed probably to increase the discontent of these friends with that dependent station with regard to the society, which they had hitherto been well satisfied to occupy. The children of the senior missionaries advanced towards maturity; and their parents might feel a natural desire that they should profit by the extraordinary success which had, chiefly by their own efforts, crowned the Serampore Mission. It is true that the senior brethren left England merely as the agents of an infant society, the permanency of which was doubtful, its funds inconsiderable, and depending upon the then almost untried liberality of the religious public; and that, on their arrival in India, they were obscure and unknown, and had to struggle through many difficulties and privations. This was their state *then*; but *now* they had extensive premises in their possession, and great property to manage, had acquired a considerable share of public estimation, and moved in a sphere far superior to their original condition. And natural affection would easily suggest, to an indulgent parent, contemplating the future progress of his children in life, that his offspring should enjoy some benefit from the elevation

which he had acquired. This idea however could not be realized to any great extent, while all the property was under the controul of a committee, unconnected with the missionary family. It is probable from many circumstances, that some desires of this nature arose early in the minds of, at least, one of the missionaries: which, while the children were young and the property inconsiderable, might be weak and transient; but, as the children advanced in life, and the property and prospects so unexpectedly improved, grew more steady and intense, till at length it became the ruling passion. Happy would it have been for the party himself, and happy for the sacred cause of religion, had the means adopted to gratify this passion been as honourable as the anxiety of a father for the welfare of his children, when kept under proper restraints, is commendable.

As the union of the Serampore brethren with the society at home was originally voluntary, it is obvious that the former had a full right to dissolve it, when circumstances, in their judgment, rendered a dissolution expedient. And if the mutual covenant into which they had entered, to devote the whole of their acquisitions to the missionary cause, had afterwards been found to be inconsistent with a just regard to the welfare of their families or connections, it would have become their duty to have rescinded it, and to have adopted other principles of proceeding. But justice would have required that this should be done openly, and with a sacred regard to the claims of those with whom they had been formerly united. Had this change been conducted with candour, equity and discretion, many probably would have applauded it; and none could justly have censured it. Numerous claims of an important and delicate nature would doubtless have required adjustment, and differences of opinion might have arisen; but the claims of justice and the honour of the gospel would have been preserved. Unhappily a very different course has been pursued; and it now becomes our painful duty to trace the steps which have led to the lamented rupture, that has recently occupied so much of the public attention.

(To be continued.)

REVIEW.

CONVERSATIONS BETWEEN TWO LAYMEN ON STRICT AND MIXED COMMUNION; in which the principal arguments in favour of the latter practice are stated, as nearly as possible, in the words of its most powerful advocate. By J. G. FULLER. 8vo. pp. 280. boards, 4s. 6d. Holdsworth, London.

As the question of Mixed Communion has not yet agitated our churches, we have not judged it prudent to enter largely on it in our pages. But the work before us being the production of a layman, the son of the celebrated Andrew Fuller, and a member of the church under the pastoral care of the Rev. Robert Hall, M. A. "the most powerful advocate for Mixed Communion;" and containing clear, able, and, in our opinion, convincing answers to the chief arguments in favour of a practice which has long appeared to us both unscriptural, and injurious to the best interests of christianity, we think it ought to be generally known and read. We have perused it with great satisfaction. Many of the notes are highly interesting and instructive.—But, instead of entering into an examination of this valuable pamphlet, which our limits forbid, we shall present the reader with a list of the subjects of the seven "Conversations" that compose this volume, from which he will perceive the plan and matter of the work, which, we assure him, will amply repay any sincere and unprejudiced inquirer on this controverted point for a very serious perusal. The subjects are, "General and Preliminary Observations—Baptism and the Lord's Supper, anterior and subsequent to the death of Christ, circumstantially different but essentially the same—Baptism as essential a pre-requisite to external church-fellowship, as faith is to baptism—The Example of the Apostles, in their obedience to the Lord's commission, an inspired explanation of the Lord's will, and a pattern intended for the imitation of the church in all succeeding ages—A strict adherence, in the constitution of our churches, to the laws of Christ, as exemplified in the uniform practice of the Apostles, not schism, but christian union—A reception to church-fellowship of all whom God has received, in obedience to the christian commission, but not in deviation from it, the imperative duty of christian churches, notwith-

standing a diversity of opinion and practice in relation to matters of indifference.—A strict adherence to the commission of Christ, in the formation of our churches, neither bigotry nor folly; and a deviation from it, in deference to modern error, neither charity nor christian wisdom.”

THE YOUTH'S BIBLICAL AND THEOLOGICAL COMPANION. By the REV. THOMAS WOOD, of Jewin Street, London.

12mo. pp. 512. boards, 7s. 6d.

R. Baynes, London.

WE are sorry that this useful work has been so long unnoticed by us. We trust that the worthy author will impute this apparent neglect to its true causes;—want of room and a pressure of other matter more immediately connected with this Miscellany. The ample title-page, gives a very satisfactory exposition of the nature and contents of this volume. In this work, it observes, “the author has endeavoured to explain the principal terms of the sacred scriptures; to unfold the great doctrines of Holy Writ; to elucidate difficult passages of the Inspired Volume; and to reconcile its apparent contradictions. It also contains more than six hundred appropriate quotations from the most celebrated poets of ancient and modern times.”—The number of texts which are explained is great; and the explanations in general, are perspicuous and satisfactory. Much labour and attention must have been bestowed in preparing the volume; and it appears calculated to be very useful to those for whom it is designed. Mr. Wood has indeed explained disputed points according to his own views, and as an honest man he could not do otherwise; but a spirit of candour and liberality pervades the whole which does him honour. The numerous poetical quotations which he has introduced, are mostly appropriate and striking; and will recommend the volume to the taste of his youthful readers. We think the work well adapted for the valuable purposes for which it is designed; and heartily wish it success. As a dictionary does not admit of analysing, the nature and merits of this compendium may be best perceived from two Extracts, taken almost at random.

“DEW, s. a dense moist vapour which is found on the earth in the spring and summer mornings, in the form of a misting rain. It is collected there princi-

pally while the sun is below the horizon. We must leave philosophers to dispute and decide the question, whether the dew is formed from the vapours ascending from the earth during the night-time, or from the descent of such as have been already raised through the day:—our object is to consider its scriptural import and application. In warm countries, in which it seldom rains, the dews are generally copious, and supply the place of the fertilizing showers upon the ground, to refresh the earth and render it productive. Therefore, it is expressed in the sacred writings as an invaluable blessing; and to withhold the dew, was deemed a grievous calamity. (Deut. xxxiii. 13, &c. and 2 Sam. i. 21.) As the dew drops are numerous and cover the earth, they are the symbols of a large army; (2 Sam. xvii. 12.) as they fall constantly, silently, abundantly, and are reviving to vegetation, they are emblems of divine truths upon the human heart, and even of the loving kindness of God himself unto his people: (Deut. xxxii. 2; & Hos. xiv. 5.)

SERPENT, s. a snake; a poisonous reptile. The serpent has been noticed as a creature of great craft, wisdom, and subtilty. Both the Egyptians and the Phenicians made it an emblem of divine wisdom and power, &c. In many places the natives preserved a live serpent, sometimes more than one, to which they paid divine honours. Mr. Bryant observes, “It is probable, that the Israelites, on account of this idolatry, were punished by the fiery serpents, in consequence of which many were slain. . . . After this punishment had sufficiently taken place, it pleased God to order a brazen serpent to be made; and to be elevated upon a standard; and he directed Moses to tell the people, that “whoever looked up to that object should live.” This was to prove the absurdity of trusting in any serpentine divinity; to shew the infinite power of Jehovah over all creatures, which he could use, either in judgment or mercy; and appointed as an expressive symbol of the healing virtues of Jesus (Christ, to cleanse the most impure of mankind from their defilement, and restore the diseased to moral health and happiness. On account of its craft, subtilty, and deadly poison, the serpent is a proper symbol of the devil; and therefore, Satan is called by that name; but the Lord our Redeemer bruised his venomous head, and brought him into a state of degrading subjection. (Gen. iii. 15.)”

Missionary Observer.

OCTOBER 1st. 1828.

It was hoped that the present number would contain the Report of the General Baptist Missionary Society, which it was desired to circulate with the September Quarterly paper; but circumstances, over which we have no control, have frustrated that intention. It is designed, nevertheless, that the Report shall speedily appear; but as it is not contained in the number for the present month an opportunity is furnished for some information respecting the proceedings of other religious denominations.

BURMAH.

American Baptist Missionary Society.

Messrs. Judson, Wade, Boardman and Price are labouring to diffuse the blessings of the Gospel among the benighted millions of Burmah. Messrs. Judson and Wade were stationed at Amherst. The former well known for his zeal and sufferings, writes thus on the death of his only daughter.

"Another tie that bound me to earth is severed, and my darling Maria lies by the side of my beloved Ann. They were separated from one another, six months precisely. The mother's eyes were closed on the 24th of October, and the child's on the 24th of April following.

Br. Boardman is settling himself at Maulaming. We are doubtful whether Amherst will become the seat of Government, and a place of sufficient work, to be an eligible Missionary Station. One native woman, wife of a French trader from Rangoon, has lately been baptized, and we have a few hopeful inquirers.

"But my heart is in the grave! Oh that I could transfer it thence to heaven! The top of the little enclosure, which contains the wreck of all that I held most dear on earth, and the Hope-tree, under which they rest in hope, are visible from the window of my room—

"Beyond the hills, beyond the seas,
Oh for the pinions of a dove!
Oh for the morning's wing, to flee
Away, and be with them we love.

"The Hope-tree stands at the head of the graves: but it looks toward heaven, and lifts up its branches amid the storms of this tempestuous region; not drooping over the sleeping, mouldering tenants of the tomb. I would fain be like the Hope-tree, and look toward heaven; but faith is weak, and her eye frequently bedimmed by the tears of grief, and distempered by conscious sin."

On May 5th of last year he writes;—

"The long interruption of our Missionary Work—occasioned by our trouble at Ava, the domestic calamities which have since overwhelmed me in quick succession, and the hitherto-unfavourable circumstances of Amherst—have operated to prevent my usual occupation. I am, however, endeavouring to do a little. We have a small assembly of twenty-five or thirty on the Lord's-days; and our daily family worship is not unfrequently attended by a few inquirers. One woman desires to profess our religion, and has lately given some satisfactory evidence that she is sincere: a few respectable men declare themselves convinced of the truth of the Christian Religion, but we discern yet no traces of the renewing influence of the Spirit on their hearts.

"Three only of the Rangoon Converts are now with us: the rest are dead, or scattered in different parts of the country. So far as I have been able to ascertain the circumstances of those who died in my absence and of those who still remain, I believe that, with the exception of two, who were excluded from the church in Rangoon for neglecting to attend worship, none of the baptized have disgraced their holy profession. I do not, of course, speak of two or three cases which required temporary church discipline.

"Moung Ing lately went on a Mission to Mergui (Bike), the place of his former residence; where he has set up Christian worship, and has, he writes me, several inquirers."

MAULLAMING is a station about twelve miles from Amherst, occupied by Mr. and Mrs. Boardman, and to which Mr. Wade is stated to have removed. On Jan. 25th Mrs. Boardman writes.

"You, who have watched, with a pious feeling, this Mission through a dark tedious night, will be rejoiced to hear that the day dawns—a day which we trust will not be obscured, till the meridian blaze of the Sun of Righteousness shall illumine Burmah with Millennial glory.

"About a week since, we enjoyed the privilege of seeing two who were once idolaters, following our Redeemer in baptism. One of these persons is Moung Dwah, the husband of Mah Doke, a faithful and devoted disciple of Jesus: for years she wept, and mourned, and prayed, over her unbelieving husband; but her prayer of faith is answered, and she is filled with gratitude and joy; tears flow down her cheeks while she speaks of the glorious change in her husband: she says the most ardent desire of her heart is gratified, and she can never again distrust the mercy and faithfulness of her God. We have, in Moung Dwah, a striking example of the blessed influence of our holy religion: he was formerly unyielding, obstinate, and even unkind to such a degree, as to cause his wife and the Native Christians much anxiety and grief—now, he is submissive and humble, like Him who was *meek and lowly in heart*: he is a man of respectability and good sense; and is unwearied in his efforts to do good among his countrymen. Mah Alah, the other person who received baptism, is a widow, and lives in the family of Moung Dwah and Mah Doke, at a short distance from our dwelling: she possesses good abilities, and is well able to exert a considerable influence: it is but recently that her mind

has become fully decided in favour of Christianity; but her views of Christian Doctrine are remarkably correct: she is apparently most sincere and hearty in her attachment to the Blessed Cause which she has espoused: her whole soul seems intent upon doing good: 'Oh,' she says, 'I want not earthly property! I wish not for silver or gold, or any worldly goods; but I long to be freed from sin, and to see these poor deluded votaries of Gaudama worshipping the Eternal God.'

"We have only two of the Native-Female Christians with us. Some of those who have been brought to the knowledge of the truth, in Burmah, have entered upon their glorious rest: some are wandering in despotic Burmah, destitute of the means of grace, without one Christian Friend to encourage their fainting hearts and strengthen their decaying faith: one, who was baptized at Amherst, still resides there, on account of her husband's unwillingness to remove to this place; but she is exceedingly distressed at being separated from the Native Christians and the Missionaries. Mrs. Wade and myself hold a female prayer-meeting once a week with the Christian Sisters, and feel greatly encouraged and supported, by witnessing their fervent piety: they go from house to house among their neighbours, telling them of the dying love of Jesus; and though what they say is disregarded and frequently treated with contempt, yet they are not discouraged. Several persons appear to be examining the Christian Religion; and there is one person of whom we have gained evidence of piety, who will probably soon be baptized.

"Our Schools begin to wear a very interesting aspect. The Female Boarding-School, the labours of which Mrs. Wade and myself divide, contains fifteen scholars. Mr. Boardman has just commenced a Boys' Boarding-School: we have now six boys."

Ava is another station belonging to this Society; Dr. Price resides here. At the close of the war he was sent to Calcutta by the Burman Sovereign to complete some negotiations, and on his return established a School at Ava. The Managers of the Society remark:—

"His prospects of usefulness are brighter and more extensive than at any former period. He is no longer restricted in his access to the Natives, or the instructions to be imparted to them; but may read and enforce the sentiments of the Scriptures every Sabbath. The King and his Court even invite

conversation with him on religion; while the children of the Nobles and principal families are committed to him to receive an education in English.

"Dr. Price had presented a petition to the King, in the name of some friends at Calcutta, to be allowed to establish a Press at Ava: the King was overjoyed at the proposal, and repeatedly urged the completion of the project."

The journal of Dr. Price furnishes various interesting particulars respecting his intercourse with the King and Nobles of Burmah.

"—Was called to an evening audience, when the King opened his mind very freely; making very particular inquiries about the mind of the Bengal Government, respecting a restoration of the conquered provinces.

"—*Lord's-day*.—After tea, the keeper of the King's wardrobe and a Saraydaungee came in, and staid till nine; after which we had family worship, at which a respectable number attended: exhorted them all to make sure of eternal life, before the hand of death puts a stop to their probation. Oh for the time when Burmah shall become the kingdom of our Lord! Blessed Jesus! make me strong for thy service; and use me in any way thou wilt, only let me be instrumental in turning many souls to thee!

"—Had a long conversation with several Lords and Princes, who were assembled in the palace, about the utility of giving their children instruction in the various arts and sciences. Oh that the tottering fabric of this false religion may soon be completely undermined and overthrown, by the means with which God seems about to furnish his Missionaries!

"—In a long conversation, with several Burmese, on the subject of the Saviour and his precepts, I found none who could object to any thing, save that they considered the commands too strict to be complied with.

"—Was sent for by Prince M., when, after some desultory conversation, the subject of religion was introduced. Prince M. inquired concerning the duties incumbent on those who would be saved. I told him that faith in the Lord Jesus Christ and repentance unto life manifested themselves in obedience to the two great commands, a summary of all that God required of man. On my mentioning the Ten Commands, the Queen Mother, who was present, desired me to repeat them to her, which I did. Prince M. remarked, that he considered the precepts of love to God and man as very excellent, but impossible to be observed. I directed him to apply where help would be granted; and pressed

him to attend to the salvation of his soul, before it should be too late. In the evening, my rich neighbour, and his father-in-law, the King's Steward, attended worship: and, in answer to the questions of the Steward, I spent the remainder of the evening in expounding the nature and obligations of the Christian religion.

"—Was called for by the Collin Woongee, who requested me to lend him a copy of the translated Scriptures, which I used at evening worship; on which I delivered him the translation of Mark for his perusal. O Lord send down thy influence, and let thy Word now reach his heart!

"—Visited the palace. The King on seeing me, beckoned me to him; and said, 'It is now settled that you are to teach our boys your language and arts; the day after tomorrow you begin.' Oh that this gleam of light may soon increase to the splendour of day! And may this nation, now ignorant of all truth, be brought by degrees to understand and obey the truth as it is in Jesus!

"—Moung Hlay, the only native convert here besides Manoo, made his appearance after an absence of two years. His pious and sensible conversation turns the gloom of the evening into a pleasant and refreshing season.

"—*Lord's-day*.—Spent the day with Moung Hlay, among a considerable number of people, who remained reading or listening to the Gospel of Jesus; some with no little interest and attention. In the evening, after worship, enjoyed a gracious season round the table of our Lord; the first time for two years and five months. Truly, O Lord, thou hast at length brought back our captivity, and we humbly praise thy name!

"—The Interior Minister, Moung Y., commits his son to my care, and my school amounts to seven.

"—*Lord's-day*.—While a number of men are employed in the school-room reading and listening to the sacred word, I prevailed on the females of the family to commence, in another apartment, learning to read, of which they all are ignorant. Moung Hlay acts as their instructor. The confused noise in the two apartments is, to my ears, the pleasantest music which I have yet heard in this country.

"—Went to the palace before breakfast. The King, after examining a little my best boy, and inquiring after the progress of the rest, added, 'I myself want to learn. I will build you a house in the palace yard, and come occasionally to listen.'

"—Went this afternoon to the palace. The King, after asking several questions about the expected Ambassador, and talking on indifferent matters, at length touched on the subject so intimately connected with his

eternal interest. His Majesty introduced this matter, by asking if the books of our faith were not translated into Burman. I replied that many of them were: he then requested me to bring him a copy as he wished to read them. He inquired further, if the parts translated contained an account of the creation of the world, and of the kings who had flourished in it since that time, as he wished more particularly to see those parts; I replied, these were not yet translated, but I would endeavour to render them as well and as soon as I could. He then asked, 'Has not the C. Woongee read a copy, and what did he say to it?' I replied, 'The Chief Minister has read a portion, and said it was very good.' The King, after repeating his desire to see the same, retired; and I returned home. O Thou, who hast the hearts of kings in thy hand, and canst turn them as the rivers of water are turned, turn, O turn, this king to thee!

"—Presented the letter of the American Convention to his Burman Majesty, who listened to it with much interest—ordered it to be put away carefully—and, by silence, assented to his Ministers' promising a gracious answer.

"—Sat up till midnight explaining to my young writer the principles of Astronomy, to which he listened with great avidity; and, in conclusion, replied, that, if I could make out what I had said to be true, their religion must inevitably fall. This young man, who is now just past his twentieth year, was taken into notice by the old King at the early age of four years, on account of his unusual capacity of reckoning to any amount under ten millions, without the use of figures: he has been initiated, with special care, into all Burman Science, and may be considered the Daniel of Burmah.

"—Obtained the telescope from the palace, and proved to my young friend the truth of what I had advanced regarding Saturn, the Moon, and Jupiter: and to satisfy his mind fully of the non-existence of Meonmo-mountain, he says he should like to spend just three days in the polar regions during summer."

"Feb. 3rd, 1827.—Going into the palace, I was called by the King, to converse with some priests who were sitting before his majesty: the two globes being brought, the subject of the earth's being round, and of the Western Continent being separate from the Eastern, was introduced; and, although I assured them of the size and distance of America, and of its bordering on China as well as England, my words seemed to have the effect of idle tales. Their religion would be overturned at once, were they to give credit to such accounts.

"Feb. 10.—Visiting the palace, I found his Majesty engaged with a large company: supposing business of importance might be occupying them, I kept aloof, until the King, espying me, called me near, and bade me preach to them. While I was endeavouring to think of a suitable subject, the King's Uncle, the Maloon Prince, saved me the trouble, by asking me what was the state of the human being after death? On this interesting subject I had descanted at some length, when his Majesty interrupted me, by inquiring what were the duties to be performed to entitle one to the enjoyments of heaven: I referred him to the two Great Commandments, than which he allowed nothing could be better. He next inquired of the crimes which sink to irremediable misery; and, on my classing the various sins of man according to their opposition to these two commands, his Majesty expressed his entire approbation of what I had said, so as to take my side when some one suggested the common objection of killing creatures.

"Feb. 17th.—I was called early in the afternoon to the house of the King's Uncle, the M-k-ra; or, as he is at present, the Maloon Prince. He wishes to learn the English Arts and Sciences, and promises to become my pupil next Monday; to continue under my tuition, as long as I please, and am at leisure to teach him.

"March 10th.—Paid a visit to the King, at the water palace; where, after some desultory conversation, the subject of the Burman History was introduced. After his Majesty had commended me for my extensive acquaintance with Burman books, I took the liberty of mentioning one or two inconsistencies of the grossest kind, which I found in reading their annals. The King replied, that they were only worldly histories, and therefore not to be relied on in every thing. I then ventured to suggest, that, in their sacred books, still greater difficulties occurred: for instance, the life of man is represented to be occasionally extended to 100 vice-trillions of years, and the size of man is hinted at as being proportionably large. I told them my difficulty was, to find a place for the feet of one man: this whole continent, though it were as large as their books represent, 100,000 miles square, would not be able to hold his great toe; and besides, his children, though born at the distance of a million of years each, would be far too numerous to dwell on this continent, though the size of man were not at all increased. The King was silent; but M-z-h replied: "As to what you now say, it is a part of our sacred writings, which we are bound to receive as they are. You have Sacred Books also: do not they teach you things, some-

times, which you cannot venture to examine? What do they say about the longest age of man?" I replied that a thousand years was never yet attained by an inhabitant of the earth; and when the life of man was allowed to exceed nine hundred years, it was only for two generations, when it was reduced, by quick stages, to that of threescore and ten, where it has remained ever since. He asked then, how old the world was. I told him it was nearly six thousand years; when he affected to laugh at the diminutive space which we allotted it, compared with theirs. I told him we preferred the truth; though it made but a sorry appearance, to such evident fictions as their books contained. Here the King rose up, and went inside: the Alwenwoons seemed a little discomposed, as the subject was introduced by themselves; and the inferior officers seemed very anxious to let me know that it was late, and I had better go."

One of the youths under Dr. Price's care has commissioned him to expend 800 rupees in purchasing for him a copy of Rees's Cyclopædia.

THE JEWS.

THE following letter has been published as written by Rabbi Crooll, Professor of Hebrew in the University of Cambridge. The letter furnishes an affecting illustration of the fulfilment of the Prophecies of Holy Writ: O when will the blindness of Israel be removed!—

"It is now sixty-eight years since I was born: during that period I have engaged my time in travelling from country to country. I have been among the infidels, I have been among the Mahomedans; I have also travelled among the Christians; I have found them all alike. I observed that the infidel nations dwell in peace and in happiness; I have seen the Mahomedans also dwell in safety, and that they are happy; I have also seen the Christian nations, all of them are settled in their own lands, and are at peace and happy; I have seen the Jews wandering among the Infidels; I have seen the poor Jews wandering among the Mahomedans; I have seen the Jews wandering among the Christians; but unhappy

every where; persecuted by the infidels; persecuted by the Mahomedans, and persecuted by the Christian. Nor was the Infidel, nor the Mahomedan, nor the Christian, ever weary of persecution, and saying we have persecuted them already more than enough; but on the contrary, they find daily fresh methods by which they do persecute the poor Jews, and thus it has continued until this very day. What is the cause of it? and why is it that among all the nations in the world the Jews only should be persecuted? but this question is already answered by Isaiah xlii. 24, 25. 'Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law: therefore he hath poured upon them the fury of his anger, and the strength of battle, and it hath set him on fire round about, yet he knew it not; and it burned him, yet he laid it not to heart.' This was the condition of our forefathers, and we continue to walk in their steps; but I am sorry to say that we do not improve, but grow worse and worse every day. I will take notice of the Jews in this country. There are hundreds of both males and females, that scarcely know what is a Bible, and are totally ignorant of religion. Is it then not a duty of all those Israelites that have it in their power, to step forward and establish lecture rooms, wherein, every Sabbath, discourses might be delivered to the poor and ignorant, that they might learn to know the God of their forefathers? But instead of doing the will of their God, they go and walk a dreaming to petition Parliament to make them equal in liberty with the Christians of the land. Have they forgotten that prisoners have no right to be equal with the inhabitants of the land. Hath not Isaiah the prophet declared, in chap. lxi. 1. the following words, 'To proclaim liberty to the captives, and the opening of the prison to them that are bound.' Will any one of them deny that we are prisoners of the Lord. 'But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses; they are for a prey, and none delivered; for a spoil, and none saith restore.' Isaiah xlii. 22. Now when we Jews see that every nation is flourishing, and we among them only are scattered, disgraced, hated, and persecuted, and Zion is desolate, we ought to mourn and weep, for our sins are the cause of it. Should we do so, the Lord would soon be merciful to us, and redeem us, but alas! we never think of our misfortune; we search for liberty of our bodies, when at the same time our souls are enslaved in the hand of

our iniquities. And what will be the end of us? how can we expect mercy of our God? Now to bring us to a due sense of our condition, we must prepare, and be ready for great troubles such as never was yet. This is sure, and for it we must look at a future time. I would, therefore, entreat the heads of our people in this country to unite like one man, and to set an example to the poor and to the ignorant, to establish places for the instruction of men and women; for the young men and for the young women, that all might learn to fear the God of Israel, and to observe his commandments; which act would prove a blessing to them and to their families, and be of more value than all the gold and silver they can possess. We have of late observed a man by the name of Mr. Moses Elias Levi, who endeavoured to bring in motion the Jews, that they might rise and show themselves men: that all might find favour in the sight of God and men. But what can one individual do? Had I power to forward his intentions, I gladly would join him. Our faces ought to be covered with shame, when we see daily the Christians join, the rich and the poor together, to instruct their poor, and sparing no expense. But we, who are the children of Abraham, the friend of God, and the people with whom God made a covenant, are lying in a deep sleep; our actions make us disgraceful to ourselves; we who were in former times the schoolmasters of all the world, have become the most ignorant. Let us not be ashamed to learn of Christians; take an example of them, and do the same. Rise ye who are bound to do so, join altogether, and bring all your brethren to the knowledge of God; and if you do it, you would do no more than your duty; if you do, your reward will be sure, and if you do not, your punishment will be also sure.

"I am fully convinced, that if the head, and the other heads of our brethren in London would make a beginning, every Israelite in the country would contribute towards it, by which alone we might be reconciled to our God, and which only would hasten our restoration, which will prove the joy of all the world.

CROOLL.

Horsham, Sussex.

SOUTHERN AFRICA.

London Missionary Society.

THE Directors of this Society have recently published the following statement respecting their exertions in behalf of the Aborigines of Southern Africa.—

"To many of the members of the Society it is well known, that, from an early period of its missionary operations in South Africa, Dr. Vanderkemp and his co-adjutors had to struggle, in the prosecution of their labours, with formidable difficulties; arising from the oppressive treatment of the Hottentot population and other Tribes, to whom it was the object of the Society to communicate the blessings of Christianity. To remove these impediments, Dr. Vanderkemp exerted himself, during many years, with persevering zeal and resolution; but died without seeing the accomplishment of his wishes.

"In 1819 the Rev. Dr. Philip entered on his labours as the Resident Superintendent of the Society's Missions in South Africa; and soon became sensible that a melioration of the civil condition of the Hottentots was absolutely necessary to the due effect of missionary operations among them. He, in the first instance, submitted to the attention of the Cape Government various representations as to the grievances suffered by the Hottentots and other Native Tribes; but, finding that the desired redress was not afforded, he transmitted to England authentic copies of documents, containing circumstantial evidence of the state of the case; expressing a confident hope that the Directors would make the requisite representations to His Majesty's Government at home, and endeavour to procure from it that relief, in behalf of the Aborigines, which he himself had failed to obtain from the Authorities at the Cape.

"The Directors, having weighed the various cases detailed in the Papers transmitted by Dr. Philip, and being convinced that the welfare and prosperity of the Society's Missions were deeply involved in them, prepared a Memorial, containing an enumeration of the specific grievances in question, and submitted the same to the consideration of His Majesty's Ministers. This Memorial, which was presented to Government in 1823, was followed, in the years 1824, 1825, 1826, and 1827, by other Memorials, in which many other cases of oppression were stated, not

enumerated in the first Memorial, together with Papers containing ample documentary evidence in support of various facts stated in the Memorials.

"Duty obliges the Directors to state, that, while kind attention, on several specific points of complaint, was shown to the Memorials of the Society, their leading object—that of securing to the Aborigines the exercise of their Constitutional rights, so necessary to the success of the Society's Christian labours among them—did not meet, on the part of His Majesty's Government, with that countenance, which could give to the Directors the desired hope of success.

"Indeed, the continued existence, in some instances even the increase of the injuries complained of, at length rendered it important that Dr. Philip should return to England, to confer, in the fullest manner, with the Directors, on all the bearings of the case; and, in consequence, the Memorial of January 1827, before referred to, which was more comprehensive than any of the preceding, was presented to His Majesty's Government.

"By Dr. Philip's Work entitled 'Researches in South Africa,' (in which he has given an ample and a detailed view of the whole subject,) and other circumstances, the attention of several members of the house of Commons was drawn to the degraded and oppressed condition of the Aborigines of the Colony; which at length led to the Notice of a Motion by Mr. Buxton, which, on the 19th of July, resulted in the adoption, by the House, of the following resolution, which passed without division:—

"That this House has observed, with great satisfaction, that the Original Natives of South Africa have always been recognised by the British Government as a free people, having a lawful abode in the Colony; and that the British Government has promised to protect their persons, property, and possessions, the same as those of other free people: That this House humbly solicits His Majesty to cause such instructions to be sent out to the Colony of the Cape of Good Hope, as shall most effectually secure to all the Natives of South Africa the same freedom and protection as are enjoyed by other free people of that Colony, whether English or Dutch: That this House further humbly requests His Majesty to order Copies or Extracts of the Special Reports of the Commissioners at the Cape of Good Hope, relative to the condition of the Hottentots and Bushmen, together with the papers given in to the Commissioners by Dr. Philip, and the Memorials addressed to the Colonial Office by the Directors of the London Missionary Society; to be laid before this House.

It is proper to observe, that the question has met with the humane concurrence of His Majesty's Government, whose sentiments may be considered as expressed by Sir George Murray, His Majesty's Principal Secretary of State for the Colonial Department, in the Speech attributed to him in the Public Journals.

"The Directors cannot dismiss this subject without warmly congratulating the Society at large (and indeed all their fellow-subjects, who take an interest in the diffusion of Christianity and the extension of human happiness) on the gratifying measure of success which has thus far attended its endeavours in behalf of the suffering tribes of South Africa: the recorded Vote of the House of Commons, above given, expressly recognises the Aborigines of that country as a free people; and gives a satisfactory pledge that they shall be protected in the possession and enjoyments of all the rights (affecting persons and property) to which the European subjects of the British Crown, resident in the Colony, are by law entitled: and the Directors consider it as due to the Government, to express their confident expectation that the pledge which it has thus given will be redeemed, with all that promptitude and effectiveness, which its characteristic justice and beneficence may warrantably be supposed to dictate."

CHINA.

London Missionary Society.

THE last report of this Society, contains an interesting letter from the Native Christian, Leangafa.

"A student of virtue, Leangafa, to the venerable Teachers of the English Churches, and the Believers in our Lord Jesus, wisheth peace!

"I thank our Lord for the great mercy of converting my whole family*: it is an infinite mercy. Having been made partaker of this great grace, my greatest happiness should consist in obeying the precepts of our Lord; the sum of which is, to love the Lord, and to love others as one's self: and the greatest love to man, is, to teach him to know the true God, the Creator of the heavens, earth, and all things; and also to know and believe the grace of our Lord Jesus, in effecting redemption and salvation for us,

* Meaning himself, wife, and boy.

that man may seek the salvation of his soul: less than this comes not up to loving others as ourselves.

The men of my country are blindly bigotted to the worship of idols, and know not the Only One True God; nor do they know that man has a precious soul. Hence my heart is stirred up with intense desire to learn perspicuously the righteous principles of the True Way, that I may exhort and teach my countrymen to reject the false and revert to the true: then shall I not render nugatory God's grace in preserving me, and our Lord's energies in redeeming and saving the world; nor shall I forget the heart which induced the teachers of your honoured * country to cross the ocean ten thousand miles, and come to my poor † country, and, with a painful and intense expenditure of mind, translate the true principles of the Gospel. Besides, for upwards of ten years there has been, in this cause, a great expenditure of gold; all which indicates the abundance of love and benevolence, flowing forth to others from the true believers of your honoured land. And those of this land who shall believe in the Lord, will all look up with gratitude to, and feel the benefit of, this great beneficence.

"I have studied under ———, and have a partial knowledge of the principles of the Gospel; but the field of inquiry is unlimited—the more thought, the more profound: desiring to stop it is found impracticable: therefore, morning and evening I earnestly entreat the High Lord to bestow the influences of His Holy Spirit to open the perceptions of the spiritual mind, that talents may be exerted to the uttermost, if, perhaps, I may learn one or two truths of the art of repressing passion, diminishing excesses, correcting self, *virtuizing* the body, and perhaps of teaching and admonishing other men.

Although learning the principles and persevering with the mind, may be thought easy; carrying the same into practice is very difficult. Therefore, although I desire to learn the truth, and to propagate it in the world, I still fear my strength may be insufficient; and even fear I may injure the truth: hence, by this respectful Letter, I earnestly entreat all the teachers in your honoured country to pray for (me) a simple† disciple, that the High Lord may confer the Holy Spirit's aid to increase my knowledge, to help secretly my heart, that I may be attentive to my words and my actions, and not offend against the true way: then may I exhort and instruct others.

* This is only the language of courtesy.

† Simple—unskilled.

"But the people of the Middle Empire (China) are divided into many sects. In the regions of pleasure and opulence, pride occupies men's hearts. A desire to effect a speedy conversion of them to the truth, will not, I fear, be accomplished. I can only study the truth, perseveringly hold it fast, practise it, and set an example that it will move men's hearts, praying to the Most High Lord to convert them—then it will be easy to advise them to believe. The Chinese are glued fast to ten thousand forms of idols: the root is deep and the stem strong: to eradicate it suddenly will not be an easy task. Beside, the truth is new to the people's ears; and, of late, there are filthy, scandalous reports against the Roman Catholics, which have alienated men's hearts: thus, among the Chinese, the truth of the Gospel is injured by Roman Catholics; and the well-disposed are, by these reports, prevented from receiving it. Many are the difficulties that impede its progress.

"I can only persevere in studying it—write it in books—exemplify it—and earnestly implore the Lord to confer the Holy Spirit to convert men's hearts—then rich and poor will arise and believe it. As it is said in Heb. viii. 11, 12—*For all shall know the Lord, from the least to the greatest; and I will be merciful to their unrighteousness.*

"Therefore I hope that all believers in our Lord Jesus, dwelling in your honoured country, will increase in the exercise of loving others as one's self; till all nations become one family, and the Gospel be spread throughout the universe, causing man to know the Lord and serve Him only, and to know and believe in Jesus the Saviour, and obtain salvation. And may you, in the coming life, dwell in the heavenly temple, and enjoy eternal felicity—the true happiness which is inexhaustible for ever and ever! Amen! *Be not weary in well doing; for, in due season, ye shall reap, if ye faint not.*" Gal. vi. 9.

In September, Dr. Morrison writes—

"Leangafa has been with me all the summer: he read great part of the Scriptures, and came to me daily to have explained those parts which he found difficult: when he retired, he wrote notes of what he heard. He has completed a paraphrastic version of the Epistle of St. Paul to the Romans; which is useful to us, as foreign Missionaries, by suggesting words and phrases, and enabling us to judge of the correctness of the writer's views, to the end, that we may confirm them when right and alter them when wrong.

"On the 24th instant he left me, with ma-

ny tears, to return to his native village—lamenting the want of success in converting souls to Christ; and resolving to write short tracts, and put them into people's hands, as the most practicable method of disseminating Divine Truth."

General Baptist Missionary Society.

WISBEACH BAZAR.

As we are prevented this month from inserting the Society's Report, we wait not for its publication to announce that the zealous exertions of the female friends of the Mission, at Wisbeach, realized by the profits of the Bazar £64. 4s., which has been paid to the Treasurer. Let other friends "go and do likewise."

Progress of the Reformation in Ireland.

"Reports have been circulated that the Reformation is not going forward in Ireland so rapidly as we know it is. At first it was thought advisable that the names of persons reading their recantations in the Churches should be published in the newspapers, and many were so published; but we found, that in consequence, those who recanted were exposed to much personal danger and persecution: we thought it, therefore, best to go on quietly; and though you do not now hear so much of public recantations being read, I can assert that the Reformation is going forward more rapidly than ever. I know, personally, of numerous instances of individuals coming over in a quiet way, who were discouraged from making an avowal of their change of opinion; and if a man has become a true Christian, that is sufficient for us, without any outward parade. The number, so far as I can judge, who came over in the course of the last year, is about ten thousand;

and the greater part of them, not less than three out of four, came over quietly, and without any public notice being taken. I know many servants, who, having lived where family prayer was observed, have discovered that the Roman-Catholic Doctrines are false, and have professed themselves to be Protestants in a quiet way; and a great number of Catholics in the Army and Navy are coming over quietly, without any record being kept of them. This is encouraging; and I may add, that the general feeling throughout the Catholic Population is in favour of inquiry, and the spirit of inquiry is wonderfully on the increase."

[Earl of Mountcashle.]

Growth of Religion on the Continent of Europe, from a speech of Mr. Sibthorpe's.

"There is much of real Attachment to the Cause of the Bible, because it is the Word of God. This was the case especially, I think, at Berlin; and with the members of the Bible Society in that city; and I could not but feel, as it respects that city, how wonderful are the ways of God! that, in a kingdom where infidel sentiments once prevailed to so great an extent, and spread thence over other parts of Europe, there should now be so prevalent and increasing an influence of attachment to the Divine Volume! How often does God permit man to put forth his puny efforts against His strength and truth; and when, like the waves of the sea, they have broken themselves by vainly dashing against it, then He exhibits the immutable majesty of His eternal purposes of mercy, like the unshaken rock; while, breathing forth His blessed

Spirit, he quiets the troubled waters, and changes them from the dark tempestuous flood, full of danger and trouble, to a calm, still scene; filling the mind with delight, and declaring the power of His presence and blessing!

"There is, also, a very cordial Affection for the Cause of the Bible Society. I should lie against the truth, if I were not to say, that to be a Friend and an Agent of the Bible Society is a better passport for the traveller, in many parts of the European Continent, than any other. These may commend him to the protection of the Civil Authorities; but, to belong to the Bible Society, is a passport to the best affections of the excellent of the earth in those lands. This affection promises well for the progress of your Society's labours.

"There is also a considerable degree of Real Piety on the Continent. There are a vast number (vast, compared with what some suppose in this country) of truly pious and excellent persons; and the number of these is increasing. I could not but experience a peculiar pleasure, when at Wittemberg—the town where Luther dwelt and the chief scene of his labours; where lie Luther's bones on one side of the Church in which I worshipped, and Melancthon's on the other; where Luther's statue graces that market-place, and that spot on which he commenced the Reformation by burning the Bull of the Pope; in whose street is seen the house yet standing, on which is written, "Here lived and died Melancthon"—I found in the very convent which Luther inhabited, (and where yet remains his room, with the very table, chair, and stove that he used,) treading

the court which he trod, looking out on the windows which he so often looked through, going in and out through the same gateway through which he so often passed, an excellent Minister, partaking of Luther's spirit because he knows Luther's God, and entering cordially into Luther's zeal for the universal circulation of the Holy Scriptures."

Prospects of Religion in France, as described by Mr. Daniel Wilson.

"A revival of true religion is rapidly proceeding in France. I saw several symptoms, which could not be misunderstood, of the increase of religious feeling generally among our French Protestant-Brethren. There is not only in England and America and other countries, but in France also, a religious movement—an apparent influence of the grace and blessing of God—making its way gradually among all classes of persons, and likely to produce results of no small moment. Permit me to mention a proof or two of this.

"The Pastors united for private instruction and prayer during the intervals which the various Public Assemblies allowed: I was present at four or five of these Private Meetings; where the whole conversation, the whole intercourse, all the observations, tended to promote spiritual religion, to exalt the Blessed Saviour, to animate to the discharge of duty, and to draw closer the bonds of Christian love: this one circumstance is a pledge of the Divine Blessing. Again: the Bible Society at Paris is beginning to be surrounded by those other religious and benevolent efforts which attend it in this country: it begins to be the centre of

charitable activity: there is scarcely a design for the good of mankind, which is not taking root in Paris, and spreading through the Departments: the love of the Bible, and of the Saviour whom the Bible reveals, is producing its natural and most beneficial effects.

"There was another circumstance which I observed, and which appears to me of great moment. The Public taste in France, generally, seems more inclining toward Christianity: the popular Infidel Writers are losing ground: Voltaire and Rousseau are less thought of. I had an opportunity of attending some of the Lectures delivered at the Sorbonne, by the most distinguished Scholars and Philosophers of Paris. On one occasion there were, perhaps, 1800 youths assembled: I heard the Professor make an avowal of his belief in Christianity: I heard him ascribe to Christianity the civilization of mankind: I heard him assert the immateriality of the soul: I do not mean to say that these avowals were so full as I could have desired, or that many other things were not said which I could have wished omitted; but I mention it, as a symptom of improvement which every Englishman will know how to estimate, when he recollects the materialism and scepticism which have pervaded the French Schools for so many years. I was present at another Lecture, where the attendance was equally numerous, (and not of a select auditory like the present, but of the most indiscriminate kind,) where the Professor exposed the scepticism and coldness of heart of our Hume, and pointed out distinctly how a regard to Religion and a love to the Institutions of his country would have improved and ele-

vated his History. The same Professor, in a preceding Lecture, contrasted the sympathy produced by our English Moral-Writers who recognised the Christian Religion and wrought it into the characters which they described, with that which Voltaire attempted to raise on the principles of Infidelity. I am not intending to say, that every thing was stated by these Professors which I could have wished: far, very far from it: but I mention these things as symptoms of that revival of religious feeling which I am persuaded is going on in France.

"In such circumstances, the operations of the Bible Society are of inconceivable importance. The good that may be produced by the 14,000 Bibles and Testaments circulated by the Paris Society, and the 50 or 60,000 issued through the means of individual Agents in France, during the last year, is more than we can imagine. The public mind in France is turning toward Religion: the Roman Catholics are beginning to examine: the influence of the Priests decreases daily. The pure Word of God is the most powerful and peaceful instrument of effecting the conversion of men."

Rapid diffusion of the Scriptures in the United States, from a speech of Mr. Allen.

"A new æra appears to have commenced, as to the mode of operations in America. We feel that the British and Foreign Bible Society is our parent; for it pleased the Head of the Church to give her the first existence, and we merely follow the great example which she holds out. Allow me

from that land, then, to state what appears to my mind of striking importance.

"An Individual in the interior of the State of New York thought it would be desirable to put a copy of the Scriptures into the hand of every family within the county in which he lived: the proposal was made to the Bible Society of that county; and the Resolution was adopted, to supply every destitute family with a copy of the Scriptures within a given time: it was put in force; and every destitute family was sought out and supplied. The Bible Society of Nassau Hall, New Jersey, adopted the same plan of distributing the Scriptures to every family in the State: the Resolution was taken; and the Resolution, by the blessing of Him without whom nothing is strong, nothing is holy, was carried into complete effect. The Philadelphia Bible Society has adopted the Resolution, that, within the term of three years, every destitute family in Pennsylvania should be supplied with a Bible: Pennsylvania has a population of a million, or more: 100,000 copies were supposed to be wanting; and the expense was estimated at 60,000 dollars: the Resolution was taken in June last, and, in September, we had heard from thirty out of the fifty-one counties into which the State is divided, that they had moved in the work, and generally had determined to supply themselves with the Scriptures: the President of that Society, now at the venerable age of fourscore, is the last of those Bishops consecrated in England for America. When I left home, the work was going on in every department of the State: the Governor of the State had presided in

one Meeting: County after County had determined to act; and there is every reason to believe that the work will be accomplished within the given time.

"This Resolution has been taken by State after State and County after County; till it embraces within its range a population equal to a majority of the inhabitants of the United States—the Resolution, that, within a given time, every destitute family shall be supplied with a copy of the Scriptures. And not only has the Resolution been formed, but the work is going on; and I verily believe, that, within a short period, the Resolution will have embraced all the inhabitants of the United States. At a Meeting in Kentucky, 20,000 dollars were pledged to carry it on.

"I had the pleasure, in Philadelphia, to attend a Meeting of an Association of Young Men, about the middle of January last; when it was proposed that every destitute family within the city proper should be supplied with a copy of the Scriptures by the first of March: the city proper contains about 70,000 inhabitants: the whole population is 140,000 or 150,000. It was resolved, that, within six weeks, every destitute family among the 70,000 persons should be supplied. And I attended a Meeting previous to the 1st of March, to which it was reported—"The work is done! Every family has been visited—the wants ascertained—and the wants supplied!" It was done in a manner exceedingly simple. The Young Men divided themselves into Sub-Committees: each took a square—ascertained the wants—assembled again—went forth to the distribution—and then came together to celebrate the praises of the Lord."

Wesleyan Missionary Society.*Progress of the Gospel among the**CAFFREES,**As stated by Mr. Barnabas Shaw.*

"I was met by a Chief in the midst of a desert, just before we began to cross the Great River: after some conversation we agreed to go to his village. After encountering almost insurmountable difficulties, we arrived at his kraal, where the people said to us, in their language, 'We are glad to see you in this country: you are heartily welcome here.' The next day a Council was held to declare their reception of the Gospel: this meeting was commenced by prayer and supplication to God; and, after our Service, this question was proposed, 'Are you willing to receive the Gospel? Are you willing to have this great good?' Some of them immediately answered in their own tongue, and others cried out in Dutch, 'We are willing;' and this seemed to spread even to the children, and they all cried out, 'I am willing to receive it.' This seemed to fan in us that little missionary flame which had previously been kindled in our hearts. We then commenced building a house, making gardens, and ploughing the field: sometimes I was one trade, and sometimes another; but every evening we had Divine Service, and it pleased God soon to bless His word to the hearts of many of the people. Some of them began to inquire what they must do to be saved—became truly convinced of sin—and were made happy in the enjoyment of the Divine favour. They began to love the Gospel; and declared, that, if they were half starved for want of

food, they would rather reside there, where the Gospel was preached, than live in any other part of the country without it. Their judgments were likewise informed; and the Gospel has been the means of changing their habits; so that, instead of being wanderers, they are now fixed—instead of living on ants and roots, they have gardens which produce abundance of fruits: their corn fields are waving around them: they have a place where they can hear the Gospel of Christ themselves, and where their children can learn to read the Scriptures. 'When I heard that bell ring,' said one Native, 'I considered that as the voice of God: when I am in the mountain, and that bell calls me to worship, I think God is calling me.' I trust the time will never come, when that bell shall hang silent.

"From being a lawless horde, they have submitted themselves to persons whom they annually choose to rule and govern them: and New-Year's Day in every year, except it falls on the Sabbath, is the day of our General Election, when two persons are chosen as judges, and six others as counselors; and all this is done by a majority of votes. The first Monday in the month is a day of Session, when every thing which may have been wrong is adjusted; and, on those occasions, I have heard some of them display Native eloquence which has indeed astonished me. I will mention one specimen.—

"One of our laws is, that all the boys shall attend the school till they can read the Scriptures; and, in order to this, we have appointed general herders, or watchmen, for the cattle; some of the people had, however, sent their boys after the cattle, instead of sending them

to the school: at one of these General Meetings, there was much noisy discussion respecting this breach of rule; when one of the judges rose up and addressed them thus,—‘Brothers! hear me: I know you very well: you are often deaf, and will not hear: sometimes you only hear with one ear; but make them both open now: hear what I am going to say to you. How great are our privileges! What has the Gospel done for us! What did you know of gardens before you had the Gospel? What did you know of tools? What did you know of fields waving with corn? What did you know of bread, before you heard the Gospel? What did you know of the way of salvation? What did your children know? Why, you knew nothing. Our teachers have told us things which we never heard before: they have made us laws, and written them in a book; and you may hear them read, if you please: and one is, that all the boys shall attend the school till they can read the Scriptures; but, instead of this, you send them after the cattle, as you did in former days. This will not do: we must not live as we did in former days: if we do, God may justly take away the light from us: he may take the Gospel from us, and send it to others, and we must be without the Gospel! What! must we be without the Gospel again? Brothers! hear me: I speak plainly and publicly, and I wish you all to know and to feel. Be without the Gospel! Why, for my own part, I would rather that a bullet were shot through my head, than that the time should come that we should ever be without the Gospel!’ This speech had the desired effect on those who heard it:

their boys were sent to the school: they learned to read; and there are hundreds in that country who can now read the Word of God.

“The Gospel has given them correct ideas of God and his works, which they had not before. When the Natives heard something of that great Being who created all things, and had once caught the idea, then they began to think and to speak of him. One of them said, after hearing the Gospel, ‘When I stand by the sea shore, and see the tremendous waves rising, and hear them dashing on the rocks: and when I come the following day, and see that all is still and calm, and the sun is shining on the ocean; then I think, how great must be that Being, who made that great and mighty water! And when I see the mountains in the desert rising one above another, I think, How great must be that God, who made them! And I seem to hear a voice, saying, ‘Go and pray to Him: go and call upon Him, who made the sea, and the mountains, and the fountains of water.’ Thus, after they have heard the Gospel, *Day unto day uttereth speech, and night unto night sheweth knowledge*; then they see the glory of God, and *the firmament sheweth his handy-work*, which it did not do before.”

London Missionary Society.

Honourable zeal for Missions among the friends of Religion at Manchester.

LAST year witnessed a Meeting distinguished for holy zeal among the friends of Religion at Manchester. That the feeling then displayed was not the effect of mere temporary

excitement, has been evidenced by another Meeting recently held, and manifesting a similar spirit. At these Meetings the truly benevolent spirit of Christianity, has been displayed in a manner *not yet usual* in England. Would to God, that the time may soon arrive, when all who profess to love the Saviour, rich and poor, shall be animated by a similar spirit.

Extracts from particulars of the Meeting, as given in the Manchester Gazette of Saturday, the 21st ultimo.

"The Meeting was held in the Rev. W. ROBY's chapel, Grosvenor-street; H. HERON Esq. in the Chair. After speeches had been delivered by several Ministers, Mr. GEORGE HADFIELD rose in the body of the chapel, with an evident embarrassment of manner, which showed that he was not quite assured that the course he was about to move would meet approval. He said that the sneers of the world were to be expected, although the sacrifices that had been made in the promotion of the missionary cause were nothing, when compared with the sacrifices which were every day made for worldly pleasures. The people of Manchester had not habits of expense and extravagance, and they could afford to make such an exertion as had been made; aye, and to repeat it. It was practicable to raise the standard still higher. The 700*l.* that had been collected in the chapels was but comparatively a beggarly offering, and he hoped that some means would be devised to do as they had done last year in some way or other. The cheers with which these remarks were received, seemed to encourage Mr. Hadfield to proceed. He said he had expressed a wish to make an appeal similar to what he had made last year, but he had rather unwillingly been persuaded against it—he did not think he

was quite right in giving up his judgment—he had a strong wish to try its effect yet. This excited more cheers. "Let them call it excitement if they will," continued he, "but who that gave his money then is now a pin the worse for it? if there is one man that repents of what he did, let him hold up his hand;—none: well, I think we may try to raise the odd thousand." The cheers of encouragement were now redoubled. "I see it is possible to do as we did before; and all that we can do is nothing commensurate with the requirements of Christianity."—Mr. Heron, the Chairman, said it was within the range of possibility to do as they had done before; and if it was thought advisable to begin then, he would give the sum he had given last year, 20*l.* Mr. Hadfield said he would adhere to his old bargain; if 1000*l.* were raised, he would give 100*l.* of it. "Who is willing to make an offering to this good cause?" said Mr. Heron. Immediately on this appeal, Mr. Kershaw handed in his name as a subscriber of 50*l.*; Mr. Gooldie, 25*l.*; Mr. Fletcher 100*l.*; Mr. John Smith, 50*l.*; and Mr. W. Denby, 52*l.* 10*s.* Mr. Thomas Harbottle then rose, and, after stating that the Society still required an extra exertion, said he would, as he had done last year, subscribe 20*l.* Mr. John Potter, in one of the back seats, then rose and said, "Put down my son, Edwin, for 100*l.* The Rev. J. Addison Coombs then said he would take upon himself to subscribe 100*l.* for his poor congregation in Salford. The Rev. Mr. Roby subscribed 10*l.*; the Rev. Mr. McAll, 10*l.*; Dr. Clunie, 10*l.*; Mr. Thomson 10*l.*, and the same for Mrs. Thomson; Mr. Newall, 25*l.*; Mr. Samuel Hall, 10*l.*; Rev. Mr. Walker, 5*l.*; Rev. Mr. Priddie, 5*l.*; Mr. Clay, 20*l.*; Mr. J. S. Heron, 10*l.*; Mr. Murray, 10*l.*; Mr. Rich. Ro-

berts then rose, and after remarking that as there still existed a necessity for liberal contributions, and as all that was given would be expended economically, the fear of being thought too ostentatious ought not to deter them from giving: he would, he said, give 50*l*. After some remarks from Mr. Clayton, in which he said, that the excitement which the world ridiculed was no more than ought to be felt in such a cause, and that only 5,500*l*.* of the 10,000*l*. that was wanted, had been made up by last year's extra collections. The Chairman announced, that the sums already subscribed amounted to 798*l*. This announcement was received with great applause; and it was renewed, when Mr. Heron read, "Margaret Morris, 2*l*., to make up the 800*l*." Then Mr. Elkanah Armistage was announced as having given 21*l*.; after which, a tall man, with spectacles, said, that about a year and a half ago, a child of his, then six years of age, having read Mr. Ellis's 'Tour through Hawaii,' felt a great desire to send a Bible to one of the little black girls in the native schools, and having collected a pound it was added to last year's extra collection, and he begged leave to give a pound in her name to this. Then a man in a coloured neckcloth, called out from the gallery, that he would give his pound; and it was proposed by Mr. Hadfield, that collectors should go round to receive the names of those who wished to subscribe such sums, but did not like publicly to announce their wish. Mr. Samuel Brooks on this arose and said, that as much had been said about excitement, he would rather the subscription stopped, and he would guarantee that it should be made up to 1000*l*. next day. 'I am much obliged to you, Mr. Brooks,' said the Chair-

man, but it is still ten minutes to eleven, and the sum will be made up to night.' 'The English of Mr. Brooks's speech' said Mr. Hadfield, 'is, that he means to give us a check on his bank for 200*l*. as his own subscription.' Mr. Brooks then gave in his name for 25*l*., and several smaller sums were handed in. Mr. Fletcher seeing two gentlemen out of their pews, begged that they would not go from seat to seat, but allow the whole to be completely a free-will offering, which he said he should like also to be confined to the wealthy, as the poor gave regularly and liberally. Mr. Coombs again rose, and said, that on reflection, he thought he had named too small a sum for his congregation, and begged them to be put down for 50*l*. more. Smaller sums, to the amount of about 20*l*., then were handed in. Dr. Wardlaw said, the excitement was not heat without light, but was akin to that which the disciples felt, when they said, 'Did not our hearts burn within us, when he talked with us by the way?' it was an excitement which he should be exceedingly glad to see in his cold country; 'it was not an ebullition of mere feeling, but the result of a warm and steady adherence to the best of causes.' After about 70*l*. more had been subscribed, the Chairman, looking to the end of the chapel, where, we believe Mrs. Heron sat, said, 'I have had several long looks to do as we did last year, and I will put down Mrs. Heron's name for 10*l*.' It was now a quarter-past eleven, and the hour was announced, with an intimation that the subscription must now be closed for the night; several more names were then immediately handed in, and Mr. Heron said, 'I have much pleasure in stating, that the amount is now 1058*l*. 9*s*.' This announcement was received with great applause."

* The amount is about 6,000*l*

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VOL. VII.

OUTLINES OF A CHARGE

DELIVERED TO

MR. SAMUEL BROMLEY,

At Castle Donnington, January 8th, 1827,
on his designation to the Work of a
Missionary in the West Indies:

BY MR. JOSEPH GOADBY.*

*"Wherefore I put thee in remembrance
that thou stir up the gift of God which is
in thee, by the putting on of my hands."*
2 Tim. i. 6.

THE christian ministry, my brother, is the most important employment in which any man can engage. No person ever entered on this work from more honourable and disinterested motives, than the eminent apostle Paul; and perhaps no minister ever met with greater trials and persecutions in the discharge of his duty. "But none of these things moved him." Acts xx. 24. He was therefore a proper person to impress on the minds of junior ministers a sense of the great du-

* The respected Minister who gave this Charge had no intention or desire to make it public; but being earnestly requested by several at the time of delivery, and more recently by the worthy Missionary to whom it was addressed, he has kindly transmitted it to us, and we cheerfully insert it: hoping that by the divine blessing, it will be both useful and interesting to many.

EDIT.

VOL. VII.

ties they had to discharge. Young Timothy was dear to the apostle, not only because he was in part of Jewish extraction and had known the holy scriptures from his youth; but also because he was his own son in the gospel, and discovered those amiable qualities, and promising abilities, which he knew would make him eminently useful. He therefore instructed him in private, at personal interviews, and availed himself of opportunities, by friendly epistles, to advise, encourage and strengthen him in his work. The text is a specimen of the holy fervour with which he addressed him.

These words, my brother, I have selected for the present important occasion, to accommodate them to yourself. And while I speak, I trust that you, and also this numerous assembly, will receive what may be said with the greatest candour.—One word only I would premise; and that is, as you have not long stood connected with our churches, you will excuse me, if I drop a few instructions that may appear additionally necessary on this account.

In the text we have two things: the *gift* that is in thee—and the *stirring up* of this gift.

1. The qualification spoken of is the "*gift* that is in thee." You are aware, my brother, that in the primitive church, when any one was set apart to the ministerial or pastoral office, the ordination was solemnized by prayer and the imposition of hands: and that frequently the person designated, was, at the same time, endowed with extraordinary gifts and qualifications. These are the circumstances alluded to in the text. Young Timothy possessed this extraordinary communication by the laying on of the apostles' hands. When Timothy was set apart, the apostle Paul was one of the ministers engaged in that solemn service, as the text intimates; and by consulting 1 Tim. iv. 14. we find that others joined with him.

Though we do not pretend, at this day, to convey any miraculous influence by the imposition of hands, yet we think it right to make use of this ancient practice, in conformity with the sacred word; as a solemn and public ratification of what has been agreed upon in a more private manner. Thus, by the imposition of hands the minister is set apart, with the approbation of the assembly then present, and with fervent prayer to God to prosper and succeed him in the work in which he is about to engage.

Although the miraculous gifts of the Holy Spirit have long since ceased in the church; yet his divine influences are still imparted, and every christian is a partaker of the heavenly gift. And, while we possess "gifts differing according to the grace that is given to us," the Lord imparts to his ministers qualifications suited to their great work. Eph. iv. 11, 12. We may be assured, that no person was ever appointed of God to this work, who

possessed not, in an adequate degree, abilities proper for it. Every one, whether he be a minister at home or a missionary abroad, must be converted to Christ—must have a saving and experimental knowledge of divine truth—must have an ability to communicate his ideas—and an ardent desire to be useful to mankind. These qualifications Timothy possessed: whatever extraordinary gifts he might have, we are sure he had these.

These gifts, my brother, you also possess. You have, we trust, been taught, through grace, to see yourself helpless and guilty before God—you have been instructed in the gospel of Christ, to know and love and trust in him; and to yield up yourself unto him, to live to his glory as one who is alive from the dead. God has also blessed you with gifts and abilities suitable to the christian ministry; and these gifts have been exercised with growing acceptance among your christian friends. The Lord has moreover put it into your heart to give yourself up to the sacred missionary cause, and to devote yourself to this great work in distant lands. And you have this day engaged yourself, in the presence of God and of his holy angels and before this assembly, to be the Lord's, to consecrate yourself and all your powers to his service in this important work. So that you are now laid under obligations of the most binding nature, to devote yourself wholly to the service of Christ.

Bear in mind particularly, my brother, the kind of people to whom you are going. The objects among whom your ministry will be exercised, are not well-instructed christians; but slaves, negro slaves, sunk down to the lowest state of human degradation. Their depravity and

moral wretchedness exceed all description. You are hardly aware of the scenes that will present themselves to your view: the indecency, the lewdness, the disregard of the sabbath, the total absence of all virtuous principle.—On the other hand, you will find many, not like the Hindoos, intrenched in the worst of superstitions; but whose spirits are bowed down, whose hearts are broken, and who are ready to receive the good word of Christ. And your soul will be drawn out to them in pity, to pray for them, to instruct them, and to do them all the good you can.

Remember also, that the gospel is the great instrument you are to employ for this purpose. It is suited to their cases as poor guilty sinners; it unfolds the plan of divine mercy through the Lord Jesus Christ; it makes known his greatness and ability to save; sets before you the great object he had in view when he became incarnate; the manner in which he accomplished that object; the all-sufficiency and freeness of his grace, &c. It abounds with invitations to encourage and induce the vilest sinner to come and trust in Jesus, to enjoy his blessings and live to his glory. These are some of the great subjects that you must insist upon. Tell them these things plainly, and fully, and constantly; determine not to know any thing among them but Jesus Christ and him crucified. Be sure that you dwell on these subjects: they are the vital truths of the gospel. Do not glance at them merely; but preach them fully, and always preach them. Rom. i. 16. And let your language be simple: do not make use of long words, and long sentences, and long trains of argumentation; if you do, the poor negroes will be but little benefited.

The great object in preaching is to save them that hear us. If you regard these hints, God will bless you, and the people will profit by your labours.

Make the holy scriptures, and especially the New Testament, the basis of your instructions. Show them the plan and practice of the first churches. Acts ii. 41, 42, and xviii. 8. 2 Cor. viii. 8. And, as you now profess to be a baptist, a general baptist, let your labours in the ministry be congenial with the views of the people to whom you are attached. Inculcate the duties of christianity, self-denial, humbleness of mind, watchfulness, prayer, and holy devotedness to God; and let all the duties you enforce, be urged from evangelical motives. Rom. xii. 1. 2 Cor. v. 14. Set before them the joys and comforts of the gospel: lead them from earth to heaven.

2. *The stirring up of this gift.* Probably, my brother, when you reach Jamaica, you will feel almost as the apostle Paul did at Athens, Acts xvii. 16; and be desirous to exert yourself zealously in the sacred cause. Still it is easy to foresee that, at times, your mind will be exercised with feelings of a different nature. Perhaps when you are crossing the deep, when you have arrived at your destination, or when engaged in the work your mind may be depressed. The separation from your friends, the difficulties and trials that may be before you, or the fears that you are not adequate to the greatness of the work may, and will certainly affect you. You may labour under peculiar temptations: the enemy of souls may annoy you. He attacks ministers with all his infernal artillery. If he can shake, or vanquish, or neutralize the efforts of a minister,

ter, it is as when a standard-bearer fainteth. You may have to encounter opposition from men, and this you may certainly expect. These things may bow you down, sink your spirit, and lead you, in some gloomy moments, to wish you had never engaged in the work. The apostle knew these difficulties, and knew also that Timothy would have to contend with them; hence he endeavours to fortify his mind by putting him in remembrance, that he should "stir up the gift of God that was in him."

The expression "stir up the gift," is borrowed from the manner in which we stir up the fire, when it is choked with ashes, and in danger of becoming extinct. By this operation, it recovers from its dull and feeble state, and burns with heat and brilliancy. So you, my brother, must make use of means when discouraged and depressed, when tried and tempted, to stir up the holy fire within you. To possess this holy fervour,

Be diligent in the *improvement of your mind*. Read much: and let your reading be appropriate to the work in which you are engaged. Read the lives of faithful laborious missionaries; such as Brainerd, Elliot, Schwartz, Ward, Chamberlain, &c. Study the labours of the zealous and indefatigable apostle Paul; and especially those of our blessed Redeemer, of whom it was emphatically said that "he went about doing good." If you possess a true missionary spirit, this kind of reading will stir the fire and kindle an ardent flame to imitate these noble examples.

See that you be *fully employed* in the great work. As exercise promotes health, so when a pious christian minister is fully employed in his Master's work, his zeal is

increased, and his love for immortal souls grows more ardent. When you are fixed and acquainted with your station, extend your efforts as far as possible; but be sure to make good your ground as you proceed. Let your time be wholly devoted to the service of Christ.

Exercise your mind with *pious reflections*. Think of the obligations you are under to the Lord Jesus Christ, to devote yourself to his service and glory. O! my brother, what has he done for you! 2 Cor. viii. 9. Remember your health, and strength, and grace, and ability come from him; and are given not for yourself merely, but for the promotion of his glory in the world.—Think also of your obligations to this society. They are sending you forth, at a considerable expense; not as a traveller and a gentleman, to see the world and make your report on the customs and manners of the people, but as a man of God, as a missionary, as a labourer to work in the vineyard of Christ. O! let them see they are not mistaken in their man. Often think on these things. Reflect on your obligations. Reflect on the services of this day: on the solemn vows that are upon you; and the solemn prayers that have been offered to God on your behalf.—Think of the shortness of human life! What are our days? only a shadow! and our time, but a hand's-breadth, a span! What a poor speck of existence is the life of man! How limited the period to do any thing for God! O! then, "whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

Consider the *value of the immortal soul*. One soul is of unspeakable

ble value. Its worth cannot be estimated; either by any calculations of arithmetic, or by any comparison with gold and silver. Could we tell the capacity of the soul to enjoy endless bliss, and to endure everlasting pain; and could we measure the limits of eternity, we might then tell something of its value. This led Jesus to say, "What is a man profited if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"—Think then of the millions around you who are perishing in sin—think of their depravity and guilt and wretchedness; dead to God, dead in trespasses and sins. This is the state of the poor negroes to whom you are going. You cannot form too low an estimate of their moral condition, And remember the suitability of the gospel of Christ, as an antidote to all their wants. There is a richness in it to meet them all. If you be duly impressed with the obligations that are upon you: if you know experimentally the lost condition of man; and the richness and freeness of that mercy that is revealed in the New Testament, it will stir the holy fire within you, and touch your tongue and your lips like a living coal from the altar of God. Isa. vi. 6, 7.

Recollect also, my brother, that *the eye of God is upon you*, and always will be. He sees you in all your ways, and knows you and all your thoughts. Your studious hours, your laborious engagements, your persevering devotedness in the great work will not be forgotten of him. If you be zealously devoted to promote his kingdom and glory, he will uphold you by his power and grace, and give you the indications of his presence and tokens of his approbation. But, if you

become cold and carnally minded; if you indulge in a spirit of trifling in the great work of the ministry, or if you become ambitious and sinful, it will all lie naked and open to the eye of God. You cannot go from his Spirit; you cannot flee from his presence! Psa. cxxxix. 7. O, my brother, he is a great God with whom we have to do!

Finally, *look to him daily* by humble fervent prayer. Remember that ministers should be men of prayer. Acts vi. 4. Those ministers seldom rise high in usefulness, who do not lie low in humility before God. Labour to be very sensible of your own weakness, your own incapacity, your own insufficiency; then you will not forget to look to the Lord for grace, strength, wisdom and divine guidance. Ardently implore his blessing upon your labours; pray for the outpouring of his Holy Spirit, and for large success. Without this, you will do but little; but with it you will achieve much. Daily look to the Lord therefore, and expect his presence and blessing, and he will be sure not to disappoint you. Prov. iii. 6. These are a few of the means by which you must "stir up the gift that is in you." A few considerations to enforce what has been said, and I conclude.

Remember, my dear brother, after all that has been said, much will depend upon your *fidelity* in the work. If you are faithful and persevering the work will prosper: the good seed will be sown, and its fruit will appear. Churches will spring up on the right hand, and on the left; and a glorious harvest of souls will ensue, that will be an ample recompence for all your labours. O! dwell on the pleasing thought; it will encourage and animate you in the work.

Consider again, it is of the greatest importance that you possess a *humble spirit*. "Before honour is humility." "God resisteth the proud but giveth grace to the humble." James iv. 6. Beware of pride and self-importance. There is danger lest some young ministers, in these days, should be induced to engage in the missionary work from impure motives. Missionaries, in our times, are so much better provided for, in temporal things, than they were in the days of old, that there is danger, even on this account. Scrutinize your motives, my brother, and watch over your own heart.

You will find it necessary to act with *great prudence*. You will stand upon difficult ground, and will need to be wise as a serpent, and harmless as a dove. You will have to preach a gospel which represents all men as captives and slaves to *satan*; and that proclaims liberty to the captives and the opening of the prison to them that are bound. It will require all your prudence in Jamaica, where slavery predominates, to keep clear of offence. Remember you go to impart religious instruction. Avoid unnecessarily giving offence. "Give no offence," says the apostle, "in any thing that the ministry be not blamed: neither to the Jews nor to the Gentiles, nor to the church of God." 1 Cor. x. 32. 2 Cor. vi. 3. Have nothing to do with politics.

For your encouragement, remember the Lord Jesus has *promised to be with you*. His presence supported his ministers in ages past; even in trying opposition he manifested himself unto them, enabled them to triumph in his name; and spread abroad the savour of his knowledge by them in every place. Matt. xxviii. 20. John xiv. 22.

2 Cor. ii. 14. Let these considerations encourage you to look to him, to trust in him, to glorify him, and always to expect his presence and blessing. If you thus engage in his service, he will never leave you nor forsake you.

Again, remember it is the most *honourable employment*. No employment in the world is so great and honourable as that of a faithful and laborious minister of Christ. To be a minister of the everlasting gospel—to be instrumental in reclaiming guilty, perishing sinners—to win—to save precious and immortal souls! What a work! what a great and glorious work! To accomplish this object, the apostles laboured—for this the Lord Jesus Christ himself died upon the cross; and for this the Holy Spirit was imparted!—The command of conquering armies, and the laurels of victors, borne in triumph from the field of battle, are nothing compared with the honourable employment of the humble and successful christian minister.

And how great the reward! It will be glorious and everlasting! "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." "Be thou faithful unto death and Christ will give thee a crown of life." Dan. xii. 3. Rev. ii. 10. Keep these things continually in view; and, with a heart truly alive to Christ and his blessed cause, go to the scene of your labours. Go, my beloved brother, and your amiable companion with you, Go, and strengthen the hands of brother and sister Hudson: labour for Christ, and for the welfare of immortal souls; and at last, "having fought a good fight, and finished your course and kept the faith," you

shall hear the blessed Redeemer say unto you, "Well done, good and faithful servant; thou hast been been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." Amen.

A GLANCE AT THE HEAVENS.

COMETS.*

*"Hearken unto this, O Job; stand still,
and consider the wondrous Works of God."*
Job. xxxvii. 14.

THERE is another class of celestial bodies which evidently belong to the solar system; though, from the comparatively little opportunity that has been afforded of observing them, their motions and circuits cannot be so accurately determined as those of the planets. These are the *Comets* or blazing stars, which from time to time adorn our firmament. They appear to descend, in nearly straight lines, from the distant regions of space, till they reach the neighbourhood of the sun; when, passing round that luminary with astonishing velocity, they retire by degrees from it, and are again lost in the unexplored immensity from which they descended. They are usually at-

tended by a long train of light, which follows them as they approach the sun, and goes before them when they recede from it; and is denominated, from its form, the tail. When this tail is behind the body of a comet, to an observer on the earth, its length is hid; and it appears to encircle it like a bushy mass of hair, which is styled its *beard*. As this stream of light always flows from the comet in a direction opposite to the sun, it has been supposed that it is a luminous vapour, driven out by the solar rays. And this conjecture has been strengthened by the well ascertained fact, that the tails are always largest when nearest the sun; and gradually decrease as they recede from it.

Comets have made their visits to our sun in all ages; and were long viewed by the inhabitants of our earth with surprise, fear and terror. About a hundred of these visits are recorded before the commencement of the christian era; and more than five hundred since. How many of these may have been only the re-appearance of the same bodies which had been previously observed, cannot be ascertained. It was long before sufficient attention was excited to them to induce astronomers to notice and record those circumstances respecting them, which might assist in recognizing them on a future appearance. Lately however these irregular bodies have been more diligently observed; and the times of the nearest approach to the sun, the mean distances from it, the motions, and the direction and nature of the paths of ninety-eight of them have been ascertained, with a considerable degree of accuracy. And the periods of the revolution of three comets are

* A paper was inserted in the First Series of the G. B. R. Vol. IV. for Nov. 1, 1811, occasioned by the beautiful *Comet* which had then recently disappeared from our view; and a communication of a similar nature appeared in the G. B. R. and M. O. Vol. V. p. 248. But, as the former probably is unknown to many of our present readers, and the latter contained only occasional remarks on a particular question; it was thought improper to leave these Essays imperfect, by omitting this interesting portion of the subject.

thought by many to be determined. The periods are seventy five years, one hundred and twenty nine years, and five hundred and seventy five years; but whether these conclusions will be confirmed by future returns, time alone must determine. A comet however has been recently discovered and examined, which is supposed to revolve round the sun in the short interval of three years and one hundred and seven days. It has already returned nearly at the time it was expected; and should future observations confirm the computation, it is probable that a great increase of our knowledge respecting these, hitherto little understood bodies, will be the result of careful observations on its motions and appearances.

The orbits described by the comets in their revolution round the sun differ materially from those of the planets. The latter are wide ovals or ellipses nearly approaching to circles; the former are long narrow ovals, often many times as long as they are broad. The sun is placed near one end of this orbit; so that when the comet passes through that part, it often approaches nearer than any of the other planets to that centre of the system. Of the ninety eight comets, the paths of which have been determined, twenty four passed between the sun and Mercury, the nearest planet; and seventy eight entered the orbit of our earth. The great comet in 1680 was computed, when nearest to the sun, to be at the distance of only five hundred and eighty thousand miles, or a little more than one half of the sun's diameter. But, when the comets are at the other extreme of their orbits, their distance from the source of light and heat is immensely great.

They travel thousands of millions of miles beyond the sphere of the distant Herschel. In that part of their path which lies nearest the sun, their motion is inconceivably swift. The comet which we have just mentioned moving at the rate of eight hundred and eighty thousand miles an hour. But, when these bodies are at the other extremity of their paths, their progress is proportionably retarded. The change in the temperature must also be equally great. Sir Isaac Newton computed the heat of the same comet, when exposed most directly to the sun, to be two thousand times the heat of red hot iron; and that when thus heated it would retain its heat for more than twenty thousand years. If therefore its period be five hundred and seventy five years, as has been calculated, it will retain a high degree of warmth even at the farthest limits of its excursion.

These celestial bodies are comparatively small. Dr. Herschel reckons the diameter of one to be only four hundred and twenty eight miles; while the diameter of its atmosphere exceeded one hundred and twenty seven thousand. But even the bodies of the comets themselves must be of much greater rarity than those of the other planets; as, when they approach each other, though the planet attracts the comet and draws it considerably out of its course, yet the comet exerts no sensible influence on the planet. From instances of this nature, it has been calculated, that the comet of 1770 was only one five hundredth part of the specific gravity of the earth. Some authors have indeed doubted whether they are not a mere collection of vapours, without any real solidity; but many of their appearances seem

to contradict this supposition.

The tail of a comet has a very interesting appearance; and has caused much discussion among astronomers, as to its nature, cause and use. Little however is known of it, except its position with respect to the sun, and the amazing extent to which it sometimes spreads. The tail of a comet has frequently covered a portion of the firmament. fifty, sixty, or eighty millions of miles in length, and ten or fifteen millions in breadth. It must be very thin and transparent, as the smallest stars are seen distinctly through it; and its lustre must be great, or it could not be so clearly visible at the vast distance of our earth. Whether it is composed of vapours driven off from the body of the comet by the heat of the sun, and ignited by its intensity; or is a collection of electric matter which, for some important purposes, attends the stranger in its long journeys through the distant realms of space, must be left to be decided by future ages.

The motions of the comets also are greatly diversified. Of the ninety-eight that have been examined, about fifty move in the same direction as the planets; while the remainder revolve in a contrary course: so that, while some of them are journeying from west to east, the others are advancing from east to west. The orbits of the planets too, with the exception of the small ones recently discovered, lie all nearly in the same plane; that is, if the sun be considered as the centre of a large circle of which the annual orbit of the earth is the circumference; then the orbits of the other planets lie nearly on a level with that circular plane. The comets, on the contrary, revolve in orbits, one half of which rises

far above such a level, and the other half sinks as much beneath it; and that almost with every degree of inclination. The beautiful comet of 1811 revolved in an oval perpendicular almost to the path of the earth, while others move in orbits nearly parallel with the earth's.

For many ages, these blazing stars were esteemed as portentous messengers, sent to denounce the anger of the gods against sinful mortals, and ominous of war, famine, pestilence and misery. They formed part of a system of prognostication, founded on ignorance, superstition and error. Nor was it till long after the introduction of christianity, that mankind were, in some degree, delivered from these degrading delusions. It would indeed be a happy circumstance, if all who bear the christian name were, at present, entirely freed from them. And in the vast regions that yet lie in pagan darkness, they continue to tyrannize over the human mind. Since the improvement of astronomical science, the fears of the credulous have assumed a different character. As the paths of the comets are found to cross the paths of the planets, and amongst the rest the orbit of our earth, it naturally occurred that the former might, on some occasion, come in contact with the earth, when the most awful results were anticipated. Some learned men encouraged these apprehensions by endeavouring to prove, that the approach of a comet towards the earth had occasioned the deluge, and that probably the final conflagration would be occasioned by similar means. Since however it has been observed that, in the nearest approach of these bodies, their presence has produced no sensible effect on the motions or the temperature of the planets,

these fears have, in a good measure, subsided.

But the christian has a more firm ground of confidence. He knows that these apparently irregular bodies were called into existence, arranged in their present order, and impressed with their various motions by that Being who is wonderful in counsel and excellent in working: that they have been guided in all their wanderings by his all powerful hand, with the greatest wisdom, ever since the commencement of time: and, that they will continue under his direction and controul as long as his gracious purposes shall require their existence. He knows that infinite skill could not form the grand plan of the universe with so little foresight as to leave it possible for one part to destroy another; unless, for good and wise purposes, he saw it proper to form it with such a design. He therefore rests satisfied that the celestial orbs will revolve with harmony and without interruption from each other, till their Creator shall arrest their course. Whether, at that solemn period, he will employ the agency of a comet to stop the wheels of nature, is known only to himself. He will certainly be at no loss, for adequate instruments to accomplish his will. The Son of God has declared that the time *when* this grand event shall happen is unknown to the highest of created intelligences; but, the oracles of truth have revealed the important fact, that "*the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up.*" They also assure us that these tremendous scenes will be followed by others still more interesting to

the sons of men. A great white throne shall be erected on which the sovereign Judge of all shall be seated; and "the sea shall give up the dead that shall be in it, and death and hell shall deliver up the dead that shall be in them, and they shall all be judged according to their works."

Let us all then who profess to believe the gospel, instead of vainly attempting to penetrate the secrets of the Almighty, endeavour to make a proper use of what he has seen fit to reveal for our benefit. Let us, with humble confidence, repose in his wisdom and power to guide and preserve the movements of the universe, so as to accomplish his own wise and good designs; but let us diligently prepare, through the merits of the Saviour, to stand at the right hand of the Judge, when he shall come in his glory; and to hear him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

THE

FALL OF THE LEAF.

THE leaves of trees and plants, from the expansion of their form, from the greenness of their hue, from the beauty with which they overspread the vegetable world, and from their various and abundant uses to animals, are well calculated to engage our attention. In most instances they are absolutely requisite to vegetable life. Their capacity of perspiration, and their powers of absorption, have been amply demonstrated. The affinity of their upper surfaces to the light, the extreme sensibility of some of

their species, and their power of imbibing impure and giving out salubrious gases, are surprising.

They have been resorted to for the purpose of imparting system to botanical arrangement. The leaves of the acanthus ornament the Corinthian capital. The conquerors in the Grecian games were compensated with leaves of the olive or the laurel, the parsley or the pine. When Nebuchadnezzar, in his glory, is compared to a tree, it is observed that "the leaves thereof were fair." An "olive leaf plucked off," was an intimation to Noah that the waters of the deluge were subsiding. The man whose hope the Lord is, resembles a tree planted by the waters: "his leaf shall be green."

But if leaves in their vigour, interest the mind, their decay presents lessons of instruction. The dried leaf of the tree was probably the first material employed for communicating ideas by writing. The falling leaf is adduced by the patriarch Job, as an emblem of frailty and affliction: "Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?"

The fall of leaves from the parent tree, may aptly remind us of the changing nature of all earthly objects. They flourish but to decay. Man is a sinner; a descendant from ancestors who, to conceal their dishonour, sewed together fig leaves, and made themselves aprons. Persisting in transgression, let him tremble at the voice of heaven. "I will surely consume them, saith the Lord:—the leaf shall fade, and the things that I have given them shall pass away from them." Lucan, describing the flight of Pompey, says: "He trembled at the noise of the groves, moved by the wind." The same image is used in the sa-

cred volume. "Upon them that are left alive of you, I will send a faintness into their hearts in the lands of their enemies: and the sound of a shaken leaf shall chase them; and they shall flee as fleeing from a sword; and they shall fall when none pursueth." "A dreadful sound is in his ears." Job: xv. 21.

The autumnal season has been considered as a symbol of our subjection to mortality. In this view it is often referred to by the ancient poets.

The prophet Isaiah uses the same comparison.—"All we do fade as a leaf, and our iniquities, like the wind, have taken us away." It is a fact, well known, at least to the botanist, that near the base of every leaf in nature, a bud is found, which presents an assurance of the detachment of the protecting stem. Our offspring as they rise around us, at once our consolation and care, premonish us, that "instead of the fathers, shall come up the children." They are to occupy our station; and they, in their turn, are destined to fall. It is observable that the withering leaves, about the close of September, assume new colours. The cheerful green subsides, and is succeeded with a vesture of brown, of yellow, or of crimson. How similar is the character of the christian; who, as the day of dissolution approaches is frequently seen more beauteous in the graces of his profession: yes, unlike the changing leaf, he is blessed with a lively hope that the beauty of the Lord God shall rest upon him for ever.

The passage in the Night Thoughts has deservedly been admired, where the author, lamenting the death of the youthful Narcissa, says:

"Like blossom'd trees, o'erturn'd by vernal storms,
Lovely in death the beauteous ruin lay.

The fine idea was perhaps suggested to the mind of Dr. Young by the words of the prophet Ezekiel, where Israel is compared to a vine. Successive seasons had passed away, and no fruit was borne. "Thus, saith the Lord, shall it prosper? It shall wither in all the leaves of her spring." Happy if youth did but realize the idea, that no summer, no autumn of their existence, may be obtained. Their season of withering may be *spring*.

It is observed by Dr. Lowth, that the Hebrew poets were accustomed to deduce their imagery, frequently, from objects in themselves inconsiderable or mean: but that nothing is lost, from this circumstance in relation to sublimity. Where, as in the pages of the inspired writers, there is a peculiar propriety in the figures employed, simplicity is itself sublime. An observation of this nature can scarcely be better illustrated, than by the passage in Isaiah, where the fall of a universe is compared to the fall of a leaf. "All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine."

Leaves are employed for medicinal purposes. After the conflict of Christian with Apollyon, Mr. Bunyan says, "There came to him a hand with some of the leaves of the Tree of Life, which the Christian applied to the wounds that he had received in the battle, and was healed immediately." That sacred tree continues to flourish, and its leaves are for the healing of the nations.

Morning Star.

CAUSES OF AN UNFRUITFUL MINISTRY.

Dear Brethren,

I HAVE read, with much attention, the remarks in the last two numbers of your Repository on "the probable causes of an unfruitful ministry." As both your correspondents request a further prosecution of the subject, I beg leave to make a few observations upon it.—It is evident from our Lord's parable of the sower, that though the seed sown be good, "yea wholly a right seed," it will not be fruitful in every soil. Ministers are not therefore always to be considered accountable for the success of their labours. But still observation shews that "the hand of the diligent maketh rich," and generally those who are "constant in season and out of season," are most successful in "winning souls."—Your correspondent, W. B. very justly remarks, that some churches did not send an account of their state to the Association, who yet enjoyed a degree of prosperity. This neglect is to be lamented; and it is hoped the churches will not in future be remiss in this necessary duty. Let the Minutes be examined for the last few years, with the view of ascertaining the progression of the general body. In the Minutes of 1824, the number of churches in which there was no increase by baptism, appears to have been thirty-eight; in 1825, forty-five; in 1826, thirty-two; in 1827, thirty-nine; and in the present year, forty. Is not this a state of things to be deeply lamented?—"Is there not a cause?"—Some of these churches are in a feeble, disorganized, dwindling state, and little increase can be expected. But are not such places neglected by the body; and, in this neglect, like Joseph's brethren, are we not "verily guilty of the blood of our brethren?" The outposts of the Connection are ready to fall into the hands of the enemy. "O Lord revive thy work."

Your correspondents have suggested several probable causes of an unfruitful ministry; permit me to notice a few others.

The want of experience-meetings. It is written of the people of God of old, "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord and that

thought upon his name." Mal. iii. 16. "Consider one another, to provoke unto love and good works" Heb. ix. 24. If some method could be devised by which the people of God could "speak often one to another," to "comfort one another and edify one another," the members of christian churches would more eminently be "living epistles known and read of all men," for their respective ministers and pastors. If the church be not "a peculiar people zealous of good works," their improper conduct will greatly paralyze the exertions of the most pious and indefatigable ministers. It is desirable that some experienced correspondent would suggest the best method of conducting the meetings of the people of God for mutual edification.

Inattention to inquirers. It is feared that many valuable impressions of the word are lost through want of attention in those who "watch for souls." Ministers cannot know all that are seriously disposed; the principal active members should assist in encouraging the feeble-minded. *A regular meeting for inquirers* appears important. In the church of D—, these meetings are held, and one inquirer brings another till a highly interesting group assemble, either on the Lord's day evening after the usual service, or in the week day, each "asking the way to Zion."—The missionaries in Jamaica speak of their numerous inquirers. May every church be increasingly blessed with them, and may they go on from strength to strength in Zion, appearing before God!

Continuance of a minister after his usefulness has ceased.—Some are useful as regular ministers to the close of a long life; but this is not the case of all. It appears strictly consonant with reason and scripture, that when the labours of a minister begin to decline and the cause of Christ to die in his hands, it is his duty, if he would be "clear of the blood of all men," to seek assistance in the great work, and not undo in the decline of life what has been done in his more active and useful days.

A want of local and village meetings for prayer and exhortation appears detrimental to the cause of Christ. In populous towns and cities, a single cause or even two are not sufficient to maintain a general influence, without district meetings for religious purposes, aided by a frequent visiting of the people, as in the present Loan Tract System. The unconverted are asleep, and they need arousing to attend to "the things that

belong to their peace, before they are for ever hid from their eyes." Adjacent hamlets, villages, poor houses, infirmaries, jails, &c. should be visited. It is often said, "We have not persons to go." But why have we not as well as other branches of the church of Christ? Is it not because too little attention and encouragement are given to talent? The sentiment of Moses should influence us.—"Would God, that all the Lord's people were prophets!" More labours of this nature would certainly under the divine blessing be useful. "My word shall not return unto me void."

Lastly. *Special meetings of prayer for the revival of religion* appear necessary. Dr. Carey's motto is, "Expect great things, attempt great things." "It is written, 'Open thy mouth wide, and I will fill it.' 'Not by might nor by power, but by my Spirit, saith the Lord.' Private social and public prayer must be made for the out-pouring of the Spirit. Let us then humble ourselves under the mighty hand of God, and he will exalt us. Let all expect the revival of religion—all labour for it—all pray for it, and he will 'return to Jerusalem with mercies' and make her 'a praise on the earth.'"

Hoping this subject will still engage the attention of your readers,

I remain,

Oct. 16th, 1828.

ANXIETAS.

THE
LABOURERS
IN
THE VINEYARD.

(In reply to a Query.)

Gentlemen,

In your Miscellany for September last, there is a query, proposed by several of your "Constant Readers," a judicious answer to which might be edifying and instructive. If nothing more to the purpose has come to hand, the following general hints are at your service.

Your correspondents request "an examination of the nature, design, and proper application of our Saviour's parable of the *Labourers in the Vineyard*." But, in order fully to perceive the intent of this parable, we must read from the sixteenth verse of the preceding chapter. For this is one instance out of many, in which the injudicious division of

the books of the sacred scriptures into chapters, however, convenient for the purposes of reference, has cast an obscurity over the sense. By attending to this context, we shall learn the occasion of this parable, and that may assist us in discovering its meaning. A young ruler came to the blessed Saviour with great haste, and very respectfully inquired of him, "Good Master, what good thing shall I do, that I may inherit eternal life?" It is evident, from the manner in which this hopeful youth put the question, that he thought that he must deserve and obtain eternal life by his own good works. In conformity with his views, and with a design to convince him of the impossibility of meriting heaven as the reward of his own exertions, the heavenly Teacher repeated to him the substance of the moral law, and told him, "If thou wilt enter into life, keep the commandments." The young man, ignorant of the extent, purity, and spirituality of the divine law, and conscious of the regularity of his former conduct, confidently replied, "All these have I kept from my youth up; what lack I yet?" A severe test therefore became necessary to convince this self-righteous ruler of the imperfection of his obedience; and our Saviour answered, "If thou wilt be perfect," if thou wilt give proof that thou really lovest thy neighbour as thyself, "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come follow me." This test discovered his real character. Though he was willing to do many good things to inherit eternal life, yet he preferred his worldly possessions, which were great, to following Jesus and obtaining treasure in heaven. He went away sorrowful; and probably never returned again to Christ. This painful result drew from the adorable Saviour some strong remarks on the hindrances which riches present to the possessor in the pursuit of eternal life; which appear to have greatly affected his disciples.

Peter however, it seems, was employed in comparing himself and his fellow disciples who had renounced every thing they possessed, which though little was their all, with the young ruler whose love to his estate had drawn him from Jesus. Feeling some risings of self-complacency on the superior strength of their attachment to their beloved Master, he addressed the Lord, in a style too much resembling the young man's over whom he claimed the pre-eminence. "Behold,

we have forsaken all and followed thee. What shall we have therefore? His gracious Lord knew well the sincerity of his servant, though he was not insensible of his imperfections; and he saw clearly the seeds of self-conceit and the vain self-approving notions that lurked in his heart. He therefore, instead of bestowing a direct and well deserved censure on this almost impertinent inquiry, condescended to give it a very satisfactory answer; and to inform them what high privileges and exalted honours those will possess, in this world and in the next, who really follow the Redeemer in the regeneration. But, in order to check the proud idea of merit, which obviously was too much indulged by these honest though weak disciples, he adds, "But many that are first shall be last, and the last shall be first." As if he had said, Do not value yourselves on any prior or peculiar advantages which you may enjoy as my servants; but on the proper use which you make of them. The reward will be bestowed, at last, not on those who have been favoured with the longest or most extended privileges, much less on those who claim it as due to their services; but on those who most gratefully acknowledge they are unworthy of them, and most diligently and zealously improve them. Thus the promising young ruler, who had been so well instructed, and had so laudably fulfilled the principal precepts of the moral law, when subjected to a test which touched his ruling passion, betrayed the insincerity of his principles, and went away. While the rich publican who, awakened to a sense of his sin and danger, and filled with sincere love to his Saviour, instantly and voluntarily offered to give half his goods to feed the poor, and to restore fourfold all that he had unjustly acquired, will at last enter heaven before him. The first in privileges may thus be the last in zeal and sincerity.

With a view to impress this important truth more forcibly on the understandings and hearts of his disciples, our Lord adopted his usual mode of instruction, and delivered the parable of the Labourers in the Vineyard, as illustrative of the doctrine which he had just been teaching. "For," said he, "the kingdom of heaven is like unto a man that is an householder," &c. Matt xx, 1-16, which the reader will do well to peruse carefully before he proceeds with these remarks. On this much contested parable, we make a few plain observations.

The kingdom of heaven in this passage must intend the gospel dispensation on earth; and can have no reference to the state of holiness and bliss in glory. For the tempers and dispositions exhibited in the conduct and language of the first labourers will never influence the breasts of those who are prepared to enjoy that happy state. Instead of having an equal part with their successors in the rewards of the just; they will be classed with the "murmurers and complainers, upon whom the Lord cometh with ten thousand of his saints to execute judgment."

Nor must we conclude because all the labourers, both those who had laboured twelve hours and those who had laboured only one, received the same wages, that therefore the Judge of the universe will not, at the last great day, make a proper distinction in the rewards that he will graciously bestow on his people. This conclusion would contradict the constant doctrine of the sacred volume, dishonour the justice and goodness of the Almighty, and deprive the christian of a powerful motive to diligence, patience and zeal in the service of his glorious Redeemer. There is scarcely a truth more frequently and more plainly taught in the scriptures, than that "God will judge every man according to his work;" "that he who soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully." It is not safe to build doctrines on the incidental circumstances of a parable. Perhaps, all that the divine Teacher meant to suggest was, that, under the gospel dispensation, the blessing of eternal life would be freely and sincerely offered to all to whom the glad tidings came; whether they had been long favoured with religious advantages, and enjoyed the means of grace, or had been totally ignorant and careless on eternal subjects: whether, like Peter and his associates, they had long ago forsaken all and externally devoted themselves to the cause of their Saviour; or, like the dying thief had only known and acknowledged him at the last hour of their lives.

The character and disposition of the labourers, as represented in this parable, deserve attention. With those whom he hired in the morning, the householder made a special contract, for a certain sum. There was no generosity or confidence displayed between the parties. He wanted workmen and they wanted employment. A certain sum was named

as a proper remuneration for their services, and is accepted as such by themselves. Nothing is left to the discretion or the liberality of their master: they make their own terms before they enter on the labour. It was therefore unreasonable for them to expect any thing beyond that for which they had stipulated. But, when he subsequently visited the market place, after the day had advanced, the labourers made no stipulations, but went cheerfully and gratefully to work, on the simple promise that he would give them what was right. They placed a full confidence in his honour and generosity; and doubtless felt a strong desire to merit his approbation and favour, which would naturally excite them to increased diligence and alacrity in his service. Though they could not perform an equal quantity of work, in one hour, as the other had done in twelve, yet their zeal and gratitude might probably incline their employer to give them the same reward.*

And does not this similitude very aptly represent two very different classes of professors? the pharisaical christians, on the one hand, who rely on their own merits for acceptance at last; and the humble penitents, on the other, who, sensible of their own unworthiness, throw themselves wholly on the mercy of God in Christ Jesus? The former wish to bargain for heaven; and will do what is sufficient, in their estimation, to deserve it. And could they obtain it, they would receive it merely as a just reward of their own merit; and feel neither gratitude to God for it, nor any desire to serve his cause, or advance his glory. But the latter, sensible that they have forfeited all title to the divine favour, and are utterly incapable of recovering it, accept the offers of the gospel as a rich, unmerited, and most merciful

* The ancient Jews had a parable very much resembling this, which is thus recorded by the Talmudists. A certain king hired labourers at different hours of the day; and in the evening paid one who had been employed only two hours, as much as those who had laboured all the day. The latter murmured at this, and said to the king, "We have toiled all the day, but this man has not worked more than two hours; and yet he has received his full wages in peace." But the king answered, "He, in that two hours, has laboured as much as you have done in all the day."

gift, which excites their warmest gratitude and ardent love. They feel a sacred ambition to promote the honour of their heavenly Benefactor; and are desirous of devoting all their powers to his service.

The phrase to which your correspondents particularly refer. "Is it not lawful for me to do what I will with my own?" evidently implies that the Almighty has an indisputable right to bestow his blessings, both temporal and spiritual, on his creatures, in such a manner and to such an extent as his wisdom and goodness direct; without attending to the murmurings or envyings of any of his ignorant or self-interested subjects. But this by no means proves that he would act justly, as the Creator and moral Governor of the universe, in consigning some of his creatures to eternal and inevitable misery; and bestowing unsought, undeserved and irresistible grace on others, equally guilty and depraved, to bring them to certain and everlasting happiness. There is certainly nothing in the conduct of this generous householder to countenance such an idea. Yet this must be its import, if it give any support to unconditional, personal election, even in its most moderate explanation.

From these desultory hints, your "Constant Readers" will perhaps be able to perceive what appears to me to be the primary and immediate sense and application of this parable. And indeed our Lord himself applies it to the subject which had occasioned the discourse, by repeating his former observation in reply to Peter's inquiry. "So the last shall be first, and the first last: for many are called but few chosen." Many who were first in their own esteem, and even in the estimation of others, and who have enjoyed superior advantages, will, at the day of judgment, be placed last; for though the gospel is preached and its privileges offered to multitudes, yet it is but few who heartily embrace it, and so become the chosen of the Lord.

But our blessed Saviour frequently took occasion from passing events to introduce instructions of a more enlarged application. This might be the case in the instance before us; and the dispositions and language of the envious and discontented workmen, who had, in their own opinion at least, laboured so much longer, and deserved a reward so much larger than those who had not been called till late in the day, and were so

ready to murmur at the generosity of the householder, in making the latter equal to themselves, might be intended to represent the feelings and conduct of the Jews on the admission of the gentiles into all the privileges of the gospel dispensation. This is the explanation of the parable adopted by many eminent commentators; and it must be confessed, that it applies very appositely to that important event.

Hoping that these observations, unconnected and concise as they are, may afford some satisfaction to the querists,

I am, your's, &c.

Oct. 10, 1828.

RESPONDER.

ON EMPLOYING ASSISTANT PREACHERS.

Sir,

THROUGH the medium of the Repository, I beg to direct the attention of the churches to the interests of which it is devoted, to a subject that has long impressed my mind as one of no inconsiderable importance. In many of our churches we have persons employed in the capacity of assistant preachers, who are sent out to preach under the sanction of the church, of which they are members. For, on no account, can I give any other, the name of assistant preachers. Those who begin of their own accord, judging of their own talents, must be denominated violators of that scripture, which says, "let all things be done decently and in order." But we have many whose talents, usefulness and piety are unquestionably considerable; yet to such I think an unbecoming slight is manifested. They labour diligently, according to their appointments, in villages and in small congregations; but how is it that they so seldom are permitted to preach in their pastor's pulpit. Is it because they are incapable? Then I contend they are incapable of preaching any where else; for all souls are alike, and there is but one gospel for all. I presume the advantages of their preaching to the church and people with whom they are connected are many and important; and I suggest to our esteemed pastors the propriety of letting them do so at stated times; say once a month, on the week-day evening, if most convenient. I conceive the following good ends will be answered—

1. The preachers will have the advantage of pastoral direction, correction, admonition and advice.

2. They may be checked in any unsound doctrine, or any error into which they may fall.

3. They will feel this a source of encouragement; and it will more powerfully recommend them to other places, in which they are destined more regularly to labour.

4. They can bring forward some topics in their preaching that are highly necessary, but which delicacy forbids their pastor to do: such as encouraging and supporting him in his work, &c.

I am, Sirs,

Your's respectfully,
A NATIVE OF LANCASHIRE.

QUERY.

Gentlemen,

AN explanation of the seventh and the twentieth verses of the eleventh chapter of Paul's Epistle to the Romans, in an early number of your Miscellany, would greatly oblige

A FRIEND.

VARIETIES.

PROVIDENTIAL DELIVERANCE.—Aaron Hill, a celebrated traveller, when in Egypt, visited the catacombs or deep caverns in which the ancient natives deposited their dead. He was accompanied by two gentlemen, and conducted by an inhabitant of the country. When they arrived at the place, they observed several fellows strolling about; but took little notice of them, and were let down into the vault by ropes. No sooner had they reached the bottom than they were presented with a spectacle that struck them with horror. The bodies of two gentlemen, apparently starved to death, lay stretched before them; one of whom held in his lifeless hand a tablet, on which was written a brief but affecting account of their fate. It stated that they were brothers of a family of rank in Venice; and having in the course of their travels, entrusted themselves to the care of one of the natives to shew them the catacombs, he had perfidiously shut them in, and left them to perish. Mr. Hill and his friends, on reading this melancholy account, were

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instantly struck with the danger to which they had exposed themselves; and looking up they beheld their own guide, assisted by two of the men they had seen on their descent, busily employed in closing the entrance of the vault. Reduced to the utmost distress, they drew their swords, and determined to make a desperate effort to rescue themselves from so dreadful a situation. While they were groping about to find their way out, they were startled by hearing the groan of a person apparently in the agonies of death. They listened to the appalling sounds, and at length, by the glimmering light from the top of the catacomb, discovered a man just murdered; and a little beyond perceived his murderers, flying with the utmost precipitation. They pursued them immediately; and though unable to overtake them, yet providentially reached the opening through which they had entered, just at the moment when the villains were rolling a stone over it.

VANITY CHECKED.—A country vicar was boasting in a large company, of the success which had attended his exertions to reform his parishioners; on whom, he said, his labours had produced a wonderful effect. Being asked in what respect? he replied: "When I first came among them, they were a set of unmannerly clowns, and paid me no more deference than they did each other. They did not so much as pull off their hats when they approached me; and accosted me as roughly and familiarly as if I had been their equal. But now they never presume to address me but with their hats in their hands, in a submissive manner, making their bow at ten yards distant, and styling me, at every word, 'your reverence.'"—A quaker, who had patiently listened to the whole harangue, coolly observed, 'And so, neighbour, the upshot of this reformation, in which thou hast so much carnal glorying, is that thou hast taught thy people to worship thyself.'

AFFECTING LOGIC.—Benjamin Lay, an eccentric but honest man, was the first in America who bore a public testimony against negro slavery; in prosecuting which he sometimes resorted to measures no less novel than impressive. On one occasion, passing by the door of a slave-holder, he took away a child who was playing near it, unperceived by any of the family. In a short time, its mother

going to look after her child, discovered it to be missing, and no one could give any account of it. The agony and alarm of the agitated parent may be more easily conceived than described. After some time, Lay returned with the infant; and on being asked the reason for such an outrage on the maternal feelings, commenced a lecture on that worst species of man-stealing, usually styled slavery; applied the golden rule to the case; and appealed to the feelings which this incident had occasioned, for the demonstration of the iniquity of trafficking in human flesh. We are not informed what effect this lecture produced; but we hope, for the credit of human nature, that it was not without effect.

THE YOUNG EXPOSITOR.—A little girl, between four and five years of age, on her return from hearing a preacher of whom she was very fond, said to her mother: "Mother, I can tell you a little of Mr. H.'s sermon: he said 'Touch not the unclean thing.'" Her mother, willing to try if she understood the meaning of the words, replied: "Then if Mr. H. said so, I hope you will take care not to touch any thing that is dirty in future." The little girl smiling, answered, "O mother, I know very well what he meant." "Well, what did he mean?" said her mother. "He meant sin, to be sure," returned the child. "It is all the same, as if Mr. H. had said, 'You must not tell lies, nor do what your mother forbids you to do, nor play on Sunday, nor be cross, nor do any such things as these, mother.'"

BENEFITS OF DISAPPOINTMENT.—Disappointment is in itself bitter; but the medicine though bitter is salutary, and should be drunk without a murmur. If thou hast lost the hope most dear to thy heart, seek not to overpower the voice of conscience by the noise of the world's folly, or to drown the memory of thy disappointment in the tide of dissipation; but ponder on the vanity of earthly pursuits, and thy disappointments may lead thee to him who chasteneth whom he loveth. For he who has lost his hopes of happiness here, must feel that it is to be sought elsewhere. There is something in disappointment that leads the mind to reflect on the delusive nature of earthly enjoyments, and on the necessity of fixing its hope on a firmer basis than the vanities of this world. When the heart strings have fastened on some favourite object, and are torn from it with cruel

violence, the broken fibres will seek a more faithful support. Who can experience the perfidy of a supposed friend, and not feel that he who puts his trust in man, leaneth on a bruised reed? Who can be present at that solemn scene when man goeth to his long home, and the mourners go about the streets, and not realize, that man cometh forth like a flower and is cut down. Yes. There is a language in disappointment louder than the voice of the preacher. It speaks to the heart, and not to the reason. He who has lost his hopes of happiness on earth, is indeed compelled to seek it in heaven.

OBITUARY.

Mrs. ANN BURROWS, the wife of Mr. J. Burrows, pastor of the G. B. Church at Sutton-in-Ashfield, Nottinghamshire, was born, Sept. 25, 1789. She was privileged with the care and instruction of a truly pious and affectionate mother; whose chief concern it was to sow the seeds of genuine and early piety in the hearts of her offspring. Her efforts were blest to an encouraging extent; and left an indelible impression on her daughter, of the vast importance of religion. From her infancy, she paid a high regard to those who loved and served God; and her own conduct was distinguished for integrity and friendliness. It was not however till after her marriage that her christian character was fully developed. Her union with Mr. B. took place March 10, 1811; and was founded on real esteem and attachment, which were increased and fixed by the subsequent trials and affliction, to which they were subjected.

The operation of divine grace on her mind, was "like the morning light which shineth more and more to the perfect day." Possessed of humble views of herself as a sinner before God, and convinced of the necessity of a better righteousness than her own, she felt that, without real vital godliness, neither religious forms nor moral duties would bring her to heaven. She was therefore enabled to look to the Rock that was higher than herself, and to place all her hopes for eternal happiness on the great Sacrifice for sin. Her natural diffidence however prevented her from making many professions; and a fear of saying too much of herself probably

caused her to say too little. There were also, for a long season, circumstances of a distressing and discouraging nature in the church, which induced her to postpone the uniting of herself with the people of God longer than she otherwise might have done. At length however, in May, 1822, she was received into the church by baptism; and the uniform tenor of her future conduct "adorned the doctrine of God her Saviour in all things;" and evinced the sincerity of her profession.

Mrs. B. was the subject of long and severe affliction. Her faith and patience were sharply tried; but lost none of their lustre in the fiery ordeal through which they passed. In her, tribulation wrought patience; patience, experience; and experience, hope; which to her soul was an anchor both sure and stedfast, which kept her calm and serene amidst the storms of affliction which assailed her frail bark. The disease which ended in dissolution took its rise from the birth of her second child; and though she was then mercifully raised from the borders of the grave; yet she never fully recovered her strength. In 1823, she was again brought very low, and confined to her bed for three months, in great pain; yet her mind was graciously supported, and she could say, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." It pleased a kind Providence again to restore her so far that she was enabled, in some measure, to resume the duties of her station; but her feeble frame had received such a severe shock, that she was never capable afterwards of much bodily exertion. She was generally confined to her bed one week in every month; and often for a longer time. Her last attempt to go abroad was with the benevolent design of restoring a wandering brother; but the effort exceeded her strength, and she was obliged to return. She was assisted to her bed; where she lay for sixteen weeks the patient subject of the most distressing agonies. Every exertion was made for her relief, but her case baffled the skill of the physician; and she gradually sunk under her painful complaint, till at length death released her from all her sufferings.

During the whole of this protracted season of trial, her patience, fortitude, and resignation were truly exemplary. In one of her most violent paroxysms,

she observed, "I am so afraid that I should murmur against the hand that smiteth me." In another, she emphatically exclaimed,

"Tho' painful at present, 'twill cease before long;

And then, O how pleasant the conqueror's song!"

Her afflicted husband repeating to her the gracious declaration of the Almighty to his people, "I will never leave thee nor forsake thee," she feelingly replied, "O, that is indeed a precious promise! I believe he will not". She felt being detained from the house of God and his ordinances most sensibly; and was sometimes deeply affected on seeing her husband preparing to go, while she was confined to her room. July 6, thirteen persons, among whom were several of her own relatives, were baptized and admitted to the communion of the church. She expressed a strong desire to be present and partake with them at the table of the Lord; but the violence of her disorder prevented her from enjoying this high privilege. She could not refrain from tears, when her husband set out; but on his observing that God had promised to grant her his gracious presence, she resumed her usual composure, and replied, "I hope he will; pray for me that I may exercise patience." Under all her afflictions, not a murmur escaped from her lips. "My Father," she frequently said, "knows what is best for me; not my will, but his be done."

The spiritual welfare of her friends, and especially that of her daughter, lay near her heart; and it is hoped that her affectionate and earnest exhortations to them, and her prayers for them will not soon be forgotten. Her gratitude for the attention and kindness of her relatives and attendants was striking and affecting. She frequently checked their excessive grief; observing, "You should not weep so; all is well. I am afraid you are not doing right. I fear you do not cheerfully resign me to the Lord." Being assured that, though the effort was painful, yet they endeavoured to leave her wholly in his hands, she replied "O do. It is right you should; he does all things well." She frequently requested her husband not to pray for her recovery; but rather that, if it was the Lord's will, he would take her to himself. Indeed, like the Apostle, she had a desire to depart and to be with Christ; and would often exclaim, "O! for that

blessed moment! When will it arrive? One moment's enjoyment of heaven, and the vision of my Redeemer's face will abundantly repay me for all my sufferings." The glories of heaven and the blessings of religion were the usual subjects of her meditations; and that beautiful hymn, commencing "How great the christian's portion is!" seemed to afford her great pleasure. She frequently repeated it during her illness; and wished it to be sung at her funeral. But though her thoughts and affections were much engaged in the enjoyments of heaven, she never betrayed any impatience at the dealings of Providence towards her. Many times, during the last four months, her friends were called round her bed to witness, as they expected, her dissolution; when, contrary to all appearance, the spark of life re-kindled, and she revived. At such times, though disappointed she was still resigned. "Ah! I thought 'she would say,' that the struggle would have been over: but the Lord's will be done. I wish my will to be lost in his." About three days previous to her death, she discoursed on the fall and recovery of man, and the love of God as manifested in the gift of his Son, till she seemed to be lost in an extacy of joy. Frequently when her friends have taken their leave, and expressed their hopes of seeing her better, she said, "I hope not. I think I shall very soon be in heaven." On some of her visitors observing that her afflictions had been long and trying, she said, "The rougher the passage, the sweeter the rest. It has doubtless been for some wise end: and though I do not now know the reason why I have been thus exercised, I shall know hereafter."

In this calm and happy state of mind, did this pious woman meet the king of terrors; answering the anxious inquiries of her friends, by assuring them that she was quite happy—that Jesus was very precious to her soul—and that she had no fear of passing through the valley of the shadow of death. As her end drew nearer, her bodily pains became still more violent and distressing, and continued to increase till within an hour of her departure. But she bore them with a fortitude, patience, and resignation which astonished every beholder. At length, after a night of indescribable anguish, the happy moment for which she had so often prayed, arrived. She calmly fell asleep in Jesus, and entered, there is every reason to believe, into

that happy state where pain, death, and sin shall for ever be unknown.

Her remains were interred, July 27, 1828; when Mr. Austin, of Mansfield, at her request, improved the solemn event, from *Psa. xxxiv. 19.* "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." The solemnity was attended by most of the members of the church, and many of the congregation.

By this affecting providence, her mourning husband has lost a faithful and affectionate wife; her only surviving daughter, a tender and pious mother; and the church of Christ, an honourable member. May they all be enabled, through divine grace, to follow her on earth, as far as she followed Christ; and at last meet her in heaven to part no more.

J. B.

Sept. 28, 1828.

JUNE 15, 1828, died MRS. HUNTER, the wife of Mr. Edward Hunter of Killingholm, in the sixty third year of her age. She had been a steady and useful member of the G. B. church in that place for thirty five years. Her last illness was long and painful, but she bore it with great patience and submission to the divine will. During its continuance, she prayed without ceasing; and was much comforted by the application of that gracious promise of the blessed Saviour, "Him that cometh to me I will in no wise cast out;" and at last departed cheerfully, repeating, "My Jesus will save me."

Mrs. H. was of a kind disposition, given to hospitality, and ready to assist, to the utmost of her ability, both in the church and among her neighbours. She was therefore much esteemed. She was prudent in giving advice, gentle in reproving, and tender towards all. She was the mother of five sons and two daughters.

Her remains were interred in the G. B. burying ground at Killingholm; and her funeral sermon was preached, by Mr. W. Tutty, from *Psa. xliii. 4.* "Yea, 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."

E. H.

CONFERENCES.

THE MIDLAND CONFERENCE was held, Oct. 1828, at *Wirksworth*. The reports

from the churches composing this Conference were, upon the whole, very favourable. One hundred and sixty persons had been baptized since the last meeting; and one hundred and twenty were waiting to make that profession of their faith in a dying and risen Saviour. Erections or enlargements of meeting houses had been completed or were in progress, at six places in the district.

This Conference adopted the new arrangement of the Association at Wisbeach, respecting the Home Mission.—Messrs. Soar and Stocks received the thanks of the meeting for their services, as Treasurer and Secretary to this Conference for the last year; and were requested to continue to fill those offices for another year.—The propriety of appointing a Committee to conduct the affairs of the Home Mission, and prepare the business for the Conference was discussed; but, as this meeting was held at a place distant from many of the most considerable churches, it was agreed to refer the choice of the Committee to the next Conference; and to request the members of the Home Mission Committee for the last year to attend to the stations till Christmas.—Twenty pounds were voted for carrying on the cause, during the next year, at Burton-upon-Trent and the adjacent villages; and ten pounds, for similar objects, during the same period, to Mansfield.—A request was received from Macclesfield, that Mr. Kenney, a student from the Loughborough academy, might continue with them till next Midsummer; which was agreed to, if the Committee of the Education Society give their consent. The sum to be allowed for his support and other arrangements on the subject were referred to the above named Committee.—The Committee of the Education Society were requested to allow Mr. Beardsall, another of their students, to continue at Manchester till Christmas.—An application was received from Northampton, requesting assistance in establishing a G. B. cause in that town; which the present state of the Home Missionary funds compelled the Conference to decline for the present.—The case of Sutton Ashfield, referred to this district by the last Association, was considered; but as Sutton is not, nor ever was, a Home Missionary station, it was concluded that the funds of that institution are not applicable to it.—The friends at Netherseal requested to be formed into a distinct church; but the meeting deprecating the whole system of splitting

churches, strongly recommended them to retrace their steps and continue with their former friends.

Mr. T. Stevenson preached in the morning, from John xiii. 17.—The next Conference to be at Loughborough, on the last Wednesday in December, 1828.

REVIEW.

THE AWFUL STATE OF MAN BY NATURE AND PRACTICE, *faithfully and affectionately pointed out: and an all-sufficient Saviour exhibited to view; by* R. STOCKS.

16mo. pp. 96. price, boards, 6d.

Winks, Loughborough.

THIS is a warm and affectionate Address, on subjects of the most vital importance to the guilty sons of man. It evidently was composed under the influence of the most benevolent feelings, and with the sincerest design to benefit those for whom it is intended. The object of the pious author is to convince his readers of the awful and dangerous state in which every individual of the human race is placed, by nature and by practice; and to explain and recommend the gospel-plan of salvation: to teach sinners to understand and persuade them to embrace the terms of deliverance offered in the scriptures. We have read it with considerable satisfaction. This small manual contains more practical and experimental Theology than many works, more laboured and of loftier pretensions. This Theology too is built on the oracles of divine truth; and the numerous and appropriate extracts from the volume of inspiration, which enrich these few pages, give a sanction to its doctrines and a weight to its exhortations, of which many elaborate treatises are sadly defective; and which will recommend it to all who properly value the sacred scriptures.

The language is in general clear and plain, and frequently nervous and earnest; suited to the vast magnitude and pressing urgency of the subjects. But we fear lest the worthy author should, from inaccurate conceptions of the properties of a good style, contract a habit of composition which may degenerate into a something bordering on the bombastic. By affecting too often to be pathetic and energetic, and multiplying words to produce this effect, the simplicity and unity of his sentences are some-

times destroyed, and they are drawn out to an unreasonable length. Thus, in page 41, he addresses the sinner in this manner: "Do not postpone paying attention to your soul's salvation: but (as the Holy Ghost saith) 'To day if ye will hear his voice, harden not your hearts'—shut not your eyes—steel not your feelings—sear not your conscience as with a hot iron—quench not the Spirit, but admit the arrow of conviction—allow it to pierce your heart—feel the worst of your state—allow the wound to be probed to the bottom; and tremble at the danger to which your sins expose you; for you must either flee for refuge to Christ, or be consumed by the devouring flame of incensed justice, and suffer the awful weight of divine vengeance to all eternity."

The design of the author in this passage is sufficiently obvious, and highly laudable; and doubtless his whole heart was engaged in the success of his exhortations. But, does not this rapid torrent of words, this hasty piling of sentence upon sentence, tend to obscure the sense, weaken the effect, and not unfrequently to introduce tautology? This however is a modest specimen; it would be easy to transcribe several far more extravagant. We trust the worthy author will forgive our freedom; examine the subject for himself; and, if he finds any propriety in the remark, profit by it. He is a young man; and we should be sorry that one so likely to be useful should in the least diminish his usefulness or his acceptance, by improper habits of either thinking or speaking.

Notwithstanding these observations, we most cordially recommend this neat and sensible little work; and pray that it may be made by the divine blessing extensively useful. It is well adapted for distribution as a loan-tract; and may be given away, with great propriety, to such as are ignorant and careless respecting the things of eternity.—It is well printed and neatly got up.

HYMNS CHIEFLY ON THE PARABLES OF CHRIST; by DAVID EVERARD FORD.

12mo. pp. 120, price in cloth 2s. 6d.

Westley and Davis, London.

WE gladly introduce, to the notice of our readers, the above neat little volume; which we have read with considerable pleasure. It contains sixty eight hymns on the Parables of Christ; which were chiefly written to be sung

after a course of lectures delivered by the worthy author, on those very interesting portions of scripture. Some of them are remarkable for their adherence, as far as practicable, to scripture language; which we remark with approbation. The book also contains thirty nine hymns on miscellaneous subjects; which are all of a truly devotional character. Each has for a foundation some portion of sacred writ; to which the author appears to have endeavoured scrupulously to add here. Though it is evident, that his peculiar principles pervade the whole production, which we by no means notice as a matter of censure; yet we still think that his hymns may be read or sung, with real profit to the soul, by every humble-minded christian. We therefore sincerely recommend them to our friends.

Though there are but few lofty flights of imagination, yet the style and diction is far superior to that of many modern publications. It is simple but expressive; and in some instances rises to the nervous and energetic. It appears evidently to be the author's desire to awaken sentiments of devotion in the minds of the singers; and we think the mode which he has adopted, is well calculated to promote his object; and most cordially wish him success. But as his design in publishing these hymns is to assist in private and domestic devotions, we should have been better pleased had there been fewer peculiar metres.

HYMNS ORIGINAL AND SELECTED; interspersed in the twenty-seventh Edition of the Selection, with numerous Doxologies in the usual, the particular, and in the less common Metres. By JOHN RIPPON, D.D.

price 8d. stitched and 10d. covered.

Dr. Rippon's Selection of Hymns has met with very extraordinary success: the sale, as he tells us in the advertisement, having reached upwards of two hundred thousand copies, in England; besides numerous editions in America. The author has therefore been encouraged to incorporate the original and selected hymns and doxologies which compose the above pamphlet, with the twenty seventh edition of the Selection, which has lately issued from the press. This addition contains nearly two hundred distinct articles; and for the accommodation of those who possess the former impressions of the Selection, are

numbered so as to correspond with it. The pieces are of various merit. Many of them are excellent both for their poetry and their piety; while others, we doubt not, owe their insertion more to the latter than the former distinction. They will make a valuable addition to the contents of the Selection; and, we hope, will supply the venerable author with new cause for "deep humility" and "unfeigned gratitude."

CAUTIONARY OBSERVATIONS *against the unscriptural and pernicious Doctrine of Baptismal Regeneration; occasioned by a Paper on that subject recently published and circulated in the City of Lincoln: respectfully submitted to the Members of the Church of England.* By JOHN CRAPS.

12mo. pp. 44. price stitched 6d.

Drury, Lincoln.

AN ADMONITION AGAINST INJURIOUS EXTREMES: *occasioned by the recent agitation of the Baptismal Regeneration and Antipædobaptist Controversies in this City.* By BENJAMIN BYRON.

8vo. pp. 48, stitched.

R. Baynes, London.

THE IMMERSION OF BELIEVERS A CHRISTIAN DUTY, not an Injurious Extreme; or, Strictures on the Rev. B. Byron's "Admonition" By JOHN CRAPS.

8vo. pp. 92. price stitched 1s. 6d.

Wightman and Co. London.

It appears that, some months ago, a clergyman of Lincoln circulated an address to his parishioners, in which he boldly asserted that "the awful and mysterious Sacrament of Baptism regenerates the infant, and transfers him from wrath to grace, and from the family of Adam to the adoption of Christ." Mr. Craps, a Particular Baptist Minister in that city, thought it to be his duty to take some notice of this singular address, and to use his best efforts to guard his fellow citizens against this, as he thought it, a very pernicious error. He therefore published the pamphlet, that stands first at the head of this article. In this work he briefly examines the scriptures most usually urged in defence of Baptismal Regeneration, and then endeavours to prove that Infant Baptism, on which he supposes that dangerous tenet to be founded, has no foundation in the word

of God; but that Believers' Baptism by immersion, is sanctioned both by the precepts and examples of that only standard of truth. On this exhausted subject, little of novelty, either in matter or manner, could reasonably be expected; and Mr. C. has conducted both the attack and defence in the usual strain.

Though these "Cautionary Observations" were professedly submitted to the members of the Church of England, yet they very naturally excited the attention of Mr. Byron, an Independent minister of the same place. He could join cordially with Mr. C. in decrying the doctrine of Baptismal Regeneration; but it was hardly to be hoped, that he could calmly see that pernicious principle associated with infant baptism, of which he appears to be a passionate admirer. He buckled on his armour therefore in defence of his favourite practice, against the serious attacks of his neighbour; and advancing forwards with a haughty and supercilious air, thus declares his own qualifications for the combat. "Familiar almost to satiety with every high-road and every by-path, every bush and every hedge, every nook and every cranny, through the whole region of the Baptismal Controversy, I was under no apprehension that any arguments would be brought forth against Infant Baptism but such as had been twenty times retuted."

From an opponent thus completely prepared, something extraordinary might be expected; and we are constrained to confess, that Mr. B. has nobly sustained the character he has given of himself. His system of polemical tactics has, we are happy to believe, been very rarely adopted by his predecessors in the contest; and we hope, for the honour both of religion and literature, that he will not have many imitators. Instead of meeting his antagonist in the fair field of argument, he avails himself of his familiarity with by-paths, and attacks his character as a scholar. He tells his readers that the author of the "Cautionary Observations" is "illiterate and incompetent;" that "he does not discriminate accurately, nor write grammatically, nor even spell correctly." Instead of refuting his reasonings, he pursues him into "the nooks and crannies" of syntax and orthography; and, because he imagines that he has discovered a superfluous letter or a false concord, he comes forward, with all due solemnity, to enter "his protest, on the part of dissenters, against their being

thought to acquiesce in having their cause defended from the press by illiterate and incompetent persons." We could not repress a smile when we read this singular sentence. Who, we ejaculated, is this unheard-of representative of the Dissenters, who takes upon himself to enter protests on their part, and to decide who shall, and who shall not, presume to defend their cause? We learnt, after some enquiry, that Mr. B. had spent some years at a Dissenting Academy; and for that reason, ranks himself among the class of the *educated*, who are qualified to fill the office of ministers in cities and large towns, and to plead the cause of christianity, and dissent, from the pulpit and the press; and looks down on those who have not enjoyed the advantages that the seats of learning afford, as the *uneducated*; who, though pious and zealous, are only fit to supply "villages and congregations, whose numbers and resources are limited." And he "concedes most readily, that it is imprudent and injurious for those who are uneducated to appear in print: he would have them repel, with the most resolute determination, every approach of the *cacoethes scribendi*."

Here we paused and thought: Is then the glory so far departed from the cause of non-conformity, that none may presume to teach its doctrines or to defend its rights, but such as have been educated in academies? Could it be proved that sentiments like these were the natural result of partaking of the privileges of such institutions, every friend of genuine christianity, every true lover of his country would be called upon to expose and discourage them to the utmost. But this is not the case. A little learning sometimes produce strange effects in vain mind; for which neither these valuable seminaries, nor their pious and learned conductors, are responsible. We have the honour, and we esteem it an honour, to know several of the venerable men who preside over institutions supported for the education of young ministers; and we deem it an act of justice to

them to record our decided conviction that they would be among the first to discourage and condemn the spirit, displayed in almost every page of the "Admonition against injurious Extremes."

An attack like this could not pass unnoticed, Mr. C. waited on Mr. B. soon after the publication of his Admonition, and required him, as an act of justice, to suppress that part of the work which contains the personalities. This he refused to do, and therefore Mr. B. esteemed himself "compelled to roll away the calumny with his own hand." This he has attempted in the third publication; which he calls "The Immersion of Believers," &c. Feeling, as he must feel, the mode of attack to be an unmanly and gratuitous attempt to injure his character and his usefulness, he enters on his defence with a warmth, which the occasion fully justified, if it did not actually require it.

We are sorry however, that Mr. C. has been provoked to retaliate in kind; and has employed so many pages in imitating the example of his antagonist. He has indeed collected abundant evidence that Mr. B. does not always "discriminate accurately, nor write grammatically, nor even spell correctly." But this is a discovery so easily made, that it was not worth the pains it has cost. And when it is fully established, it neither proves that Mr. C. is free from these defects; nor that "the Immersion of Believers is a christian duty not an injurious extreme."—In the name both of religion and decency, we most sincerely deprecate this mode of conducting controversy, and ardently hope that this disgraceful specimen will find no imitators.

As a disputant, we think Mr. C. appears to considerable advantage, even when compared with his academic opponent. Let any competent judge attentively peruse Mr. B.'s "Scripture doctrine of Baptism," in the "Admonition," pp. 31--44, and Mr. C.'s "Strictures" on it, in the "Immersion of Believers," pp. 54--84, and we think that he will not hesitate to adjudge the palm, both for argument and style, to the latter.

* "*The Itch of Scribbling*."—As some of our readers may possibly, like ourselves be amongst this proscribed class, we thought it would be an act of kindness to give them the name of this troublesome disorder, in plain English; lest they should be infected with its contagion before they were aware of its injurious tendency.

Missionary Observer.

NOVEMBER 1st. 1828.

REPORT OF THE GENERAL BAPTIST MISSIONARY SOCIETY.



HE who spake as never man spake, has declared that there is joy in the presence of the angels of God over one sinner that repenteth. A lively impression of this wonderful but gladdening truth cannot fail to render the Annual Meeting of a Missionary Society a season of devout thanksgiving and holy joy. The world indeed lieth in wickedness, and the Missionaries of the Cross labour among scenes of darkness, desolation, and woe; yet, if the conversion of *one* soul kindles new joy in heaven itself, surely the members of this Institution should rejoice in the conviction that *many* are now journeying to the heavenly country, whom their Missionaries have directed to the Lamb that was slain; and that a few who were instructed by these beloved friends, have already reached their everlasting home.

The General Baptist Missionary Society has, during the past year, received many favours from the Father of mercies and the God of all grace—favours which should excite gratitude for the past, and animate hope and expectation for the future. While about to report the proceedings of the Institution during another eventful, but now departed, year, its conductors would first present to Him the tribute of their praise; and most devoutly acknowledge, that all the mercies the Society has enjoyed, have flowed from His goodness: and that all their expectations for the future rest upon His blessing—that blessing, without which strength is weakness, and wealth poverty, and wisdom folly.

Varying the order adopted in some former Reports, the progress of the Institution shall be narrated, by detailing, first the proceedings of the more recent stations, and then of those longer established. The Eastern Mission naturally first engages attention.

The Society has now the satisfaction of possessing a third missionary station in Orissa. This is at the populous town of Balasore; and was established by Mr. and Mrs. Sutton, who removed thither in the early part of the year 1827. Of this station letters of Mr. Sutton furnish some interesting information.—

“Balasore, in point of size, is the first town in Orissa Proper, and contains about 10,000 people. It is surrounded by an infinity of little hamlets; the whole neighbourhood is covered with numerous little villages, which send forth an immense population, and which give it the character of the most populous part of the province. The town is situated about 170 miles from Calcutta, 100 from Cuttack, and 150 from Pooree. It has

been in its day one of the most important of the European settlements, before the way was open to Calcutta. At this day may be seen the remains of the British, French, Danish, Dutch, and Portuguese Factories; and many of the inhabitants remember the flags of these five nations all flying at the same time. Very little now remains of all the glory and authority of the last four, besides the tombs of their adventurers. There are indeed two very high triangular pillars, with the word 'Copenhagen Factory;' and the ruins of a Catholic chapel. The Danes also have about an acre of ground and a few trifling buildings; just enough to give them authority to hoist the Danish ensign on Sunday morning. I have seen nothing particular belonging to the French; and the general trade of the place is now nearly annihilated. The inhabitants of the town are a mixt community of Oriyas, Bengalees, Mussulmen, and a few low Portuguese. One of the principle inconveniences which I at present experience from the distribution of the people, is the want of a focus or meeting place, where the people are to be met with in large numbers, similar to the principal bazars at Cuttack or the vicinity of Juggernaut's temple at Pooree. I have not as yet discovered any temple or object of worship remarkable for either its size or popularity, though there is a great variety of objects which share the veneration (if the expression may be allowed) of the people—Juggernaut, Krishnoo, Mahadaive in different forms: Doorga Panchunun (five faces), and Ade Mata (first mother), seem the most popular. My acquaintance however is as yet but superficial. The general character of the people, however, seems to proclaim them exceedingly depraved. The lasciviousness of their character seems to be more glaring than in other places."

Of the plans he was adopting, to make known the Gospel of salvation, the Missionary remarks;—

"I have not gone so frequently into the bazars and public places as I used to do at Cuttack, for two reasons; one is, that I have not been able to get out on account of affliction and preparing my bungalow, &c.; and the other is, I think a different course at least worth a trial. In these public situations a Missionary is exposed to the worst part of the population, who seem to consider him fair game; and too often succeed in dispersing a congregation, or rendering the opportunity unprofitable; added to which, the more respectable part of the Hindoos think it disreputable. I have therefore generally walked through the town and when accosted by a respectable individual, or when a good opportunity of speaking to a few orderly people presents itself, I have embraced it; and I think that I have found more satisfaction. The plan however which I wish to make trial of is, to get a small place with an open front, in one of the most public situations, and spend a considerable portion of time in it daily, in conversation with any one who chooses to come. My idea is, that the people will behave more respectfully, and attach more importance to what is said. I cannot, however, yet succeed in getting a place, for the people are very jealous of me; but time will overcome this difficulty I dare say. I confess that I am somewhat sanguine respecting my plan; but we are poor creatures and know but little what is best. O that the Father of lights may instruct us how to proceed, so that his own great name may be magnified in the salvation of sinners!"

The neighbouring villages are represented as furnishing an immense field for the exertions of Christian zeal and love. On one occasion Mr. Sutton writes;—

"I visited a market to day at a place called Sagea Patna. I found a vast multitude of people who had probably never heard a word of Christianity before. They were assembled from the neighbourhood for some distance, but the numbers which pressed upon me to hear the word of God almost overpowered me; or, if that is saying too much, to hear what new thing I had to communicate: it was impossible to do much in the way of talking. I distributed about 100 tracts and Gospels, with a few poems. I must have an assistant of some kind, or it will be impossible to do anything like justice to the demands of the people. This is one of the places which I hope to visit regularly when the weather will permit, and if present expectations be realized, it will be a good preaching place."

Recent as has been the establishment of this station, several schools have already been formed. Mr. Sutton writes;—

"We have now four schools in full operation, which contain upon an average 100 boys and three girls in daily attendance. We could now establish more, but think we have sufficient for the present, unless we can get some good girls to attend. One school is on our compound, and we are just building a school-room for it."

Some statements of this devoted labourer in the cause of the holy Saviour, respecting the horrid nature of Hindoo superstitions, and the scenes that he has witnessed, must impress every heart that selfishness and sin have not rendered harder than the nether millstone. On one occasion, when out on a missionary excursion, he observes;—

“Among those who assembled were four or five common women, who heard nearly all I had to say. As in other places, so in India, they bear the marks of their shame, or rather the want of it, in their countenances; and if you were to ask one of those poor wretches who she is? she would with the utmost effrontery reply, ‘I am a prostitute.’ Indeed it is lamentable to add, that there is a regular class of persons who pursue this course of iniquity as a trade; it descends to them hereditarily as much as a carpenter’s or blacksmith’s caste does to him; and if they have children they are brought up to this wretched life as a thing of course.”

At another time, when contemplating the scenes at Balasore, he indulges in some reflections, which are calculated to excite the compassion of all who love the souls of men, and the sacred cause of Jesus.—

“It is impossible that one who has never been in a heathen land, and perhaps I should say India, can form anything like an adequate idea of its overwhelming nature, and how it bows down the soul. When attending missionary meetings, &c., in England, and favourable reports are brought forward, one is apt to feel as if the darkness had already yielded to the light, and every difficulty vanished before the proclamation of the Gospel; but how differently a Missionary feels, who is labouring in the fire. While he bails with delight every favourable appearance, and is encouraged by every pleasing token, yet he is constrained to feel that all his success, and the success of his brethren put together, compared with what is yet undone, is no more than the glimmering of the fire fly in midnight darkness. When I commenced this letter I was sitting at the door of my little bungalow, which stands on a considerable elevation, enjoying the pleasures of a fine moonlight evening. The teeming population around me, so far from retiring to rest, seem only to have just awoken to noise and revelry. The voices of thousands of my fellow travellers to eternity are sounding in my ears; some rend the air with songs, composed in the most filthy language, in commendation of the actions of their gods; others are engaged with all their might in abusing each other, with curses and language of which you can never conceive. If a more orderly party is found, listen a moment to their language, it is all about pice, and cowries, and tankas (rupees), &c.: it is very remarkable, that you hardly ever hear conversation when this is not the subject. All around the Brahmins in attendance on their different idols are sounding their distracting tom toms, and other barbarous instruments; while, at intervals, a stentorian voice is heard, from a vast distance, exclaiming, or rather bawling to the idol, Narayun, Ram, Rhada, Krishnoo, ‘hear, hear. Save, save. Soono, soono,’ &c., &c. I wish it were in my power to give you some idea of these nightly orgies, but it is not; let the solemn truth however sink into the heart of every General Baptist, that among the thousands of voices that now rend the air, not one is raised to praise the Father of his mercies or the Saviour of his soul: and let them remember too, that they believe that their heavenly Father’s mercies extend to all his works; and that the Saviour of his soul died for the salvation of all! O, if on the one hand I feel the difficulties connected with my work almost to despondency, yet, on the other, this soul-reviving truth bears my spirits up, and bids me look to Him who *will*, who *must*, who *shall* see of the travail of his soul and be satisfied.”

Besides his direct missionary efforts, Mr. Sutton preaches to a small congregation of Europeans or Indo-British, that assemble at the house of a respectable military officer; and expresses his hope that several of these individuals are inquiring the way to heaven.

The latest intelligence from this station announces the pleasing fact, that the Missionaries were both in good health and spirits; and that, through great mercy, such had generally been their privileged condition.

JUGGERNAUT.

The station, which, according to the order adopted, comes next in review, is that at Pooree or Juggernaut. Here Mr. Bampton has, during a part of the year, continued his zealous and self-denying exertions; while another part has been devoted to journeys, designed to diffuse through the surrounding country the tidings of salvation. His health, and that of his faithful companion in labour, have, on the whole, been good; though he has experienced one severe attack of illness, from which, by Divine mercy, he was soon restored. Probably no spot on earth presents, within so small a compass, such complicated scenes of misery, cruelty, and vice, as are presented to view around the temple of Juggernaut. The description given by Mr. Sutton of what he witnessed during the Rhut Jattrā, in 1827, is striking and appalling; and though the subject is not novel, yet the account will probably interest the supporters of the Mission. Approaching the cars when a storm was commencing he observes;—

“Just as I came up within sight of the cars the storm came on violently—the thunder roared, the lightning flashed, and the rain poured down in torrents, as if the elements had conspired together to manifest their indignance at the insults offered to the Majesty of heaven. In about an hour the storm subsided, and the business of idolatry proceeded. The scattered multitude, which dispersed in every direction at the bursting of the storm, again assembled at the deafening sound of the tom toms, and the discordant clanging of the barbarous trumpets. Here I beheld a promiscuous multitude prostrate before the all-commanding Mahamah (glory) of Juggernaut, unrestrained by the mud or even the water though knee deep, which the late soaking storm had left. There was seen a zealous mother bowing down her infant's head before the idol, and thus early initiating her tender offspring into the degradation of idolatry. In another place was a group of men, women, and children, bowing down with profound reverence, so that they might touch with their foreheads the ropes of the different cars; and in some conspicuous spot, a devotee, eager to distinguish himself, advancing with clasped hands and steady eye towards the idol, till a clear space being afforded him, he threw himself flat on his face, and worshipped: he lay perhaps a few moments, then, half raising himself, stretches forth his hands towards the idol, mutters a repetition, and then prostrates himself afresh before his god. But suddenly the scene changes—a shout is heard—a body, perhaps, of 2,000 men, armed with sticks and boughs, rush toward the cars;—a louder shout is heard—the people seize the huge ropes;—the clanging of instruments sounds with a more vehement peal, and the car moves on, but it moved with a tardy pace: and to animate the draggers of the ponderous vehicle, one of Juggernaut's adorers stepped forward to the extreme front of the car, and practiced the most licentious gestures that an impure imagination can conceive of; he then exerted his stentorian lungs in as abominable expressions; and again he turned towards the god and repeated his abominations.—The god was pleased—the draggers were fired with fresh zeal, and the enormous load ‘grated harsh thunder’ as it rolled on its sixteen wheels, but they ran foul of a house and crushed the falling ruins. They still proceed, women and men of all descriptions and casts uniting to drag the ponderous wain. Presently two miserable wretches are seen, one with his shattered arm and another his writhing back, bleeding and torn by the destructive car, whether accidentally or intentionally I know not. All seems infernal revelry—the wretches in the ruts with their obscenity; the wonder-gazing mob with their vociferations; the crowds of women with their jarring hoot (a noise something like that made by a bird called an Eve Jar on a fine summer's evening in England); the indescribable noise of the harsh-sounding instruments; the gay colours and long streamers of the cars; the ugly shape and great staring eyes of the idols; the mad enthusiasm of the vast multitude; and a thousand things which can scarce be described; all tend to impress one with the idea of a holiday in hell, with its blaspheming monarch led in triumph through his fallen associates. Oh idolatry; idolatry; thou destroyer of body and soul, when shall thy infernal influence be curtailed, and thy long-extended reign be brought to a close, and thy power to curse mankind be known no more! Ah Christian, what should be thy prayer?—But the shout again is heard, and again and again the scene is acted, till the three cars have reached the assigned distance for the night. I then went forth and distributed some books to as many as could read, and bade farewell to the intoxicated throng for the night.”

A heart-rending description of an evening near this temple, is contained in a communication of Mr. Lacey's;—

“The shades of evening are now prevailing—the sun is sinking in the western waters and leaving me in darkness. A feeling of deep horror, that I cannot suppress, steals across my mind, and irresistibly drives me away. The jackalls are leaving their jungles, and are repairing hither for their nightly repast—the eagles are flying to the neighbouring trees for the night, filled with the flesh of man—the din of idol poojah assails my ears from every direction, and the work of blasphemy now commences.”

On some occasions the crowds that assemble in this emporium of idolatry, have listened to the Missionaries with tolerable attention. At other times the opposition made to the glorious Gospel, manifests how much the wicked one is concerned to maintain his empire at Juggernaut; and should lead the friends of this *Mission to present their most fervent supplications to the God of all might in behalf of their labourers near this detested temple.* On one occasion Mr. Bampton writes;—

“This has been one of the worst nights I ever endured. Mockery! mockery! cruel mockery! almost unbearable. I talked for a while, and was heard by some, on the blessings to be enjoyed by faith in Jesus Christ; when a man came with an hell-hardened countenance, and that peculiar constant laugh, which I can hardly bear. He spoke Hindostanee, so that I understood him worse than I otherwise should have done: but the burden of his cry was, ‘Juggernaut-is the foundation! Juggernaut is completely god! Victory to Juggernaut,’ &c. He clapped his hands, he shouted, he laughed, and induced the rest, or a great part of them, to do the same. On the ground of reason I fear no one; and rage I can commonly bear very well; but these everlasting laughing buffoons are nearly too much for me. It is my one great care that amidst a reviling, laughing, shouting crowd, I do not seem abashed.

“Towards the close of the evening Abraham approached, and I called him to see what he could do. He said the people were like dogs barking at the sun, and would do nothing but hurt their own throats.”

Even here, however, the Gospel is at times heard, by some, with apparent attention, and religious books and tracts are distributed, and attention to Christianity is excited. The rage of its opponents probably betrays their fears; and the devoted brother, who endures their opposition, far from being discouraged, perseveres in his labours; and offers the following striking remarks on his confidence of ultimate success.—

“The Missionary’s journal presents a chequered scene, he is one day elevated and another depressed. Here indeed is nothing to exhilarate, yet there is nothing to make a man, with the Bible in his hand, despair. We must walk by faith—we have asserted our Master’s right to the country—we have called upon the people to surrender—we have begun the holy war; and we hope to see some, at least, of the country subdued before we lay down our arms; this, I hope, we shall never do, but with our lives; and should we fall under the walls of Juggernaut, before a breach is made, yet the place WILL FALL; and, we hope, that those who begin, and those who are employed to terminate the arduous contests, will join in a rapturous shout, that, ‘Juggernaut, the great! the detestable Juggernaut is fallen, like a mill-stone into the sea, to be worshipped no more for ever.’”

Several months in the year are employed by Mr. and Mrs. Bampton, in travelling through the sequestered parts of the country, to publish the glorious Gospel. During these excursions a tent is their dwelling. They plunge into the midst of the heathens; and leave Europeans and all European intercourse for weeks or months together. These journeys are necessarily connected with much fatigue and privation. On one occasion Mr. B. observes;—

"I have had to day, what some would call, a roughish day. I have passed through rivers and other waters several times; and that indeed is an every day's work. Once or twice I was almost up to the calves of my legs in thick mire, and once I had to cross a river breast high, the deepest I ever crossed on foot. I do not mention these things as hardships; I take a pleasure in despising such little difficulties, and should feel myself disgraced, both as a Missionary and as an Englishman, if I could not do as much in this way as a Hindoo."

In these missionary excursions Mr. Bampton has met with several persons who appeared to understand and value his instructions, and who sought after that information respecting Christianity, which is obtained by a perusal of the New Testament. His journals furnish many interesting statements of his mode of proceeding in making known divine truth, and answering the objections which are brought against it in that land of darkness. He writes;—

"*Nov. 26th, Lord's-day.*—I was employed, perhaps, five or six hours to day in the market near this place. My common mode of proceeding at markets is to stand up and show the way of salvation at large; proving that my hearers are sinners, by particularly noticing those sins which are most common among them. I also show them the consequence of sin by a Scriptural description of hell; as fire and brimstone into which sinners are cast, where there is no light and no water; as a fire that will never be quenched, in which they will not die, and from which they can never come out; where they will burn and weep and wail for ever. That the soul goes thither at death, and both soul and body after the resurrection. I show them that Jesus Christ was the Son of God—that he came into the world to save sinners; give a brief description of his sufferings, and show that he died for sinners—died in their stead—to procure their salvation—that he died for all mankind and rose again the third day—that pardon through his death is to be preached to all, and is preached to them; and that by believing in him they may enjoy it, even if they be the greatest sinners. I then show them the importance of a clean heart, and that by faith in Jesus Christ, the Holy Spirit to cleanse the heart will be obtained. I sometimes notice the comfort which the Holy Spirit imparts and the fruits, as mentioned Gal. v. &c. Generally noticing, particularly, that believers in Jesus Christ are so far purified that they will not lie, nor cheat, nor steal, nor commit adultery; and that I could trust any believer with uncounted money. I also prove that all this is true, by the miracles wrought by Jesus Christ; commonly I mention them as proofs that God was with him and approved him. But sometimes as proof that he has power to save. I also, sometimes, mention hell as the punishment of sin in general; and, sometimes, as the consequence of unbelief in particular. Sometimes judgment is introduced; and sometimes repentance. Then I generally introduce a good deal of what has preceded; and I insist, that except through Jesus Christ, there is no salvation. In this connection I show the inefficacy of their own stuff. Now and then I wait to do this in reply to objections, but generally make a direct attack. And sometimes I begin in one part of this plan, and sometimes in another; and am happy in an ability to preach the truths three, or four, or five, or six, times most days, with a good deal of energy, but with less zeal and affection than I could wish. Every discourse is generally succeeded by a dispute, and when the heat of that is subsided, I take my cheeroot and smoke a few minutes, perhaps conversing and giving away books at the same time; this rests me a little, and then (in a new market) I begin again, and tread the same ground over again; or if it be not a market proceed to another village.

"When the gods and the shastras are introduced I commonly dispose of them by urging their wickedness. But the most effectual way I have yet discovered of silencing the Hindoos is the following, and it seldom fails to produce a great effect. 'We possess evil hearts: anger, pride, covetousness, &c., dwell within us, and defile us.' This is generally admitted. Well, now, can I go to a gentleman's house in dirty clothes? And they say, No. Very well, can you go to heaven without clean hearts? And they say, No. The next thing is, then have you anything among you that can cleanse the heart? You go to Pooroos utun and bathe in various places, (which I enumerate) and that cleanses your skin, but does it cleanse your hearts? And the answer again is, No. Well, then, it does not insure you salvation and is of no use. But suppose you proceed further, see and worship Juggeruaut, jupkurro tupkurro muntrokurro tuntrokurro, and eat mahapersad; does all that cleanse your hearts? Perhaps they answer, No. I then add; thus you see that all your ceremonies are of no use whatever. But, perhaps, for contradiction's sake, some one says, Yes, by those means our hearts are cleansed. I then proceed to ask, perhaps,

Will a man with a clean heart tell lies? And they say, No. But, are the Hindoos, after seeing Juggernaut, and eating mnhapersad, cured of lying? And here a man, who has not a vast share of impudence, *must* stop. If any man, however, go on through thick and thin, as some few will do, and say they are cured of lying by these observances, it is much the same as to the success of my argument, for every body sees he is driven to his wits' end; and every body knows, I believe, that no unconverted Hindoo, would hesitate any more about lying, whenever his own temporal advantage could be promoted by it, than he would hesitate about eating when he is hungry."

At another time he observes, that there is no truth, no honesty, and, some say, no chastity in the land; and mentions his answer to an objection against Christianity, grounded on the advantages of lying.—

"One common objection which I answered was, that men could not live without lying, I said to the objector, 'What is your occupation?' 'I am a husbandman.' 'Very good and cannot you plough without lying?' 'Yes.' 'And cannot you sow without lying?' 'Yes.' 'And would not your seed grow if you did not lie?' 'Yes.' 'Would your speaking the truth prevent the sun from shining?' 'No.' 'Or the rain from falling?' 'No.' 'Well, and could not you cut your corn without lying?' 'Yes.' 'Very good; and could not you sell it without lying? You know its quality, and by making yourself acquainted with the common price of corn, you know its worth. If it be worth only a rupee a maund, it is of no use your talking about five rupees, for other people know its worth as well as you do; you may get that without lying, and with lying nobody will give you more.' The conversation seemed to please the people, and they did not seem to have thought that this formidable objection could be so easily disposed of."

He states that in imitation of his divine Lord, he begun to practice a parabolic mode of instruction; and adds;—

"If I continue to like it as well as I do now, I hope to ransack my library and especially my Bible, for suitable similes. I have already about twenty, and have little doubt but that my invention, and my books, will furnish a great variety. I began twice yesterday and once to day, with the parable of the King making a marriage feast for his son, only altering the provisions so as to suit the Hindoo taste; and the last time I preached to day I commenced with the Prodigal Son. From what I can perceive of it, I hope this mode will tend much to attract the people's attention—convey truth clearly to their minds, and also to affect their hearts; and it is some encouragement to recollect, as I do, that something of this kind distinguishes the Bengalee preaching of one of the most successful Missionaries I have heard, i. e. brother Travin of Kiddapore. Possibly the people's idolatry may be most successfully opposed in this way; as it will convey the idea one wishes to convey without the blow falling so directly upon the individual. Thus I had occasion to day to oppose the practice they call jup; and I said, Two beggars went for relief to a gentleman's, and one of them with his hands joined said, 'I am a poor, destitute, hungry creature, pray, Sir, be so kind as to relieve me.' But the other with a string of beads in his hand, said nothing but 'Sahaib, Sahaib, Sahaib, Sahaib, Sahaib, Sahaib!' moving a bead with his thumb every time he spoke. The people laughed."

One of his journals contains an affecting statement of the condition of a heathen's mind in the time of affliction. Let the Christian while perusing the statement, indulge sentiments of gratitude to God, for that divine religion which cheers the mourner in the present world, and directs his view to that state, where God shall wipe every tear from every eye.—

"This poor fellow and I had some talk a few days ago, when he told me, that during the illness of his wife, he made considerable offers to some of the gods in case of his wife's recovery, but she died; and then he said he gave vent to his feelings by abusing the gods, and declared that he would serve them no more; for whatever he did fate would have its course; and he says that he continued very obstinately opposed to the gods for some time after, but his friends have persuaded him that it will be best to take some notice of them again, and they have prevailed with him. I suppose his state of mind in adversity is not

uncommon amongst idolaters.—‘The Lord gave and the Lord hath taken away, blessed be the name of the Lord’ is language which they know nothing about.’

The journals of Mr. Bampton contain various interesting notices of his own feelings while absent from home for successive months, that he might benefit the poor deluded inhabitants of Orissa : here presents his concern for their salvation as increasing, his impressions of their condition, and his pity for them, as lively and effective.—

“I was impressed on my way this morning with the idea of their all going to hell, and having their progress thither accelerated by what they call their religion, and have seldom preached more feelingly.

“I was engaged from about eight or nine in the morning till about four in the afternoon, except that I smoked two or three cheroots by way of resting myself, and when I came away left plenty of people, but I have a little cold, and thought it better to work one day so as that I may be able to work another, than run hazards by doing too much at once. Of late the people have heard better, and appeared much impressed, especially some of them. From the appearance of various individuals I have expected to see tears, but cannot say that I ever did. Under the preaching of brother Lacey I understand the people weep frequently.”

Some observations of Mr. Sutton on these missionary journeys deserve the attention of the supporters of the Mission.—

“Some of my friends in England will probably ask, what are your expectations from these journeys ; and how far are they calculated to promote the object for which you are sent, viz. the enlightening of the people ? These are questions which I have often asked myself, and my present acquaintance with the work induces the belief, that, in the present state of the country, such a plan is adapted to the end in view. Perhaps it is not so much calculated for particular, as for general good ; but I think every particular labourer will find his work greatly facilitated by these labours. The nature of idolatry in India seems to require a general loosening before any general good will be effected, as a well constructed building requires a general shock before any particular stones can be extracted from it ; and what is so well calculated to do this, as familiar intercourse with the people in their own villages and places of resort, where we can state fairly our object, and distribute our books among all classes of people ? here we can, face to face, invite the prejudiced to investigate for themselves, and state our arguments to induce them to do so ; besides which, if there should be here and there an inquiring soul, convinced of the worthlessness of Hindooism, and anxious to break the chain that binds him, that he may embrace a good system, our perambulations are likely to bring us in contact with such characters, and give us an opportunity of pointing them to the Lamb of God and eternal life. Again, I should feel extremely reluctant to leave a single individual in Orissa ignorant that there is a way of salvation for him, if by any possibility I can make him acquainted with it. As it respects myself, my ordination charge (a prominent part of which was, to ‘do the work of an Evangelist’) lays me under an obligation to go every where in my power preaching the Gospel, for how shall the people believe in Him of whom they have not heard, and how shall they bear without a preacher, and how shall they preach except they be sent ? And if I am sent to do the work of an Evangelist, and do not go about preaching the Gospel, how shall I make full proof of my ministry ? I think, however, we have not only the authority of Scripture, which is enough, but the conduct of ministers at home, every one of whom is guilty of the blood of souls if he neglects to preach the Gospel, and search out people to preach it to, as far as his influence extends, all round his neighbourhood ; and also the actual fruit which has arisen from such excursions in India : one eminent case occurs to my mind, namely, that of Petumber Singh, who merely obtained the reading of a single tract, given by Mr. Ward, to a man while making an excursion through the Sundwibunds. Other similar instances might be easily produced. And if Gunga Dhor, our inquirer, or any of his friends ever become Christians, it must be traced to a tract given somewhere which found its way to their village, and excited the first inquiry into the truth of Christianity, and the inefficiency of their own shastras. I know that some of my brother Missionaries of other denominations, are in favour of a more settled mode of labour, but I apprehend, till we get labourers enough to fill the province, we cannot do our duty without travelling in that proportion which the province requires, or will admit of, in order to preach the Gospel to every creature in it. In short then, I think that while we

are thus endeavouring to spread the Gospel, we are acting according to the Scripture directions and examples, and at the same time we are furthering the views of our Society, which to me is a very happy conclusion.

CUTTACK.

The first station of the Society in India was Cuttack. Mr. Lacey by particular request, has forwarded a detailed statement of the progress of divine truth at this station and its vicinity. From that account and other statements, it appears that the light of the glorious Gospel is hopefully spreading; and has commenced an interesting struggle with the darkness that had brooded over the land through many gloomy centuries. The Gospel is frequently preached to apparently attentive and feeling hearers; the schools are improved. A brahmin has applied for admission into the Church of Christ, and speaks of a number more waiting to follow him. Some interesting individuals have been added to the church of Cuttack; and two or three of its members appear likely to be raised up to assist in diffusing the glad news of salvation. A more detailed statement of these gratifying facts will be of course expected.

In reference to preaching to the natives Mr. Lacey writes;—

“The Gospel (except when prevented by sickness or rain,) has been declared to the people seven times a week throughout the year.

“I have generally confined my public preaching to three places, i. e. two standings in Chowdry bazar, and one in Telinga bazar. These places are greatly thronged with town and country people, so that thousands from every quarter have heard salvation through the Saviour’s name, while those of the town have heard it several times over, and so have been more perfectly instructed in the way of the Lord. The above plan has an advantage over others, in that it has frequently afforded an opportunity for inquirers to state their objections against the religion we recommend to them, and to have their scruples removed. In the above places the people have daily attended in pleasing numbers, perhaps I may say from thirty to eighty. Generally speaking they have heard with attention, not unfrequently with apparent conviction of the truth and necessity of what has been declared to them. It is not to be expected however that this should be the case always; sometimes I have been abused with the tongue of slander and blasphemy, or pelted with dust or broken pots. At such times I have felt the need of possessing more of the spirit of Him, who, when he was reviled, reviled not again; who turned his back to the smiter and his cheeks to those who plucked off the hair. Our preaching has not been *exclusively* confined to these places; sometimes, and particularly on market-days, large congregations have been collected and addressed at a place called Chowdry Choke, a very central and public bazar. Have also enjoyed some agreeable and successful opportunities of preaching the Gospel, when visiting a school; on these occasions I have placed the children in their classes in front of the school, or on the road side, and by exercising them in some part of their lessons, numbers of people have been attracted to the spot, when they have been exhorted to trust in him who is the way and the truth and the life. There are other advantages which have resulted from this plan, the children have derived instruction from the preaching as well as those who came to witness the examination, not to mention also the advantage the teachers have obtained. Before a school I have found the behaviour of the people to be uniformly more orderly than in a public bazar, the reason of this is, I think, that they have considered it rude to contradict us on what they have imagined our own ground.

“In the former part of the year, we became impressed with the importance and necessity of attending more to the improvement of school masters in Scriptural knowledge, not only in consideration of their own advantage, but for the good of the children under their care. The success of our schools in a great measure depends upon the masters, and little instruction could result from reading books about the doctrines of which the masters were themselves ignorant. Under this impression I have felt it my duty to devote the afternoon of every Lord’s day to their instruction, instead of visiting the bazar, and I trust I am justified in devoting this important season to them. They not only attend themselves, but generally bring with them some of their elder children, and frequently relations or ac-

quaintances, and make a comfortable congregation. Sometimes I address them on particular doctrines, and sometimes read and explain different parts of Scripture to them. We have found the advantages of this plan in many ways. The men have improved in divine knowledge and have perceptibly improved their schools, and my Lord's-day opportunity is talked of among the heathen for many miles round Cuttack, and hence I conclude that the subjects discussed are also extensively known.

"Once a fortnight I devote one Thursday evening to about fifty poor people, blind, lame, leprous and otherwise diseased, who come from all parts to receive a pice each. These poor creatures have a very correct idea of the way of salvation revealed in the Gospel, as many of them have attended us ever since we came to Cuttack. I sometimes make one of the principal persons among them repeat before the rest of his companions the ten commandments, and mention the remedy God has provided for the salvation of sinners from the guilt of the broken law. To these the Saviour's words apply with peculiar force. 'The poor have the Gospel preached unto them.'

"These are our stated opportunities of preaching the blessed Gospel, but independent of these we have frequent occasions to do so to inquirers who visit our bungalow for instruction in the way of the Lord, and often the better part of my day is spent in this delightful task. I hope I am, as I am sure I ought to be, better qualified with precision and effect to preach to the people than heretofore; and this consideration, in connection with the foregoing observations, will, I think, make it appear plain, that a good deal of divine knowledge has been imparted to these poor degraded idolatrous people. Many thousands have heard of the atonement made by Jesus Christ for the sins of the world, and have been exhorted to leave the worship of wood, and stone, and silver, and gold, and to worship and serve Him alone. I have invariably made it a point in preaching to lay down before the people the law of God, which they have violated, and to point them to the blood of Jesus as the only remedy. In declaring these serious and important truths, I have frequently enjoyed much liberty and power, and have observed the people to be much moved with the amazing instance of divine love manifested in the Gospel of the Redeemer. I have ever considered that the cross of Christ is the instrument God will own and bless, and from observing its effect on the minds even of my heathen hearers, in comparison with any other doctrine, I am confirmed in this persuasion, and by the grace of God I hope and design to make this the subject of my ministry, while I shall have life and breath remain. Those who have been converted to the truth, may well be instructed further on the various and interesting truths of our holy religion, but it appears to me that every Evangelist should principally confine his ministry to 'Jesus Christ has died for the sins of the world and you may have salvation through faith in him.'

The last Report presented information respecting various inquirers after scriptural instruction, who had been the disciples of an old gooroo. Of these Mr. Lacey states, that "there is good reason to hope that their minds are seriously and well disposed towards the truth," and that eight, or ten, are more particular than the rest; these have repeatedly visited the Missionaries during the year for instruction, and their views as it respects Christianity, and their own idolatrous system, are exceedingly improved: they have diligently read the Scriptures, and other religious books; the majority of them have devoted the Lord's-day to religious instruction; many of their heathenish customs and superstitions have been laid aside, and christian practices substituted: "this is particularly applicable to the poor old gooroo himself," "his beads are broken off, his chain is cast aside, and he sits clothed in good white raiment and in his right mind." They thought themselves, a part of God; now, they acknowledge themselves sinners against God, liable to punishment: they offered idolatrous sacrifices, especially to fire, these have ceased; and "the stir they have made, and are continuing to make, is producing a very wide and strong impression on the part of the province they inhabit." Of these inquirers one of the most interesting is Gunga, the intelligent Brahmin mentioned in the Society's last Report. He, after upwards of two years delib-

eration, has requested baptism. The hopes of the brethren were alternately raised and depressed respecting him: his attachment to the Gospel seemed sincere; but formidable obstacles lay in the way of his professing Christianity: to be the first that should break the chain of caste in the vicinity of Juggernaut, needed resolution and christian fortitude. While his mind was exercised on the important subject of renouncing the superstitions of his fathers, his friends, and his country, various interesting circumstances contributed to encourage the hopes of the Missionaries. On an occasion when Mr. Sutton was out on a missionary journey, he accidentally met with Gunga, he states;—

“I was surprised by hearing a voice, at a distance, singing a hymn that I had translated from the Bengalees into the Oriya; it runs thus, ‘*O mind, be steadfast! be steadfast! be steadfast! be not unsteady. The sea of love is come! by the name of this Jesus thou wilt be saved! O my soul, besides this Saviour there is none!*’ &c. I, of course, wondered who it could be, and supposed some one who had heard something of Christianity in Bengal was passing by; on going out to see, I found that it was Gunga Dhor, to whom I had given the hymn. It afterwards appeared this was his native village; he came into the tent and I had some close conversation with him. Poor fellow, his mind is in a very agitated state; and few words could be more suited to his circumstances than those he was singing. He has evidently some strong regard for us, and, I hope, for the Gospel; but the difficulties in his way confound him. I have thought it impossible for a man to be so near the kingdom without entering in, as he has been. Gunga Dhor says that many who receive our books come to him to have them explained.”

On another occasion Mr. Lacey, when on a similar journey, met with him in a way not less gratifying.—

“While I was distributing and explaining books to the multitude sitting round, Gunga Dhor arrived with two of his religious brethren. He brought with him the New Testament in Oreah and some books of his own, which I was pleased to see, as our meeting was perfectly unexpected. I requested him to speak to the people assembled, which he did in a manner that pleased me, and grieved me exceedingly. His warmth of address, and the correctness of his views on Gospel truths, astonished and pleased me beyond measure; and astonished the people also: but O how I longed after him! If I ever understood the Apostle’s meaning when he said, he longed after his converts in the bowels of Jesus Christ it was this morning. Gunga Dhor preached the law to the people, and exposed their condemnation; he then exhibited Jesus Christ as the only remedy. The whole opportunity took up about four hours. After the people were dispersed we went into my tent together, where Gunga Dhor excused his want of decision in his professing Christ, and promised to be more decided soon. I warned him against delay, and he presently became affected and said no more. How great indeed are his obstacles to a profession of Christ. From the manner in which he spoke this morning, I cannot but hope that he may be a vessel of mercy and get to heaven. Our exertions have excited much wonder among the people, and they say some great change, as to religion, is on the eve of taking place. My messenger to Cuttack returned this morning, saying he had seen a tiger in the way and so he durst come no further last evening. Asked Gunga Dhor what tiger he saw in the way, assuring him it was bound, and, though formidable in appearance, could do him no real injury.”

At another time he paid a visit to Mr. Lacey, which encouraged his hopes:—

“Gunga Dhor called to see me to day, and we spent the afternoon in reading and conversation. I am greatly surprised at his knowledge of the Scriptures; he repeats large portions from the Pentateuch and Prophets, as well as from the New Testament. He knows all our tracts and books, in Oreah, by heart, or nearly so. My hopes still cling to him, as I believe he will die a Christian. He offered to lose caste by eating with me to day, but I dare not allow him. He said his companions are suffering some persecution through reading the Bible; and they are, in part, fallen from their places in Society. I encouraged him seriously to deliberate before he lost his caste, and to lose it by a public profession of Christ. He says his wife has been eight ten or twelve annas in the way towards becoming a Christian.”

At length Gunga appears to have been enabled to count all things loss that he may win Christ; and the account given respecting him by Mr. Lacey, must gratify and delight;—

“He has proceeded from one degree of knowledge to another, and from strength to strength, till he has attained to a pleasing degree of information and devotedness to God. He has come to his present experience through much difficulty and persecution from the world, and particularly from his own and his wife’s brahminical relations, so that sometimes we were afraid and discouraged regarding him; the truth however appears to have had too deep hold upon his judgment and his heart, and he has persevered through all. He has lately become quite decided, he sees, and I have the best reason to hope from all I see and know of him, that he feels himself a sinner, while the blood of Jesus offered to God as the atonement for his sin is all his hope and all his trust; this he rejoices in himself, and this he declares to others. I am quite satisfied, as I believe we all are, as to his sincerity and the reality of the change he professes. Last Lord’s day he witnessed our celebration of the supper of the Lord, which was explained to him; he seemed much affected with its institution and design, and when it was over, said, with great simplicity and tears, ‘O Sir, when may I be baptized and unite with God’s church in the Lord’s supper.’ and at other times he has said, ‘When Sir shall you have sufficient evidence of my sincerity that I may profess Christ by baptism.’ We believe him to have a good degree of devotedness to God, and very much zeal for his glory. His memory is very retentive, and is well stored with a great part of what he has read from the Divine word, and from books. He frequently repeats long passages from the Pentateuch, the Prophets, and from the New Testament, and may already be said to be mighty in the Scriptures. I hope there is reason to conclude, from his long standing as an inquirer, and his information on the subject of Christianity, as well as from his perseverance through obstacles and persecutions, that he is a convert from the conviction of his judgment, and that he has been begotten through the Word by the Spirit. Gunga Dhor is not only a convert to Christianity, but a powerful preacher of its glorious doctrines. His abilities are good both as it regards internal and external qualifications: often have I witnessed his convincing and persuasive addresses with tears of pleasure. His exposures of the idolatry of his country, are exceedingly severe and satirical, and sometimes almost unmerciful; but he has also a peculiarly forcible manner in directing sinners to a dying Saviour as their only hope. I think no person understanding his native language could witness his prayers without the strongest emotions of gratitude and love.”

At the time this account was given, Mr. Lacey was on a journey accompanied by Gunga; and remarks;—

“He preaches every evening on the way, and at some places in the day time also, he receives instructions on divine subjects twice a day.

On the necessity of prayer for such persons as Gunga, and on the hoped-for results of his conversion; Mr. Lacey, after referring to the difficulties that try the faith of native converts, observes;—

“I hope we shall hence be led oftener to a throne of grace, that the Holy Spirit may be more abundantly poured into the heart of our dear brother, that he may even to the end resist every temptation to turn aside, and be enabled through the disgrace and persecution which are here inseparably attached to the name of Christ, to persevere even to the end. We and our dear friends shall now have a new and most interesting subject for prayer. May our closets, our families, and our public assemblies, witness the constancy and fervency of our supplications for Gunga Dhor, that he may have grace to ornament his Christian profession till death, and turn many of his deluded countrymen from darkness to light, and from the power of satan unto God. The results which may arise from the conversion of this dear man, are most important; results, which will more than justify all we have done or can do for Orissa. In him we have the seed of a future, sure, and glorious harvest. When we contemplate its important results, we are ready to say with good old Simeon, while he held the infant Saviour in his arms, ‘Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.’”

Other circumstances of a pleasing nature are connected with the progress of the cause of Christ at this station. Four individuals of the ordnance department went to reside at Cuttack, and, of the four, three

appear to have felt the influence of divine truth. And two of them, a Mr. and Mrs. Beddy, have confessed Christ in the ordinance of baptism. The third appeared truly converted, and was expected to be baptized. Mr. Lacey's account of these converts is interesting, he represents the character and influence of these European friends as likely to insure much good to India. Of Mr. and Mrs. Beddy's conversion and baptism he states ;—

“When he came to attend on the preaching of the Gospel all he heard appeared new and surprising. He began to inquire into the truth, and found he had hitherto been walking in the darkness of human speculations, a stranger to himself and God. The first impression the preaching of the Gospel produced was, that he was a helpless condemned sinner. His convictions of the truth increased with his increasing light, till he discovered the glories of the cross, and his soul gradually reposed on the death of Christ for the pardon of his sins. He, for sometime, had many fears that he had not seen himself sufficiently sinful, and thought he must do so much more before he could come to Christ. The promises of the Gospel encouraged his confidence, and he soon became a partaker of that peace of mind which flows from faith in Jesus. His outward conduct became surprisingly altered, particularly as it regarded the practice of swearing and the observation of the Sabbath. Our friend now became convinced of the propriety of believers' baptism, and after a mature search and deliberation he proposed himself a candidate for baptism and fellowship. The observance of this ordinance was a trial to the flesh, thinking the natives would suppose he had not been a Christian till now ; he, however, overcame this and other trials, took up his cross, and joyfully followed the Lord. Mrs. Beddy also, the wife of our friend, has, to all human appearances, become decidedly serious. The example of her husband, with the blessing of God on the preached word, private reading, conversation, and prayer, induced her to attend to the one thing needful. Her attention on the means gives great encouragement, and she is at present an ornament to her profession. Mrs. B. was brought up a Roman Catholic ; and when she married, her husband being a Protestant, her father took her aside, and in the most awful manner denounced eternal damnation on her soul and body if she ever changed her religion and became a Protestant. When the grace of God enlightened her mind, she felt no reason to dread these denunciations ; and with her husband put on Christ by being baptized in his name in a most public manner.

“There are two things peculiar in the conversion of these two. In the case of Mr. B. we see the indirect good of Missions to the Heathen.—He came to this corner of the earth where, all is darkness and wickedness, to find that blessing which he found not in a land of Bibles and Gospel ministry. How much has been done in this way ! Professing Christians, wandering in various parts of the earth, like lost sheep without a shepherd, have been found by the Heralds of salvation to the Heathen, and brought home to the Shepherd and Bishop of their souls. Hence there is a source of encouragement to the friends at home.

“I baptized our friends, on profession of faith in Christ, on Lord's-day, the 2nd of September, in the Maha Nuddy (the large river of Cuttack), before numbers of Natives, Indo-British, and Europeans.”

Two of the Missionaries express their hopes that their newly converted brother may hereafter become their fellow-labourer in the service of the Mission.

In their chapel English preaching is conducted twice on the Lord's-day, and an Oreah service is maintained during part of the year on Thursday evening, principally for the edification of those members of the church who do not well understand English. Mr. Lacey writes, “there are several in the congregation of whom we have reason to hope well.”

Another highly gratifying circumstance is, that some of the members of the little church formed at Cuttack, appear to possess qualifications which may render them useful in the ministry of the word ; this is pe-

cularly the case with the two brethren of the name of Sunder. Of the younger of these Mr. Lacey states ;—

“ James Sunder is very promising, he is quite a fag at learning. He now studies English, Orehah, Persian, and Bengalee. He has got the Orehah in the kote school. He reads it extremely well. He has a great desire to be a preacher among the natives, and wants to go round the villages. I wish he was taken and placed in circumstances more favourable to his wishes. I heard him pray publicly at our last Orehah meeting, and liked him much : he expressed much humility and feeling. I do believe James would make a good Missionary, but he should be immediately rescued from his present circumstances.”

At another time he remarks ;—

“ He is a hopeful young man, of good abilities, piety, and zeal, of all which we have seen many pleasing indications. He is the fruit of our English labour and of the English school : by the former he has been led to discover his sinfulness, and to believe in Jesus Christ for salvation, as well as instructed in the doctrines of our holy religion ; in the latter he was made acquainted with the English language, and so qualified to reap the benefit of English worship and to peruse pious authors, which have contributed to confirm his religious experience.”

At their conference at Cuttack, the brethren determined on sending this young man to Serampore College ; but it is probable that the theological tutor having left that institution, might lead them to change their intention. The Committee have recently passed a vote, expressing it as their opinion, that young men training up in India for the Mission, in connection with this Society, should be placed under the care of one or other of its *own* Missionaries.

After referring to James Sunder, Mr. Lacey adds, in reference to his brother,—

“ John, his elder brother, is very desirous of being employed ; and as there appears to be not much to hinder him, he will probably be engaged soon. His engagement as school-master is the most serious objection, and I fear the subscribers will be offended ; however, this must be hazarded. I think Sunder’s abilities and piety are promising. Thus we shall probably have two, if not three, Missionaries raised up from our labours. O what has the Lord wrought !”

RELIGIOUS BOOKS AND TRACTS.

Subsidiary to the preaching of the Gospel, is the distribution of religious books and tracts. On this subject Mr. Lacey remarks ;—

“ The distribution of the Scriptures and religious tracts, has been very extensively effected, both in Cuttack and in the country round. The opportunities for disposing of these have been after preaching. On these occasions from five to twenty have been given to such as have been able to read them. We have had some thousand copies of an excellent tract called, ‘ The Jewel of Salvation,’ written out on the tall leaf and distributed. This method has the advantage of being easily understood, for the natives are not used to a printed character. Of these poems we have great hopes. A good number of Scriptures and tracts have been sent to Sumbulpore, a district up the Mahanuddy, and have been distributed there. The old gooroo and his inquiring disciples have distributed many tracts in the villages around them ; and, besides these, several melas (fairs) have been visited, and the people supplied plentifully with them. We consider this part of missionary labour, next, in importance, to the preaching of the Gospel, and not only are we justified in this conclusion, by what has arisen from the distribution of tracts by other Missionaries, but by what we have ourselves seen. I have often been pleasantly surprised by hearing a passage of Scripture, or a sentence from a tract, quoted by persons whom I had imagined knew nothing about the Christian system, and in circumstances which justified this imagination ; upon inquiry I have generally found this knowledge to have been derived from a Gospel or tract in their own possession, or in their village. Instances have come to our knowledge of persons having adopted the Scriptures or other books which we have given them as school books, and also of persons who have from reading our books learned the name and work of the Saviour. All these.

but particularly the last, sufficiently declare the importance of distributing tracts. No sun burns these silent messengers of peace; and no prejudice is in array against them; through the instrumentality of these, natives in the most sacred or secret places, places to which we could never have access, can hear of what Jesus has done for sinful man. Impressed with the importance of this part of our labour, we have largely distributed these little preachers of 'good news,' and they lie a seed in the earth which shall in due time bring forth its increase. We have been most bountifully supplied with the Scriptures from the Bible Society, a great part of these supplies are separate Gospels and Epistles, which are very convenient for distribution. We have been favoured with a supply of twenty four reams of printing paper from the Tract Society, which will, I hope, furnish us with 20,000 copies of the 'Jewel of Salvation,' which we have agreed to have printed. Several proof sheets have already been looked over, and we hope to have the tracts to distribute very soon. This is one of the best small works in the language of Hindoostan, and we hope, and not without reason, for the most important fruit from its circulation."

This tract is stated to have been composed in Bengalee by Petum-ber Sing, and was translated by Mr. Lacey into Oreah.

Of the earnestness with which religious tracts are sought, and of the beneficial effects of these little messengers of salvation, Mr. Lacey records various pleasing instances. When on a Missionary journey he mentions the eagerness of the people to obtain tracts:—

"I found it impossible to distribute books in the tent, the press was so great and so violent.—We generally chose elevated situations for this part of our work, that we might exercise our choice and readers be easily distinguished. On two occasions I was necessitated for my own preservation to flee into a low tree standing in the midst of thorny bushes and briars. For a moment the crowd hesitated to follow me, but as soon as I commenced distributing books, they rushed into the midst of the thorns. Several persons fell down among them, and others were wounded by the briars, but nothing could daunt their ardour for books, be the motive what it may.—Some people seeing the eagerness with which the people received the books, inquired about what they would do for them.—A boistnob once said, 'Where shall I wash after having touched his books—Juggernaut is my god.'"

Of the pleasing effects of religious tracts Mr. Lacey has given various instances in a communication to the Religious Tract Society, the substance of which is also contained in his journals; the statements referred to are as follow;—

"Sumbulpoor lies about 300 miles west of Cuttack; and stands in a part very little cultivated, or indeed little known by Europeans. The road to it lies through a dense jungle, which renders the place almost inaccessible. The inhabitants, however, being removed from the abominable idol at Poorée, are much less superstitious and violent than the people in these parts; which, last year, induced me to attempt to visit them by water. After seven days' journey we were attacked with fever and were obliged to return. Under these circumstances, to send tracts was the only means left to us of communicating the precious knowledge of Christ to the people. I soon found a trading company returning to Sumbulpoor, and to one of the merchants, a respectable Brahmin, I committed a good number of tracts, and he promised to distribute them. I afterwards met a professed Christian and gave him a number more, and he made the same promise; and we pursued our homeward journey somewhat relieved, hoping and praying for the Divine blessing on the books; and the following incident will show that our hopes were not groundless.—

"About a month ago, as I was preaching in the open bazar to the Oreahs, and speaking particularly of Jesus Christ, three strangers exclaimed, with apparent pleasure, 'O, that is the name! that is the name! And this is also the person who sent the books.' It was a circumstance so rare and so pleasing that such unusual joy should be manifested by these people at the name of Jesus Christ, that I immediately questioned them where and how they had heard of him; when their reply was, that they had heard about Jesus Christ from some books that had been sent to Sumbulpoor, and would I be so kind as to give them some for themselves? I of course complied with their request, and fur-

nished them with books for themselves, and a few others for distribution. I asked the men particularly as to the use that was made of the books I had sent? and they answered that *they were read*, and their contents had become a subject of interest among their countrymen, but that *they wished for more full and complete instructions from us*. The truth of the above account seems clear from the men being familiar with the name of Christ.

To this information his journal adds, that the men who manifested so much satisfaction at hearing the name of Christ, had not themselves read the tracts, but had heard of their subject from those who had. Mr. Lacey observes;—

“My mind is much exercised about the propriety of again attempting Sumbulpoor. There are many obstacles and dangers, but they are all under the control of a superintending Providence. Perhaps it is my duty to leave wife, and child, and all, for none of these can accompany me, and venture up in dependence on Divine protection: it might prove a second Beer brom.”*

He relates other pleasing instances of the effects of tracts, one is as follows:—

“As I was sitting in my study, a pleasing native youth brought me a letter, written on the tali leaf, from an Oreah Brahmin, a resident of Jeorgopoor, a distance of twenty coss from Cuttack. It was to the following effect: ‘A year since I received one of your books: I have read it, and I approve of it, and have taught it to my own children, and to those under my care. *But I have many children and only this one book*, I pray you therefore, with my salaam, that you will send me five Gospels and ten tracts, and *let them contain much about Jesus Christ*.’ I accordingly sent several Gospels and tracts for the Brahmin, accompanied with a letter on the subject of the Gospel of Christ.

“From some conversation I had afterwards with the bearer of the letter to me, it appeared that several other books had found their way to the village, and had created great inquiry; and many others were desirous of obtaining books and further instruction in the new religion. A school of Brahmins’ sons learned the Gospel as a part of their daily work, the Brahmin having obtained a New Testament and introduced it into his school for the instruction of the children.”

The Religious Tract Society has this year increased their annual grant, and has liberally voted 7,000 English publications, and 32 reams of printing paper to this station.

To be continued in our next number.—In that number, if practicable, it is designed to give the accounts of Missionary Meetings not yet noticed.

MISSIONARY MEETINGS for November already fixed;—3rd Warsop Meeting, 4th Mansfield ditto, 16th Ilkeston Sermons, 17th ditto Meeting, 18th Newthorpe Meeting.

* A place where there are a number of native Christians.

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VOL. VII.

A GLANCE
AT
THE HEAVENS.

FIXED STARS.

*"Hearken unto this, O Job; stand still,
and consider the wondrous Works of God."
Job. xxxvii. 14.*

HAVING, in former papers, glanced at the various bodies which compose the Solar System, we shall now conclude our cursory view of the Heavens by a few remarks on the *Fixed Stars*. These are distinguished from the planets and comets, by always preserving the same position in respect to each other; and having no sensible motion, except what is merely apparent and rises from the diurnal and annual motions of the earth. They may also be known by an incessant twinkling, which constantly marks their appearance. For, as their apparent size is inconceivably small, every particle of matter, which floats in the atmosphere, and passes between them and the eye, hides them, and renders them for an instant invisible. Hence proceeds their perpetual twinkling. These luminaries are scattered over every part of the firmament, arranged in

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various groups, and appear to us of very different lustres.

We know very little of the distance or the magnitude of the fixed stars, except the vastness of both. That their distance is inconceivably great is sufficiently evinced by two well-ascertained facts. The greatest powers that have ever yet been applied to telescopes make no sensible increase in their apparent magnitude. On the contrary, being stript of their glitter, they appear less than they do to the naked eye; and seem luminous points without any perceptible dimensions. They have been viewed through glasses magnifying six thousand times, and yet their diameters could not be discerned; they still presented the same appearance as more brilliant points. If therefore we could place ourselves six thousand times nearer them than we are, their distance would be still too immense to permit them to appear any larger than they do at present. And, though the diameter of the earth's annual orbit exceeds one hundred and ninety millions of miles; and we are therefore at one season of the year so much nearer some of the fixed stars than at another, yet they retain the same apparent position and size. They must therefore be

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at an inconceivable distance, when such a vast difference in the place of the observer produces no sensible effect. With strictest propriety might the Temanite exclaim, "Behold the height of the stars, how high they are!" Their real height will probably continue unknown to us while we inhabit this obscure globe; but, from several considerations, it is highly probable that the nearest fixed star is at least twenty millions of millions of miles from the earth: a space which a cannon ball, flying with the velocity of five hundred miles an hour, would not traverse in four millions of years.

The number of the stars is incalculable. Those which are visible to the unassisted eye, are indeed much fewer than they appear on an inattentive survey. Their constant twinkling deceives the observer; but let him carefully examine any particular part of the firmament and endeavour to count the stars which it contains, and he will soon perceive that he has over-rated them. The greatest number that can be seen at once, without the aid of the telescope, on the clearest night, seldom exceeds a few hundreds; and all the stars in both hemispheres that are thus visible, catalogues of which have been made in different ages, scarcely amount to three thousand: of these more than one third are so small as seldom to be perceived. But, when powerful instruments are employed, their numbers increase beyond conception. In one cluster, where the eye can distinguish only six or seven stars, the telescope discovers one hundred and eighty-eight; and in another, where we perceive about twenty, there are found to be two thousand. In the milky way, Dr. Herschel saw upwards of one hundred thousand stars pass before his

telescope in fifteen minutes. There are also, in every part of the heavens, bright appearances, resembling light thin clouds, which astronomers style *nebulæ*. These, when examined with proper glasses, are discovered to be large groups of stars, that are too distant to be distinctly seen. Of these *nebulæ*, Dr. Herschel has given a catalogue of two thousand, five hundred; and future astronomers will doubtless discover many more, as their instruments are further improved. For every increase in the power of the telescope unveils numerous stars that could not be previously observed. The whole that have already been examined are estimated at eighty millions; and there is every reason to conclude that only a very small portion of these luminaries has yet been noticed. Future observers, aided by glasses still more powerful, will doubtless detect millions in the hitherto unexplored regions of space, which have never yet been observed. Nor is it improbable that there are stars so remote, that their beams, though they set out at the creation, and have travelled at the rate of two hundred thousand miles every second of time, have not yet reached the earth. How transcendent then must be the knowledge of that adorable Being who not only "tells the number of the stars, but calls them all by their names:" is as intimately acquainted with each of them, as the master of a family is with his domestics, whom he can address each by his proper appellation and appoint to his appropriate station. And, though the strong expressions used by the sacred writers to denote the number of the stars, which they compare to the sands on the sea shore, and declare to be innumerable, might be understood

as referring to the apparently countless multitudes which are visible without the aid of glasses ; yet there can be no impropriety in supposing that the Holy Spirit, when he dictated these expressions, had respect also to the myriads which have been observed by modern astronomers. These are indeed "a great multitude which no man can number."

The apparent multitude and irregularity of the fixed stars, made it necessary for those, who wished to record or communicate their observations on them, to devise some method, that would enable them to refer with ease and correctness to any individual star. This led the earliest observers, to collect such stars as lay near each other into classes or *constellations*, to give names to these constellations, and to affix a distinguishing mark to every star contained in each. They borrowed names for the constellations from the productions of nature, and the works of art ; but chiefly from the fables of their gods and heroes ; and they affixed the first letter of the Greek alphabet to the most brilliant star in each constellation, and the following letters to the other stars in due gradation. By this method, which has been adopted and improved by succeeding astronomers, they can designate any star in the firmament with the greatest accuracy. It would occupy too much room even to enumerate the constellations into which the heavens are divided ; but they may be all seen in their proper situations, on the celestial globe ; from which they may, by an easy process, be transferred to the heavens, and thus a correct knowledge be gained of the starry sphere. This arrangement of the stars, must have commenced at an early age, probably before the flood. The author

of the book of Job, which perhaps is the most ancient book in existence, mentions several of these constellations : for Arcturus, Mazzaroth, Orion, the Pleiades, and the Crooked Serpent still maintain their places amongst the hosts of heaven.

The fixed stars must be bodies highly luminous as well as immensely large, or they could not be visible at the unknown distance at which our earth is placed. But, if their lustre can be perceived by us, how gloriously must they illumine and enliven the regions of space that immediately surround them. And, if our sun, which appears to be of the same nature and to possess properties similar to those of the fixed stars, is attended by a system of planetary orbs, which receive their light and heat from it, and perform their several revolutions around it, why may not each of the fixed stars be graced with a retinue of dependent worlds on which to confer the same benefits ? Surely the idea is more worthy of their omniscient Creator, than the supposition that they were formed merely to shed a feeble glimmering on a globe, placed so far beyond their useful influence. And, might we not safely carry the analogy still farther, and conclude that, as our earth, which is only one of the planets depending on our sun, is the abode of animated and rational creatures, capable of knowing and adoring their wise and beneficent Creator, the planets which attend the innumerable suns that fill the immensity of space, have inhabitants that enjoy similar capacities ? We cannot indeed suppose that this profusion of creative energy has been displayed merely to produce unconscious and inactive matter. The supposition refutes itself. What an exalted idea does this reasoning give us of the extent

and importance of his dominion, "who hath prepared his throne in the heavens, and whose kingdom ruleth over all!"

Though these luminaries are with great propriety, called *fixed stars*, yet considerable changes take place amongst them. Several have appeared for a time, and shone with considerable lustre; but have afterwards totally disappeared. Sometimes a star has been lost from the firmament, and after a certain period has again shone in the same point in the heavens. Various stars, unknown to the ancient astronomers, have been long distinctly visible; and some, noticed by them, have ages ago been wholly lost. About fifteen of the stars increase and decrease regularly in their brightness; and the periods of their changes have been ascertained. The real causes of these singular appearances will probably never be fully discovered by the inhabitants of our world; but did not the calling into existence of our sun and its system of planets present the inhabitants of these distant worlds with the view of a new star? And will they not notice the extinction of an old one, at that, to us terrestrials, most awful day, when the sun shall be turned into darkness and the moon into blood, before "the great and terrible day of the Lord shall come?"*

* We are well aware that this "Glance at the Heavens" has been very superficial. Our limits forbade us to enter into detail on any part of the subject; and the difficulty of conveying accurate and clear information, without the assistance of diagrams or the use of technical language, has compelled us to pass over in silence many important particulars, which are essential to a complete system of astronomy. Our highest ambition was to impart general and leading ideas, in plain and familiar language, to such as had no previous acquaintance

Having now concluded, for the present, the hasty and imperfect "Glance at the Heavens" which has occupied a few pages in several preceding numbers of this Miscellany, we would request the youthful reader, for whose edification it has been chiefly intended, to give the whole a careful review, and endeavour to gain a clear and connected idea of all the facts that have been stated and explained. Let him take an attentive survey of the heavens, and examine the distances, magnitude, and motions of the bodies that compose the solar system; and consider how wisely and yet how simply these are all adapted to answer the benevolent purposes of the gracious Creator, for the benefit and accommodation of his intelligent creatures. Let him then extend his view through the fixed stars and contemplate the amazing and almost overwhelming ideas which they suggest to the enlightened observer. And, while he admires the stupendous extent of creation, and observes the boundless wisdom, infinite power, and unparalleled benevolence which shine so conspicuously in every part of it, the most lively sentiments of profound veneration and ardent love to the adorable Being who planned, formed, and preserves the whole, must be excited in his bosom. He will, if this review produce its

with this sublime science; and to excite the young christian to a pious and rational attention to the interesting objects with which he is surrounded. If this design has been accomplished, we have our reward. And, should any of our readers wish to pursue the study, he will be at no loss in procuring proper books to aid his progress. Were we to venture to recommend one in preference to others, we should mention, "Phillips' *Eight Familiar Lectures on Astronomy*," as best suited for a youth who had not enjoyed previous opportunities for instruction.

proper and natural effect, be able to adopt with more devotion and understanding the sublime language of the pious Nehemiah, and say to his Maker, "Blessed be thy glorious name, which is exalted above all blessing and praise. Thou, even thou art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all the things that are therein, the seas and all that is therein; and thou preservest them all: and the host of heaven worshippeth thee."

Nor are sentiments of adoring veneration alone taught by the skies. When a serious mind contemplates the vast objects which have come under our review, and reflects that they are all the workmanship of the Lord, are all under his divine superintendence, and all governed and managed by his unerring Providence, and then turns his thoughts on himself, he feels his own insignificance. He is astonished at the inconceivable condescension of that exalted Being, who, amidst all these stupendous objects of attention, stoops to cast a thought on him, or to interest himself at all either in his temporal or eternal welfare. He sensibly participates in the views of the psalmist, and exclaims, with sincere self-abasement, "When I consider thy heavens, the work of thy fingers, the moon and stars which thou hast ordained, what is man that thou art mindful of him? or the son of man that thou visitest him?"—And yet, wonderful as the thought is, and cheering to the penitent soul, this unspeakably glorious Being does care for the children of men. He has devised and executed, at an infinite expense and with amazing love, a plan of salvation for those who had rebelled against him; and

receives all who accept the gracious offer into his peculiar favour. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place; with him also who is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones."

LIFE A TALE.

HINTS FOR THE CLOSE OF THE YEAR.

HAVING been brought, by the good Providence of God, so near the conclusion of another year, it is natural, and may be profitable to look back and consider how we have spent it. On the proper or improper mode in which it has been occupied, may depend much of the happiness or misery of our future lives. The patriarch Moses has left it on record how men employed their time upwards of three thousand years ago. "We spend our years," says the Hebrew legislator, "as a tale that is told." A few reflections on this description may not, at this season, be unedifying.

A tale is distinguished by its brevity. It is a short narration of facts, intended more frequently to amuse than to instruct or edify the hearers.—And are not our years equally rapid, and often occupied by events no less vain and fruitless? When we retrace the months of the year that is now closing, are we not astonished at the speed with which they have succeeded one another? And, when we examine, by the light and reason of scripture, the transactions and pursuits with which they have been occupied, are we not ashamed of their frivolous and unprofitable character? Have we

not too often, on a serious retrospect, cause to deplore their impropriety and their sinfulness? Surely too many of us may say with Job, "My days are swifter than a weaver's shuttle, and are spent without hope. My days are swifter than a post: they flee away, they see no good."

A tale frequently excites little attention even during the narration, and is soon forgotten when it is finished. Its incidents are so unimportant and so foreign to the persons to whom it is related, that they attend to it with a listless impatience; and when it is concluded, give it no further thought, but turn aside to attend to their own business.—Such too often is the treatment which we give to our past years. During their course, the concerns of them engage our attention and employ our thoughts; but when they are irrevocably gone, and we enter on the cares and enjoyments of a new year, we are too prone to forget, or neglect that which is just closed. Instead of calling into review former transactions, and endeavouring to learn lessons of caution or encouragement from them, we suffer present avocations to engross our minds, and prevent our benefitting by the warnings or instructions of past experience.

Some tales unfold such scenes of iniquity and impiety as cause, in the hearers, sensations of horror and contempt for the vile actors in the transactions to which they refer. Others are replete with such instances of piety, benevolence, and greatness of mind as animate the auditors to acts of similar virtue. Now, an impartial review of the closing year, will doubtless to some reveal instances of folly or sin, which they will recollect with feel-

ings of shame and remorse. Yet this retrospect, painful as it must be, may be of everlasting benefit to the party, by rendering him more humble and watchful in future, and by inducing him, with greater diligence, to seek divine assistance to resist the future allurements of vice; and to apply, with more earnest solicitude, to that blood which cleanseth from all sin, for the pardon of former offences.—To others, the retrospect of the departing year will afford sensations of a more pleasing nature. They will perceive that, by the grace of God, they have been enabled to act, in some good degree, worthy of the christian character; and be encouraged to persevere in well-doing; that, when their Saviour shall come in his glory, they may be placed at his right hand, and be admitted into the kingdom prepared for them from the foundation of the world.

For, it should always be recollected that, though we may forget past years and treat them as consigned to eternal oblivion, yet the time is coming when their tales must be repeated: when all the incidents, all the imperfections, all the sins and all the virtues that marked their course will be again brought forwards before angels and men. At that awful day when the Lord shall judge the world in righteousness, he "will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." O may it be our first concern that, when God brings to light the hidden things of darkness, and makes manifest the counsels of all hearts, we may have praise of him!

ASAPH.

CAUSES OF AN UNFRUITFUL MINISTRY.

Dear Brethren,

PERMIT me, through the medium of your valuable Repository, to make a few remarks in addition to those which have been made on the "causes of an unfruitful ministry." Those of your correspondents who have favoured us with their remarks on this important subject have requested its prosecution. To them therefore, as well as to others, perhaps the following observations may not be altogether unacceptable.

The number of persons added to a church by baptism is not, I presume, the *sole* criterion by which to judge, as to the state of that church, or as to the good that has been really effected by the ministry of the word. It is possible for a church to be on the whole in a favourable state, when the additions made to it by baptism are inconsiderable. And, by a reference to the Minutes for the past year, we shall find that this was the case in several instances. At the same time, because many have not actually joined a church, we must not conclude that the ministry of the word has been altogether unprofitable. It is to be hoped that many have been benefitted by the word even when they do not publicly avow it; and, if they are in any measure benefitted by what they hear, the ministry must not be considered as altogether unfruitful."

I cannot persuade myself, for a moment, that many of our ministers are defective in "*preaching Christ fully, affectionately, and with close application.*" I am confident, that such a charge does not apply to

some who had not the felicity to baptize any during the past year. Perhaps if the matter were sifted properly, we should find, as has been observed, that in many instances there is as much blame to be attached to our members as to our ministers. May not the following be among the causes of an unfruitful ministry?

1. *The want of attention in those that are favoured with a faithful ministry.* That was an important injunction of the Redeemer. "Take heed how ye hear." Luke viii. 18. And, if it were properly regarded by our respective congregations, the ministry would be more profitable than is now the case. It is painful to witness the conduct of many of our hearers, who seem to forget the design of public worship, and sleep the greater part of their time while in the house of God. Others seem to pay but little regard to the important subject introduced: so that if the preacher's whole soul be engaged in his work, what is likely to be effected? The charge of inattention is not merely applicable to the unconverted, but likewise to many who stand as members of our churches. And has it not a paralyzing effect to witness inattention in those who profess to be travelling to heaven? Let those who attend our respective places of worship, attend from purity of motive, with minds properly prepared for the solemnities of God's house—let them listen to the word with profound attention and pray over it with fervency, and be assured that much more good will be realized.

2. *The practice of neglecting church-meetings* has an injurious tendency, and is probably one cause of an unfruitful ministry. This idea has just been glanced at by your correspondent W. B. And it would

be well if any thing could be said to convince our brethren of the importance of their filling up their places at these meetings. Is it not notorious that there are some who are not seen at a church-meeting from one year's end to the other? Now, if all were to act in this way, what would become of the cause? In all probability it would become extinct. A cause cannot rationally be expected to flourish, if its professed friends are indifferent to its welfare. And it is evident they are indifferent, in a great measure, to the Redeemer's interest, who can neglect their duty without feeling and without remorse.

The want of christian union and brotherly affection is doubtless another cause of an unfruitful ministry. The christian religion is a religion of *love*, and the disciples of the Saviour are bound by every possible consideration to love one another. This is made a test of their love to Christ. "By this shall all men know that ye are my disciples, if ye have love one to another." This is likewise a test of their conversion. "We know, that we have passed from death unto life, because we love the brethren." John xiii. 35. John iii. 14. It was the ardent desire of the Saviour, that his disciples might be united in heart and effort. Hence he prays that they might be *one*, "as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John xvii. 21, &c. It is easy to see why Christ repeated this request: he felt its importance, he knew that his disciples must be one, in order that the world might be converted. And may we not suppose, that if there was more love amongst us, conversions would be much more frequent than they now are. Cer-

tainly they would! But, alas! in how many of our churches, from one time to another do we hear complaints of a want of union, love, brotherly affection, &c. Now if we be defective here, is it to be wondered at, that the world should observe it? It would be indeed a wonder if they did not. While we frequently hear of so much discord and animosity, it is no wonder that the cause remains stationary. When there is union there is strength; and "a three-fold cord is not easily broken." Let us love as brethren, bear each others' burdens, be united in all our efforts for the Redeemer's glory; and his pleasure will prosper in our hands.

Praying that the Almighty may bless our feeble efforts to advance his kingdom; I am yours with much affection,

AMICUS.

November 12, 1828.

ELECTION OF GRACE.

In Answer to a Query.

Gentlemen,

In your last Number, "A Friend" requests "an explanation of the seventh and twentieth verses of the eleventh chapter of Paul's Epistle to the Romans." As he seems to wish for an early compliance, I venture to submit the following hints to your consideration.

It is evident, that the subject of which the apostle was treating, in that part of his celebrated Epistle, was not the election of certain individuals to eternal happiness, but the admission of all sincere believers in Christ, as such, to the peculiar privileges of the gospel-dispensation. That this is the avowed object of the sacred writer's reasonings and illustrations, will, it is presumed, be sufficiently obvious to every intelligent and impartial person who carefully examines them. This has been ably proved by Mr. Jarrom, in his "Discourses on the ninth chapter of Romans;" lately pub-

lished; to which I cheerfully refer the querist for full satisfaction—

But, as that publication may not be in every hand, it may be proper to add a few words for the sake of those who have not seen it; among whom it is probable that your correspondent is included. The meaning of the sacred writer then, in the first verse to which the query alludes, seems to be simply, that Israel as a nation, or the Jews, had not obtained a part in the dispensation of the gospel, and the blessings it includes; but, that those who had believed in Christ and embraced the offers of the gospel, whether Jews or Gentiles, had obtained those privileges of which the unbelief of the Jewish nation had deprived them. That Paul by “the election” intends sincere believers as opposed to such as rejected the gospel, will appear by considering a few of his own statements in connection with this very subject.

In a former part of this discussion, he states the cause which had prevented Israel from obtaining the blessings that had been so graciously bestowed on the Gentiles. “Israel” he says, “which followed after the law of righteousness hath not attained to the law of righteousness.” “Wherefore?” he asks; and proceeds to answer his own inquiry thus: “Because they sought it not by faith, but as it were by the works of the law; for they stumbled at the stumbling stone laid in Sion.” There is no unconditional personal election of one, and preterition of the other, alluded to, either as the remote or immediate cause of the effect. The simple and sufficient cause is, the acceptance by one of the grace freely offered to both; and the rejection of it by the other.

In the same chapter to which your “Friend” refers, the apostle largely insists on the important fact, that the ultimate rejection of one party of whom he is speaking, and the final acceptance of the other, depend on the continued unbelief of the former, and the perseverance in goodness of the latter: and that, should the Jews forsake their infidelity and embrace the Saviour, they would be restored to the divine favour; and if the Gentiles did not maintain their fidelity and obedience, they would be rejected. “Because of unbelief they were broken off and thou standest by faith. Behold therefore the goodness and the severity of God: on them which fell severity; on thee, goodness, if thou continue in his goodness: otherwise thou also shalt be

cut off. And they also, if they abide not in unbelief shall be grafted in: for God is able to graft them in again.” Since, therefore, the final acceptance even of the elect depends on their perseverance, how necessary and important to every one is the admonition which the inspired writer draws from this consideration. “Thou standest by faith: be not high-minded but fear.” May we all attend to it.

MONITOR.

OBITUARY.

EDWARD YOUNG, JUN. was born Dec. 2nd, 1810. His parents, who have long been honourable members of the G. B. church, Commercial Road, London, have set a laudable example of pious care to train up their numerous family in the way they should go. Though living at a considerable distance from the place of worship, they regularly brought them to the house of God; and neglected no means of impressing on their youthful minds, the value and importance of religion. The blessing of the Lord has crowned their laudable exertions; and the regularity and serious deportment of the children amply repay the attention of the parents.

Edward was strictly honest in all his dealings, both with his relatives and strangers. He was never known to be guilty of falsehood; and was always truly moral in language and conduct. He manifested a pleasure in attending the worship of God: and it was his regular practice, for some time before his death, to retire for private prayer, both morning and evening. About two years ago, he was invited to become a teacher in the Sunday-school connected with the church; but declined, partly on account of the delicate state of his health, but chiefly because he thought himself too young. In the following year the invitation was renewed in the kindest terms, and cheerfully accepted. The diligent, punctual and serious manner in which he discharged the important duties of this office, convinced his associates, that he had undertaken it from right principles. His whole conversation indeed afforded his grateful friends pleasing evidence, that he was seeking the way to Zion with his face thitherward.

Towards the close of 1825, he was taken from school and put to his father's business. Though not actually bound as

an apprentice, yet he always behaved with filial respect and obedience towards his worthy parents. He often said that he considered his obligations to his father to be more endearing and more powerful than any indenture; which he thought was hardly a proper instrument to be executed between parties so closely related. In 1826, he was afflicted with a discharge of blood from the lungs, which continued for three days, and then ceased. His health, however, was never perfectly confirmed. For some months before his affecting decease, his friends perceived his strength and spirits to decline: though his appetite continued good, and he never acknowledged that he felt any indisposition. Yet the fact was too evident; and his anxious friends, hoping that a change of air might be beneficial, took lodgings for him at Camberwell, a pleasant and healthy village, about four miles from London. For the first week, the result was highly encouraging, and he seemed greatly to improve. On Saturday, Sep. 3rd, 1828, he returned to his family in town, apparently much better and more cheerful. But, in less than two hours after his arrival, he was again seized with a spitting of blood, though not in any alarming degree.

By the advice of his medical assistant, he returned to Camberwell, attended by his mother; and for some days appeared to recover. On Friday morning, Sep. 26th, he left his lodgings and his mother, with an intention of taking a ride with an acquaintance. On his way to the place where he expected to meet the carriage, a rupture of a blood-vessel took place, and compelled him to sit down on the side of the road, unable to speak or stand. He beckoned to several persons who passed by, to come to his assistance; but they, either not observing or not understanding his signs, paid no attention to him. At length, a passenger noticing his gestures, went up to him and enquired what they meant. Unable to speak, the dying youth endeavoured to explain his case by writing on the sand, among which he sat; but his strength failing, he could not effect his purpose. The humane stranger immediately procured medical assistance, which arrived too late; he was already a corpse. It was supposed that he expired in less than ten minutes, after the commencement of the attack.

Being wholly unknown to all on the spot, no intelligence could be conveyed to his friends; and ten long hours elapsed before his agonized parents discovered

the body of their beloved son. The scene that followed cannot be described; nor even conceived properly by any, except affectionate parents who have themselves been exercised with a similar mysterious dispensation. After the Coroner's inquest, the body was taken home, and interred in Bunhill Fields burying ground. On Oct. 10th, Mr. Wallis improved the solemn event for the benefit of the young, at the meeting-house, Commercial Road, to a numerous and deeply affected audience, from Prov. viii. 17. "I love them that love me; and those that seek me early shall find me." May this alarming and instructive instance of the uncertainty of human life, and the necessity of a constant preparation for death, be sanctified to the everlasting benefit of the mourning family, from which such a promising branch has been thus suddenly transplanted, we have reason to hope, into the paradise of God; and to every one, especially those in younger life, who may read this simple narrative.

BENJAMIN MASON, a highly respectable member of the G. B. church at *Butterwick*, Lincolnshire, was descended of poor but honest parents, who, having a family of twelve children, were happy to place this son in a farmer's service, at ten years of age. He never afterwards returned to the parental home; and consequently had not the advantage of obtaining even the first rudiments of education. This, however, he remedied by his future industry and application. After living four years with his first master, he bound himself to a bricklayer for five years; and on the expiration of that term, commenced business on his own account. At the age of twenty-three, he married a respectable young woman from a Baptist family, who possessed in a good degree, that ornament of a meek and quiet spirit, which in the sight of God is of great price. She was a help meet for him both in his temporal and spiritual concerns; and he now enjoyed the comforts of a home to which he had previously been a stranger.

Like too many others, they lived for several years without God and without hope in the world. But in about 1810, a revival took place among the Methodists in the village, which aroused the young couple, among others, to a concern for the salvation of their souls; and they connected themselves with those professors. The ancient G. B. cause at *Butterwick* had then, for a long season, been

very low; but the spirit of inquiry now reached it, and the dry bones began to shake. Mrs. Mason, whose former connections had made her acquainted with this despised people, and who had been taught to read the scriptures for herself, was satisfied that believers' baptism was appointed by her Saviour.—She therefore offered herself as a candidate for fellowship with the G. B. church; and was received and baptized along with three others. The ordinance not having been administered in that village for many years previous, it caused no small stir, and attracted general attention.

Mr M. at first was very much displeased with the important step which his wife had taken; and gave way to a persecuting spirit, which, for a time, rendered them very unhappy. She was however enabled, by divine grace, to exercise so much patience, perseverance and meekness, and to defend her conduct from the word of God, with such pious simplicity, that, at length her husband was won to inquire for himself. After serious deliberation and prayer, joined with a diligent and impartial examination of the scriptures, he offered himself for fellowship with the same church. In giving an account of the dealings of God with him to his friends, he observed; "Passing by your burying-ground, I looked over the fence; and seeing the graves of so many who had died in the faith, I said to myself, my bones shall rest among them:" a prediction which has been, alas! too soon for his friends, verified. He was baptized in 1812; and continued a steady, useful and respected member till the day of his lamented death.

On Sept. 20th, 1828, our departed brother had occasion to visit Gainsborough on business. He left home by the steam packet, about three o'clock in the afternoon. He arrived in safety, and transacted business with several of his connections; then took tea with a friend, and after shaking hands with him, and wishing him good night, repaired to the river, to go on board and return home. The packet lay a little from the shore; and Mr. M. stepped into a small boat to proceed to it. His weight unhappily overbalanced the light vessel; and he instantly fell headlong into the water. Though prompt exertions were made, yet it was more than an hour before the body was found, and life of course was totally extinct. Thus, in a moment, was the church deprived of a valuable member, his wife of an affectionate husband, and his seven children of a

kind, and indulgent parent. Two of his children have joined the church; and one of them is an occasional preacher. May the blessing of their father's God rest upon them and their children to the latest generation!

His remains were interred, on the Tuesday following, in the G. B. ground at Butterwick: and were followed by a large concourse of people, who had assembled from all parts, to testify their sense of the loss which had been sustained by the decease of this valuable man. Mr. S. Watson improved the solemn event, from Job. i. 1. "That man was upright and one that feared God." The congregation was numerous, and deeply affected. May this awakening providence be blessed to all who hear of it; and convince us that, in the midst of life we are in death; and that neither health, strength, nor usefulness can preserve us from the attacks of the king of terrors. Our friend was snatched from us, in a moment, at the vigorous age of fifty, when his eye had not waxed dim, nor his natural force abated. May we also be ready, for we know not at what hour the son of man cometh!

S. W.

GENERAL BAPTIST HOME MISSION.

It will be recollected that, at the Association held at Wisbeach, last June, it was amicably agreed that the Home Missionary Institution should be conducted on a new and improved principle: that, instead of having a general Committee to superintend and dispose of its affairs, each Conference be empowered to direct its own, and to employ its funds according to its own discretion. This plan, it was thought, would induce the different districts to feel a still greater interest in the spread of the gospel in their own immediate neighbourhoods. At the same time, by compiling a general yearly Report from the reports of each district, the principle of union would still be recognized.

It was also agreed, that the Debt which had hung as a heavy weight on our Home Mission, should be divided among the different Conferences; and that each Conference should bear its own proportion according to its number of members. At the desire of the old Committee, who were requested by the Wirksworth Mid-

land Conference, to attend to its affairs till the Loughbrough Conference in December, and which met at Loughbrough to-day, I write to inform you that, the Sub-Committee which was appointed to investigate the Accounts of the Institution, found that the Debts amounted to two hundred pounds; and that, exclusive of some small and distant churches, each of the Conferences will have to raise a sum equal to two pounds five shillings for every hundred of its members.

The above statement is for general information; and it is hoped that each Conference will, at its next meeting, adopt such measures as shall secure the object desired: for, it should be remembered that the last Association earnestly requested each Conference to be prepared to pay its share of the debt by the next Association, that this burden, which has long been oppressive, may be finally removed.

The Members of the Churches in the Midland Conference are respectfully informed, that the Committee have requested Brethren Peggs and Winks to visit them, during the month of December next; and by private applications endeavour to obtain the sum required. The Committee hope the Churches will receive them kindly; and that Ministers will render them all necessary assistance.

In behalf of the Committee,

Jos. GOADBY.

Loughborough, Nov. 7th, 1828.

CONFERENCE.

THE WARWICKSHIRE CONFERENCE assembled, at *Austrey*, Oct. 1st. 1828. The reports of the state of religion in the churches of this district, were, on the whole, pleasing. Pecuniary assistance was voted to the church at Sutton, and also to the cause at Tipton. As the settlement of a minister at this latter place, was thought very desirable, several brethren, in connection with the trustees of the Chapel, were appointed a committee to forward this object. Messrs. Butler and Peggs were requested to make inquiry respecting a chapel at Nuneaton, and lay the result before the next meeting. Mr. Peggs was appointed Secretary to the Home Mission in this district for the ensuing year. Instead of a sermon on the evening of this Conference, it was unanimously agreed to hold a Home Missionary Meeting; and that those

churches which are not visited by the Conference in the course of the year, be requested to hold similar meetings, at a time they may judge most suitable. Part of the money on the chapel at Coventry being called in, those churches which had not collected for the Coventry case were requested to do so as speedily as possible. Among other means for the advancement of religion in the churches, the loan of tracts was strongly recommended. The propriety of administering the Lord's supper during the Conference to be considered at the next meeting. It was agreed that the sermon at these Conferences should be on some given subject.

In the morning, Mr. Peggs preached from Eccles. i. 10.; and in the evening, a Home Missionary Meeting was held, when Messrs. Cheate, Peggs, Pollard and Butler spoke in reference to the spread of the gospel at home. Each speaker, previous to his address, gave out two or three verses, which were sung by the congregation. This was a pleasing opportunity, and a collection was made at the close.

The next Conference to be at Coventry, on the first Tuesday in January, 1829. Mr. Barnes to preach on "The importance of a right improvement of time."

MIDLAND CONFERENCE.

As it is arranged that the New Meeting House at Loughborough will be opened on December 25th, it has been deemed advisable to alter the time of the Midland Conference.—Instead therefore, of the Conference being held, on the first Wednesday in December, it will be held on Friday the 26th, the day after the opening of the Meeting-House. This, it is judged, will be more convenient for the friends at Loughborough, and others who may be desirous to attend on both occasions. Friends from the country wishing to stay over the Conference, are respectfully informed, that every accommodation will be cheerfully afforded them.—Preachers at the Conference, Mr. Jones, of Kegworth, in the morning; and Mr. Creaton, of Billesdon, in the evening.

MEETING HOUSE RE-OPENED.

On Lord's day Sept. 19, 1828, the G. B. meeting house at *Long-Whaddon*, Leicestershire, was re-opened; which had been considerably enlarged for the ac-

commodation of the crowded congregation and increasing Sunday-school. Mr. Hoe, of Hose, preached in the morning, from Matt. xiii. 6; and in the evening, from Phil. iii. 8. Mr. Stevenson, of Loughborough delivered a discourse, in the afternoon, from Isa. lxx. 7. The congregations were large; the services, highly interesting; and the collections amounted to twenty-one pounds.

THE SERAMPORE DISPUTES.

It is with extreme reluctance that we resume this painful subject; and we shall endeavour to confine ourselves to a plain statement of facts as they occurred. The religious public have a right to be made acquainted with these; but the criminations and recriminations, which have unhappily been published on both sides, had much better be buried in eternal oblivion. The exposure of them tends greatly to open the mouths of gain-sayers, and to weaken the hands of the friends of the gospel. The wrath of man worketh not the righteousness of God; and there is danger lest those, who indulge in biting and devouring one another, should be consumed one of another.

On the decease of Mr. A. Fuller, in May 1815, upon whom, as secretary, the principal management of the concerns of the Baptist Missionary Society had devolved, its affairs fell into the hands of persons who had but a very partial acquaintance with its real circumstances. Though it was generally understood that the Society possessed considerable property in India; no one knew on what tenure it was held, or how it was secured. Information was therefore thought necessary; and while the Committee were consulting how to obtain it, they received a communication from Mr. Ward, dated Serampore, March 16, 1816. This letter, though subscribed only by Mr. Ward, was avowedly written in the names of all the three senior missionaries, Carey, Marshman and Ward. It does not however appear that, when it was sent to England, it had received the sanction of any except the writer. He tells Mr. Burls to whom it was addressed, "I have been very anxious respecting a comfortable settlement of this station, this business and the immense property: the plan is the result of my thoughts. I have sent it to my brethren, Carey and Marsh-

man and we are to have a solemn discussion and revision; and it will then be sent to the Society." Mr. Ward recommended that the management of the Serampore Mission, including its funds and its premises, should be vested in, at least, three individuals, members of the church at Serampore; who should have separate votes, in all public business and pecuniary transactions:—that these individuals should not be of the same family, but one, at least wholly unconnected with the other two; and, that this proportion should be maintained in all future elections of managers or trustees.—that every new manager should be chosen unanimously, by the brethren already composing the mission-family; but that such person should not vote or act till the choice had been ratified at home by the Society:—that the property in lands or moveables, already acquired, or which shall hereafter be acquired, should be held by the Serampore brethren as trustees for the Society; that it should never become private property, nor should ever be sold, except by the consent of the Society:—and that a legal deed should be executed as soon as possible, to render these conditions binding. These were the principal provisions which affected the union of the Serampore brethren with the Society; and sufficiently evince the sentiments of the writer.

This important document was repeatedly considered by the Committee at home; but, as it was to be discussed and revised at Serampore, they waited eighteen months for the revised plan which was promised to be forwarded from India. In the mean time, with a desire to promote, as they thought, the object which both parties desired, they consulted a solicitor from Calcutta on the subject; and, at his recommendation, proposed to invest the property at Serampore, in trust for the Society, in eight persons, a certain number of whom should be resident in England, and the remainder in India; and mentioned eight gentlemen whom they thought eligible for the purpose.

The proposal to invest the premises at Serampore, in trustees, chosen by the Society, was esteemed by the brethren there as unjust in itself, and as indicating an unfriendly spirit. They therefore addressed a long printed letter, dated Serampore, Sep. 4th, 1817, to the Committee, expostulating, in terms of strong indignation and reproof, against the domination which, they asserted, had been

attempted against them; a domination which threatened all the enjoyments and comfort of their private life, and the destruction of all their means of public usefulness. They affirmed, and repeated the affirmation with the greatest earnestness and solemnity, that the premises and property at Serampore, though devoted to the cause of God, had never been given to the Society; and insisted that, as they were the originators of the funds by which it had been acquired, they, and they alone, had a right to direct its appropriation. They went farther: and, in order to put the question at once to rest, the three senior brethren executed a legal instrument, which they called "an Explanatory Declaration," in which they declared, that their "will, design, meaning and intention," was, and always had been, "that no other person or persons, either in England or India, belonging to the Baptist Missionary Society, except themselves, should have the least right or title to the property or the administration of the said premises, unless elected by themselves as trustees for that purpose."

The reception of this extraordinary letter, deeply affected the Committee. They perceived that their intentions and motives had been strangely misunderstood. They hastened therefore, to endeavour, by a friendly explanation, to remove the groundless apprehensions, which had so forcibly seized the minds of their friends at Serampore; and sent them a letter, with this view, dated "London, June 1818; imploring them to consider the nature and consequences of the step they had taken, assuring them that, as far as they were personally concerned, they could willingly resign every thing to the sole management of the Serampore brethren; but they could not acquiesce in the measures which had been adopted at that station, without surrendering the interests confided to their care by the religious public. These sentiments were confirmed and repeated, by a more numerous meeting of the Committee, two months afterwards; when resolutions were passed, asserting the responsibility of the Committee for the due application of the property at Serampore; and earnestly recommending the brethren there to secure it, so as to satisfy the friends of the missionary cause.

When Mr. Ward arrived in England, in May, 1819, he appeared still very desirous that the business should be satisfactorily settled; and freely expressed

his disapprobation of the arrangements which then existed. The Committee and he had frequent conversations on the subject; and the result was, Dec. 13, 1819, reduced to certain propositions; to which Mr. Ward, without pledging his colleagues, expressed his own concurrence. These propositions were transmitted to Serampore, and taken into consideration, July 14, 1820. The brethren expressed their regret that it should have been supposed that they had entertained any wish to alienate the property from the Society, and their willingness to make any practicable alterations in their Trust-deeds, to render them unexceptionable. This friendly and conciliating language inspired hopes that the painful discussion would soon be brought to an amicable conclusion; but subsequent communications soon discovered that these hopes were groundless. Unabated dissatisfaction with the proceedings of the Committee appeared still to be predominant at Serampore. The Committee, with a view to remove this unhappy impression, and to put the question at rest, forwarded a letter, in April 1821, explaining at large their views on the subjects that had been under debate; repeating their assurance that they had been actuated by no feeling towards their Serampore brethren, but that of affection and a sincere desire to preserve their reputation; while, at the same time, they were constrained to discharge their own duty to the public: adding, that having done all that appeared practicable, they must close the correspondence, by again declaring that the mode in which the property was still settled, was not satisfactory.

In the following year Mr. J. C. Marshman arrived in England; and after repeated conferences with the Committee, it was agreed that the missionaries should frame their own plan for securing the establishment at Calcutta to the great object for which it was instituted, so as to avail themselves of the co-operation of the Society if necessary. But this arrangement, like all preceding ones, appears to have produced no satisfactory effect. No communications have since been received from Serampore respecting any alteration in the deeds; nor have the Committee ever resumed the formal consideration of the subject, though they have repeatedly taken occasion to intimate that their opinion has undergone no change. By the death of Mr. Ward, and the election of Mr. J. C. Marshman, the "Family Union" at Serampore, now

consists of Dr. Carey, Dr. Marshman, and his son. These hold all the property as irresponsible trustees; and when one is removed by death, the two survivors have a right to choose a third in the room of the deceased, without consulting any man or body of men whatever: the Society neither possessing the power of nomination nor of confirmation. Should Dr. Carey die the first, which, considering his advanced age, is highly probable, then indeed it will be very appropriately termed a *Family Union*.

For many years, the Serampore Missionaries were enabled, by the astonishing success which it pleased divine Providence to crown their disinterested labours, not only to supply their own wants, but also to maintain a number of missionary stations in distant parts of India, at which they employed many useful native preachers. Their liberal and pious exertions gained them a high degree of respect and admiration throughout the christian world. But, it was the motto of these zealous and devoted men to "expect great things and to attempt great things:" and in perfect conformity with this maxim, they resolved, in 1818, to raise a magnificent edifice, to be called 'The Serampore College;' and to establish a literary institution, in which native youths, both pious and profane, should be educated and supported gratis. They thought, and perhaps very justly, that such an institution would promote the grand object of all their efforts, the evangelization of India. Special provision was therefore made, in forming the plan, for the education of converted Hindoos for the work of the ministry. This bold undertaking was planned, adopted, and commenced without consulting the Society at home; and was never considered as connected with it. As in most similar cases, the expence of erecting this extensive building exceeded greatly the previous estimates; and absorbed the funds which had formerly been devoted to support missionary stations. They found it necessary also to send Mr. Ward to Europe and America to solicit assistance in this expensive undertaking. He found but little encouragement for the general object; but collected about four thousand pounds to aid in the education of pious natives. He applied also to the Committee on the same subject; and they liberally agreed to take on themselves whatever might be expended, beyond the interest of the sum collected by Mr. Ward, in preparing native youths for the work of the ministry.

Six months afterwards, Mr. J. Marshman applied to the Committee for assistance in maintaining the out-stations; which the Serampore brethren had hitherto supported; and which they still regarded as their own, though they could not support them, on account of the expence incurred by the college. The Committee voted them one thousand pounds; and requested that they should be furnished with an account of the stations and missionaries for which they required support. At the same time, two missionaries who had been labouring at their stations were placed on the Society's fund, at an annual expence of nearly six hundred pounds. In the subsequent years, two other grants, of one thousand pounds each, were voted to the brethren at Serampore for the same purposes.

In 1826, Dr. Marshman arrived in England; and the negotiations were renewed. Though the Committee felt great dissatisfaction that the missionary stations and all future missionary exertions were to be placed under the management of the council of the college, which is only in part of a missionary character, and its council self elected and irresponsible; yet they agreed to comply with a proposal, made by Dr Marshman, that one tenth part of the general receipts of the Society should be voted to Serampore; on condition of receiving regular information how the money was expended. In less than three months, the Dr. discovered that one tenth of the Society's income would be insufficient; and requested that a special meeting of the Committee should be convened to consider the propriety of allowing to Serampore a sixth part of the Society's income. This meeting, to suit his convenience, was postponed to Mar. 15, 1827. A few days before its assembling, the Dr. sent a paper to each of the Committee, which contained a new proposal. Assuming that the yearly sum of £2400 was necessary for the missionary exertions in connection with Serampore, instead of asking for any definite part of the funds, he enquired what sum the Committee would engage to remit annually, that he might supply the deficiency by a distinct application to the public.

March 15, 1827, a numerous meeting of the Committee took place, and Dr. Marshman laid his last request before them. It was followed by a letter, which had just arrived from Dr. Carey and Mr. J. Marshman, stating that, in consequence of the inadequacy of their resources, they had placed upon the funds of

the Society, four of the stations for which aid had been required; the support of which would require six hundred pounds yearly. This letter was thought by the Committee to point out the course for an amicable adjustment of the difficulties which had so long subsisted: and they cheerfully agreed to take the stations mentioned upon themselves. They proposed also to extend their aid; and to take all the remaining stations, for which expence had been incurred by the Serampore brethren, on their own funds; to be managed by a corresponding committee, consisting of all the Missionaries in Bengal, under the presidency of Dr. Carey. To this proposal, Dr. Marshman objected, that the Missionaries at Serampore and those at Calcutta were too distant, and entertained such different ideas on the subjects that would have to be discussed, that they could not act together with comfort or success. In order to remove this objection, it was subsequently proposed that the superintendence of the stations should be vested in Drs. Carey and Marshman, during their lives; and that their successors should be nominated by the Society. Dr. Marshman however steadily refused to accede to any proposition which should separate the out stations from Serampore. And adhered to his last request, that the Society should grant a certain annual sum, and permit him to apply separately to the public for the remainder. The Committee did not feel themselves authorized "to continue to vote their funds to a body of men who asserted entire independency, who would still appeal to the public by a separate agency—whose demands were continually rising—and for the support of stations which were to be governed by the irresponsible council of a college.*" They therefore were constrained to yield to a separation between the Serampore Missionaries and the Baptist Missionary Society.

This important conclusion was officially announced to the religious public, in the *Missionary Herald* for April, 1827, in a document, dated March 23, signed by Mr. Dyer, as secretary, on behalf of the

* These are the reasons for this distressing conclusion, assigned in the Society's Report for 1827. As the statement of facts in that Report is generally allowed to be cool and impartial, we have made considerable use of it in preparing this sketch of the concluding scenes of this painful controversy.

one party, and by Dr. Marshman of the other. This document, after briefly alluding to the embarrassments that had existed and the fruitless attempts to remove them, adds, that the deliberations on the subject "had terminated in the full conviction, that, under present circumstances, it is most expedient that, henceforward, the Society at Home and the Missionaries at Serampore should be publicly understood to constitute two distinct and independent Missionary bodies." The document then concludes in these friendly terms. "Under these circumstances, they wish their mutual friends to understand, that they feel united, of course, respecting the general advancement of the Redeemer's kingdom; and only desire that their respective efforts may be so conducted as that the blessing of God may rest upon them."

Happy would it have been if the spirit that dictated this conclusion, had influenced the subsequent publications; but happier still if no such publications had taken place. We have heard rumours, that others are preparing; but we most sincerely hope that these rumours are unfounded.

LITERARY NOTICES.

Just Published.—An Examination of Scripture Difficulties, elucidating nearly Six Hundred Passages in the Old and New Testaments, destined for the use of General Readers. By Wm. Carpenter, Author of a Popular Introduction to the Study of the Scriptures; a Scripture Natural History, &c. 8vo. 10s. boards.

A new and improved edition of Psalms and Hymns; edited by the Rev. Thos. Willcocks.

The Scripture Diary, for 1829: comprising Daily Portions of the Scriptures, in the order of their History; for Reading the whole Bible within the year, together with useful selections from the Calendars, &c.

A Sermon on the Love of Christ; occasioned by the Death of John Nike, Esq. Surgeon: by the Rev. D. E. Ford. Second Edition, 1s.

A Selection of Hymns adapted to Public Worship, designed principally as a Supplement to the larger Hymn Book, used in the General Baptist Churches. By J. Jarrom. Third Edition, calf 2s. sheep 1s. 6d.

Preparing for Publication.—Popular Lectures on Biblical Criticism and Interpretation, by Wm. Carpenter.

Missionary Observer.

DECEMBER 1st. 1828.

REPORT OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

Continued from page 436.

SCHOOLS.

The information communicated respecting these important institutions, as far as Cuttack is concerned, is this year ample. The Missionary writes;—

“ We have seen schools at Cuttack, which contain 233 children; of these, sixty-six read the New Testament, commit the History of Christ to memory, and repeat other religious tracts and poems: these also learn to write on the tall pottera. The greater part of these sixty-six boys have obtained as good a knowledge of the sacred Scriptures as children in England of their privileges and circumstances: and particularly are they informed of the way of salvation by the atonement of Jesus Christ. We are, on the whole, much encouraged with their general information, industry, and improvement. Of the above number, thirty-six are learning a catechism and writing; and the remainder, except ten girls, are writers of the lowest classes. They have all succeeded in committing some Christian poetry to memory, which may be useful to them in future life.

“ In comparing the present with past years, our schools appear to have diminished in number; and that this circumstance may not discourage the friends of schools, we just observe, that there are several reasons for this:—First, till lately there have been several persons to superintend our schools, now there is only one superintendent. Secondly, we are convinced that a few schools well attended to will much sooner and better effect the design of our beloved friends, than many neglected. Thirdly, some of the schools, in past years, were at too great a distance to justify the expense, time, and exposure, necessary to superintend them. From the above reasons we have diminished our schools, and Mrs. Lacey finds herself well employed in superintending seven schools, though she takes the advantage of my assistance when it does not interfere with the more important duty of preaching the Gospel to the people. The schools we have now under our care are undoubtedly the best instructed we have ever had since we had schools, and this is, I believe, owing to being fewer. Mrs. L. visits them daily and instructs them in the truths of the everlasting Gospel; and could our friends who support them witness a few of these visits, they would not be discouraged. The mothers of the children frequently come round her, or take her to their houses, and she speaks to them upon religious subjects. The facility with which some of the children read and tell the meaning of the Scriptures is truly pleasing and highly encouraging; and there can be no doubt but by these means a flood of divine light will be spread abroad which will do much, very much, towards preparing the minds of the people for receiving the Gospel. Besides reading, the elder boys commit large portions of Scripture to memory, as well as pieces of Christian poetry and catechisms. These treasures of sacred truth will never be lost, but, as the tales of the filthy Bhagabot committed to memory by other children tend to degrade and debase their character in mature years, so we may expect that the pure and holy instructions committed to memory by the youths in our schools, will have a desirable effect on their character and conduct when grown up, and the degree will be in proportion to the perfection of their instruction. Hence, therefore we trust our friends will not be discouraged, but still

go forward with unabated zeal in this blessed work, for we can assure them, from our own observations, that their labour is not in vain."

In various letters Mr. Lacey gives much more information respecting the schools. On success in introducing scriptural instruction his remarks are particularly interesting.—

"We have now not a scrap of a Hindoo book in our schools, nor do the people object on that account. Instead of the filthy Bhagabot, the children now read St. Matthew or Luke: and instead of committing to memory the shameful tricks of Krishnoo with the 16,000 milkmaids and his favourite mistress Radha, their memories are now stored with the sermon on the mount, or a New Testament parable: instead of their learning at school to call upon a murderer or adulterer for pardon and salvation, they have learned to say, "Our Father who art in heaven," &c. In this respect what hath the Lord wrought! and what has he not further in store!—The scene is opening—the obstacles and prejudices are yielding, and the day of light begins gradually to dawn on India. O what a glorious harvest do we see by faith, which our not very distant successors will gather! We shall probably be gathered to our rest, but there, we who have sown and they who will reap shall rejoice together."

ENGLISH CHARITY SCHOOL.

The beneficial effects of this Institution are already visible. Of it Mr. Lacey observes;—

This school has this year continued under the care of the Missionary at Cutlack. The number of Christian children is about as last year: the native children have increased. Three have finished their education; two have retired to their homes; and one has obtained a situation as English writer in the Commissioner's office at Cutlack. All these have left the school with some good degree of religious knowledge, and have taken with them that word which is able to make them wise unto salvation. The prospects of the school are, however, not pleasing, for the income is a good deal below the expenditure, and the little fund in hand is nearly exhausted. We hope some friends will be raised up to support so useful and promising a cause: but the prejudices which prevail over the minds of Europeans in India against every thing connected with Missionaries has done our school much injury.

"I have made an effort for fresh subscribers, and have succeeded in getting three: the Rev. D. Garide at thirty rupees per quarter; Dr. Brandee, Pooree, at ten rupees per quarter; and Thomas Garide, Esq., Madras, at twenty rupees per quarter; as well as a few donations, the principal one from the Hon. J. H. Harrington, 160 rupees: however, I much question whether we shall now keep on, as we must have a school-room soon; but we will leave this for the present, and see how we stand, if spared another year: we may have new friends springing up by that time. How well it would be if we could have an English Teacher: he might be a great help to our Mission, and would bring forward the children much better. If our Society could select a pious young man who would devote himself, as Penney does, to the work, and send him out, allowing him some forty or fifty rupees per month, which, with the present salary of eighty, would be sufficient; they would render a most efficient help to the Mission and the school. The passage money is the greatest difficulty (for nothing can be depended upon from the school funds for this); you can mature your thoughts on this subject and so act accordingly. I believe the Gentlemen would have no objection to such a measure, though I never mentioned it to them.

"The progress of the children, particularly the Bengalee children, has been encouraging in all the branches of learning taught in the school. We held the annual examination of the school, on the first of March, in our chapel. It was attended by Thomas Pakenham, Esq., Acting Commissioner; Dr. Stiven, Civil Surgeon; and Mr. C——, who, I believe, was then Acting Secretary to the Commissioner. The boys exhibited some very neat specimens of their hand-writing, also their account books, which gave great satisfaction both as to proficiency, correctness, and neatness. They also were desired to work sums before the Commissioners, and although a good deal disconcerted before the above named persons, they managed exceedingly well, particularly James Sunder. After this they repeated some moral pieces of poetry, which was the least acceptable part of the performance; for although they understood well the drift of the pieces, their pronunciation was defective, particularly that of the native children. It is extremely difficult to get a native to pronounce English well. Poor lads, they were extremely desirous to pronounce well, and had endeavoured to prepare themselves for the occasion, but the presence

of the Gentlemen quite disconcerted them. This evening they declined and compared some pronouns, adjectives, and substantives, and conjugated verbs in different moods and tenses, and parsed, repeating at large the syntactical rules. Upon the whole, the examination gave great satisfaction, and evinced a good deal of improvement. The Gentlemen present assured me they were much pleased, and hoped succeeding years would bear equal testimony to the improvement of the institution. The lower classes read, exhibited their copy-books, spelled, &c. The examination lasted for three hours and a half, and would have been longer had I not curtailed the lessons; and the Gentlemen expressed their desire to be at liberty as soon as possible. Mr. C—— promised a donation of 100 sicca rupees for the school, and expressed his best wishes for the welfare of the institution in future. He seemed surprised that we had been able to accomplish so much as he thought it; but he was little aware of the pain we ourselves feel that we have done no more: perhaps it is well that it is so.

"Hearing of a vacancy in the Commissioner's catchery, I recommended Hurree Chund Bhowe to Mr. Pakenham, who placed him in it at a salary of twenty rupees per month. I hope this young man, through the instruction obtained in the school, has become acquainted with better feelings than the Hindoo system imparts."

A pleasing instance of the salutary effects of the instruction communicated in this institution is related by Mr. Lacey.—

"I do think the Hindoos are strangers to gratitude, and indeed their system cannot possibly produce it with them; their destiny is, in their opinion, the author of all the good and evil they endure in every way, and so they do not consider themselves obligated to any one. A person bestowing a favour upon them is under no motive of love to the individual, but under the hard hand of necessity, and so no gratitude is due to him.—Not so, however, Hurree Chund Bhowe. As soon as Christmas morning dawns, he comes to my bungalow, leading three persons loaded with a present of several fine large fish, sugar-candy, and common sugar, several seers, as well as raisins, plantains, and various other fruits, to the amount of several rupees; these he laid at my feet, saying, 'Sir, when I was ignorant you instructed me; when instructed you secured a situation for me, whereby I am able to maintain myself, my aged father, and my sister, respectably: you have hereby raised my family from obscurity to respectability: next to God, you are my best friend, and I hope you will do me the honour of accepting this small present from me for your kindness to me. I here present you three or four rupees, you have given me scores.' This action pleased me much, because he is not under my influence and so could have no idea of buying my future favour.

"The number of children now taught in the school is about twenty-six, including six or eight native youths."

After these statements respecting the means in operation for diffusing divine truth at this station, the friends of the Mission cannot feel surprised at an important remark of Mr. Lacey's.—

"We cannot long carry on our various branches of labour without a helpmate. Do send us one soon. There is more than enough for two to do."

JAMAICA.

From India the attention of the supporters of the Mission must now be turned to contemplate the progress of this great cause in the western hemisphere. The Society's western Mission has this year been distinguished with numerous blessings. It has now three interesting stations in Jamaica.

Of the ignorance of many of the Negroes some affecting statements have been furnished. They are described as knowing nothing of the God they should love—the Saviour they should trust—the heaven they should seek—the hell they should shun—or the solemn judgment bar at which every child of Adam will appear. Some are full of superstitious notions, the minds of others are an utter blank. One brother remarks;—

"Brainerd mentions the defectiveness of the Indian language as a great difficulty which he had to encounter in the instruction of those savage and barbarous tribes. He observes, 'There are no words in the Indian language to answer our English words, 'Lord, Savi-

our, salvation, sinner, justice, condemnation, faith, repentance, justification, sanctification, adoption, grace, glory, heaven; with several others of the like import.' What must be the moral condition of a people whose very language is defective of words which express the very soul and life of religion may easily be conceived; but the full force of Brainerd's difficulty can only be felt by those who experience it. We have not precisely that difficulty. The English language is spoken all over the Island by all classes of persons, and it is sufficiently copious for any person to express himself on any subject; but, alas! many of the slaves do not know the meaning of the plainest words! Brainerd had not words to convey his ideas; we have words, but they are not understood. I have made use of the word, 'sinner,' in the question, 'Are you a sinner?' and repeated it several times in my private conversations with the Negroes, but they have not had the least conception of the true meaning of such a word. Perceiving their total ignorance, I have asked the question in more familiar language:—'Has him done any bad ting?' Although they have directly comprehended my meaning, yet they are grossly ignorant of their sinfulness. 'No, Massa: me done no bad ting, Massa.' 'No bad ting!' I have exclaimed with surprise and disapprobation; but still they have continued, 'No bad ting, Massa.' I have endeavoured to convince them by referring to particular sins.—'Have you never sworn, blasphemed, or made use of bad words, or cursed any one?' 'Me have, but me no much swear.' 'Did you ever tell lie?' Some of them will say, 'Me no know; but me have told lie sometime:' and others will say, 'Me tell no lie, Massa.' These answers are evidently grounded on their ignorance of the meaning of the word 'lie,' and the nature of this sin. Then I have asked them, 'Well, have you never told your Master that you have done a thing when you have not done it?' 'Yes, me have.' 'This then is a lie, and a great sin against God. Did you ever tief?' 'Me no tief, Massa.' What, did you never take any ting from your Massa which was not yours, and when him no see you?' 'Me tief no *great ting*, Massa.' One once said to me, when asked this question, 'If me see de rum me take some for drink, but me no tief to *sell*, me tief no *great ting*, Massa.' Another said, 'If me go into country and me see some meat, me take to eat, but me no tief.' Thus they understand you not, or they will seek to evade the force of the plainest language. Some of them, alas! have not the least idea of what sin is; and others, who have a little better understanding, see nothing of its evil in the sight of a holy God: hence the difficulty, not of finding words, but of finding words sufficiently plain to make ourselves understood among the Negro population, and to impress the hearts of our hearers with their diseased and polluted condition. If they do not commit actual murder, by taking away life; if their theft do not extend to great things, or for sale, but only to support each other; if their life be not stained with crimes too disgraceful and wicked to be named, they have no idea of being sinners and rebels against the God of heaven.

"The facts which have been mentioned will show that the Negroes are lamentably ignorant, not only of spiritual things in general, but of the very first principles of the Christian religion. Indeed, they are so much so, that some of them do not know who or what made them. 'Can you tell me (I have asked them) who made you?' they have, many of them, answered, 'Massa, or Missis, make me.' One of the Negroes upon an estate said to me, in answer to a question of this nature, 'Massa, Neger have no God: Buckra (white man) is for him god. Buckra have God, but we have no God.'"

The writer who furnishes these painful statements adds;—

"From my repeated conversations with the Negroes, I am inclined to think that, formerly, they were the subjects of very superstitious notions, and that, even now, some of the old negroes entertain some very superstitious ideas. A few evenings ago I took a walk out, and falling into the company of a boy, perhaps, twelve or fourteen years of age; I asked him several questions. 'Who made you?' 'The Lord.' 'Who is the Lord?' 'Me no know, me only hear him name.' 'Where does he live?' 'In the sky.' 'Are you a sinner against the Lord?' 'No Massa.' (This he repeated five or six times.) 'Do you swear?' 'Me swear when any one trouble me.' 'Are you ever in a passion?' 'When any one trouble me, me fight a boy like myself.' 'All this, then, is bad and wicked.' 'Did you ever hear of Jesus Christ?' 'Me hear him name.' 'Who is he?' 'The Lord's Son.' 'What did Jesus do for you?' 'Me no know, me only hear him name.' 'He died for sinners; will you serve Jesus?' 'Yes.' 'Where do good people go when they die?' 'Dem go to heaven.' 'Where do the wicked go to?' 'To the devil, and have hot lead poured upon them.' 'What does he do with them?' 'When dem come over much bad, him send dem away.' 'Where him send them?' 'To wander about and frighten people.' 'Where do they wander?' 'Dem turn rolling calf

and roll about.' 'Where do they roll?' 'On the King's road.' 'Where?' 'On the broad road.' 'Who told you these things?' 'The old people talk about dem.' In talking with an old Negro I found that he cherished these notions, and firmly believed them. 'When dead,' said he, 'me shall go about to frighten people.' I asked him how long he should wander about? He said, 'A long time, and then, may be, me become rat or snake.' These are some of the superstitious notions of the Negroes. These sable sons of Africa cherish to this day some of the foolish notions of their forefathers. The Gospel only can lead to the knowledge of the truth, and make them wise unto salvation."

Though, when untaught, the Negro is thus ignorant and blind, yet when a little Divine light has gleamed upon his mind, desires, after salvation, far more earnest than what are visible in persons in more favoured circumstances, are, in many instances, excited in the Negro's soul. One of your Missionaries referring to a part of the country near his station remarks;—

"All other considerations are of minor importance compared with this awful truth, that thousands of sinners are perishing for lack of knowledge; and sinking into the arms of everlasting death, in the midst of tears and prayers for the bread and water of life. How has my heart been affected and my soul melted into tears, when they have said, 'Massa, me long wish you to come; me happy to see Massa—me like to hear good word, it make me happy; me will now give myself to Massa Jesus! Before Massa came we have no one to teach we de good word!' Who can withstand such powerful and impressive language, especially as it shows us the desire of the Negro for religious instruction, and the gratitude of his heart when Missionaries are sent to teach him the way of life."

Pursuing the order adopted in detailing the progress of the Eastern Mission; the station at Black-River, as formed most recently, comes first under review. Mr. and Mrs. Allsop, who sailed from England last July, after helping for a while the Missionaries at Lucea, fixed at Black-River in January of the present year. For the honour of the Magistrates resident in that part of the country, it should be stated that his application for a license to preach was readily granted; and that he does not appear to have met with any unkind opposition from the white inhabitants. Respecting the honourable treatment he received and the station he writes;—

"The Clerk of the Peace seemed to do all he could to make my application successful; I think I shall never forget his friendly conduct in the business. Black-River is not a large though a pretty place. Provisions, I understand, are comparatively cheap, and the town as healthy as almost any in the Island: though, behind it, there is an immense morass, covering thousands of acres, yet it stands close to the sea, so that it has uninterruptedly the sea breeze; and the morass is drained to a considerable degree by Black-River, a fine river, navigable by boats for several miles up the country. The parish of St. Elizabeth is very large, containing more than 17,000 slaves."

On settling at Black-River he immediately opened his house at domestic worship for such persons as choose to attend, and has had 50, 60, and even 100 present. In the letters and accounts of his proceedings he states;—

"The number to whom I have given tickets up to this date is seventeen. (April 24th.) Among whom are a few coloured persons; one of whom is a young woman whose case has much interested me. She has several sisters, with one of them she resides on a rather large property of their own about twelve miles from Black-River. She has lived in a state of prostitution, (for it deserves no better name) with a white man, by whom she has had five children. When pregnant of the last, conviction smote her so powerfully on the evil of her conduct, that she voluntarily left the man with whom she had lived; and has lived free from that vice ever since, and seems to have had convictions of sin at times. But when I came, and she came down on the bay she came to hear me; the word seems to have had great effect upon her, for on her return home she could get no rest until she had come down again, and after much conversation resolved to join us by receiving a ticket as an inquirer. I told her to act deliberately, she said she had, and it was her decided wish to join us. I hope her sisters will follow her example, and think from her intelligent and active turn of mind, she will persuade them, and other-

of the same class, to yield themselves to God. The family have purchased no less than five hymn-books and a Bible. I gave them some Testaments, one of your abridgements of Early Piety, and plentifully supplied them with tracts. I have considerable hopes that the whole family will become pious. Should this be the case I shall view it as a rich recompence for coming to Jamaica. I wish I could give you the conversation that passed between us; one question she asked me was whether I was likely to stay here? as if I were not, what must she do in case I left? I told her I hoped there was no probability of my leaving; and if I did another would succeed me of the same views, &c. My dear brother, tell our dear friends that they must rather increase than relax in their efforts, for how sad would it be to commence the work of God at any important place, and then relinquish it! Two others of my coloured inquirers are married; and now, I hope, begin to see that except a man be converted he cannot enter the kingdom of God. Most of the Negro inquirers are from the country. Shortly I hope to have many more inquirers: great numbers have pledged their word to come after crop is over, which will be in May I suppose. At present I preach twice on the Sabbath at Black-River and on Wednesday evening; we have family devotions twice a day, open to all, and our services, on the whole, are very well attended. I have begun experience-meetings; one on Sabbath-day after morning service, for country people, and others on week-day evenings. I intend, as soon as I am able, to divide my Sabbaths as follows;—To preach every fortnight at Black-River, and once a month, each, at or near Lacovia and Pedro Plains. I cannot think of confining my exertions to Black-River, it would be wrong I think.”

Respecting Pedro Plains he elsewhere states, that there are thousands of souls for whom Sabbaths come and go in vain; for he adds,—

“No Gospel Minister, (no Minister at all,) ever addresses to them the word of eternal life: they are literally perishing for lack of knowledge. My heart burns with an anxious desire to visit them, and preach to them. From all that I can collect they are a most neglected people. I said there are thousands; yes, there are, I understand, from 20 to 25,000 in that neighbourhood in the state I have described.”

Let not the Christian forget, that every individual among these neglected thousands, possesses that precious jewel, an immortal spirit. Dark as is the night in which they are involved, deep as is the degradation into which vice and slavery sink them, yet that precious gem demands the Christian's care; and will not shine less bright, if fixed hereafter near the eternal throne, because it was once possessed by a long untaught and neglected slave.

The good health which these Missionaries enjoy, calls for the thanksgivings of their friends to Him who is the source of every good. Mr. Allsop writes;—

“I am happy to say, Mrs. A. myself, and children, continue on the whole very well. Mrs. A. and Solomon have been rather poorly, but nothing of consequence. I am exceedingly well, and bless God, feel but little inconvenience from the heat in the prosecution of my labours. But you can scarcely imagine what the heat of Jamaica is.

ST. ANNE'S.

This station was established by Mr. Bromley, who removed hither in the autumn of 1827, and was soon followed by Mrs. B. His attention had been directed to Savanna La Mar; for deviating from the instructions of the Committee, he assigned the extreme unhealthiness of that town and neighbourhood; and the Committee acquiesced in the reasons specified, which appear from subsequent information correct. Of the progress of the cause of the Saviour at this station Mr. Bromley writes;—

“When I first came here I found a small number of Baptists, thirty-three in number, all living on estates near to Ocho Rios, these had been instructed and baptized by an American; they appeared steady men and women. I made every inquiry I could about them; their owners, who are the best judges, spoke of them as steady trusty people: I formed a small Church of them, and have added to them by Believers' Baptism nineteen more, so our number is fifty-two members. In addition to these, many of whom give me great joy, I have 250 followers.”

The first baptism took place at Ocho Rios on the 6th of January, when thirteen persons, all slaves, were baptized. The next baptism was on January 20th. at St. Anne's; respecting which Mr. B. has furnished a brief account.—

“Sunday, Jan. 20th. This morning about seven o'clock I met all our friends on the Bay, and baptized six of the candidates. After morning service we admitted them into the Church, and partook together of the Lord's-Supper. These services were exceedingly pleasant. Of the persons baptized, four are respectable free persons, and two steady slaves.”

Mr. Bromley further states;—

“The place we have at Ocho Rios makes us a very comfortable chapel; we have been necessitated to fit it up as our congregation has seldom been less than 350. Last Lord's-day we had brother Hudson up with us at re-opening it, and not less than 400 people, all of whom paid very great attention to two excellent, and indeed the best, sermons I have heard brother H. preach. I hope great good will result from them. We had a very pleasant day. My labours on the Bay have not been attended with so much encouragement as at Ocho Rios. I do hope we are beginning to prosper a little better even here: I have had several applications the last month for permission to become inquirers in our Church. In another Lord's-day or two I shall have another baptism.”

As in some instances Missionaries have received very harsh treatment from Gentlemen in power, conduct of an opposite description deserves notice. Mr. Bromley's application for a license was favourably received. The treatment he experienced was kind and polite. The Hon. H. C., after expressing himself pleased with the instructions given to Mr. B., told him, to put himself to no trouble, and he would see that his business was attended to; this was done, and he obtained a license for the parish of St Anne's without any difficulty.

LUCEA.

The Society's other station in Jamaica is at Lucea, here the dear cause of the Redeemer appears to flourish notwithstanding opposition. The health of Mr. Hudson has not been good. In the latter part of the last year severe illness brought him apparently to the gates of death, but mercy interposed, and spared him still to be a blessing to that town and neighbourhood. He first administered the ordinance of baptism on the 21st of October, when nineteen persons were admitted into the Church of Christ. The accounts forwarded by two of the brethren respecting that solemn and happy day are truly gratifying. Mr. Hudson writes;—

“October the 21st was one of the happiest days to me I ever experienced, this was the day on which we had our first baptism. The candidates went under a very strict examination both by brother A. and myself. The most pleasing and the most satisfactory evidence of a state of grace and devotion to God was evinced. Had you been present at the examination of two, a negro man and his wife from the country, I am certain you would not have refrained from tears. I have, it is true, heard more correct views given of some of the doctrines of the Gospel at home, but, I am sure I never did see such simplicity, sincerity, and affection manifested in the experience of candidates. Had it not been for my sickness, I intended to have collected some of their experiences and sent you, but of course I cannot now give them you correctly.

At half-past five o'clock on Lord's-day morning we all met at the side of the river, two miles from the town. We sang and prayed. At six I entered the river and baptized nineteen candidates, on a profession of their faith in Christ, without the least disturbance or confusion. In the water we sang, as at Derby,—

‘Praise ye the Lord, Hallelujah,’

the sound of which echoed up the river with a sweetness which must affect almost every heart in connection with such an event. All was solemnity and harmony. Joy seemed to

fill every heart, excepting those who wept for shame under a sense of guilt. Some of the candidates sung in the water.

This was only the happy prelude to a more affecting and crowded occasion. At ten we met in chapel which overflowed with people. I was able to preach to them, from, 'And exhorted them all, that with purpose of heart they would cleave to the Lord.' Acts xi. 23. The Lord favoured me with much liberty, and, I hope, much good was done. After sermon I descended from the pulpit and gave them a short address, as suitable to the occasion as I could. I then gave them the right hand of fellowship, mentioning the name of each, and with a few consolatory words received them, as returning prodigals and humble believers, into the Church of Christ. The whole congregation, while I was thus engaged, were bathed in tears. A more affecting occasion, I think, I never witnessed. Brother Allsop administered to them the Lord's-Supper, and preached in the Afternoon. Thus did we conclude the Sabbath-day on which we formed the first General Baptist Church in Jamaica, a day long to be remembered.

On the 30th of March the blessed addition of twenty-five more was made to the Church previously formed:—

"On March 30th we had our second baptism, twenty-five persons, who had been very steady inquirers, were baptized and united to our little Church; this addition makes our number forty-four besides Mrs. Hudson and myself: we had more spectators than on the former occasion. The chapel was filled when the candidates were received into the Church. When the Lord's Supper was administered both the members and spectators were deeply affected; some said, afterwards, they never saw such a solemn scene. Our inquirers increase, and some are now candidates for our next baptism. Among our last candidates were several free persons of colour; one is able to give out the hymns for me, and one other is capable of carrying on our free school to some advantage. All our first members remain very steady and pious: we are united and, I hope, prospering in the work of the Lord."

The great Redeemer has taught his disciples that the true test of character is conduct:—"by their fruits ye shall know them." The conduct of those who were baptized at Lucea, in October, appears to have been pleasingly consistent with the Gospel in a following time of temptation: amidst the dissipation, reveling, and vice of the Christmas holidays, they acted as Christians should act. One of the brethren states;—

"Christmas is a busy holiday season in Jamaica. With the Negroes it is one of the principal seasons of relaxation in the year: and O in what a heathenish manner do these poor creatures celebrate that important event, the all momentous end of which, I trust, they will soon understand—the incarnation of Christ. The two days following Christmas they come down from the estates in sets, and parade about the towns with the harsh and discordant sounds of the rudest music; dancing and playing all kinds of antic tricks until the evening; when a part of them will return home, and the other part will stay until they have made themselves worse than brutes by drinking their beloved *rum*. This, you will be aware, is a season of great trial to those who are, or are about to become, the followers of Christ. But I am happy to say that brother Hudson's people conducted themselves in a becoming manner all the holidays. On Christmas-day we had a prayer-meeting at six in the morning; at ten I preached from Luke ii. 10—12; and again at four from 2 Cor. ix. 15. All these services were very well attended, and the people seemed determined to spend Christmas well. The day after, when the sets began to make their appearance they commenced meeting in small parties, in the chapel or elsewhere, to converse about religious subjects, that thus they might be kept out of the way of temptation, and turn their leisure time to some good account. An excellent example for all Christians. In the evening of the 27th brother Mann, from Falmouth, preached to a large congregation. The following Sabbath the sets came down on the bay in greater numbers than ever, and so abominable a din did they make, that Mr. Watson, Scotch Missionary, gave up his afternoon service. We were not so much annoyed by their noise, which reminded me of the accounts of the din of poajah in the East: and I am happy to say that both in the morning and afternoon we had *overflowing* congregations, whom I warned to renounce these vanities and serve the living God, who had so loved them as to send them his Gospel, the appointed instrument of their salvation. We began the new-year by a prayer-meeting, when there was a goodly number attended, and had the service been more known, I have no doubt the number would have been larger."

Many inquirers, some of whom come a distance of twelve or fourteen miles, are connected with this station. Some months ago the number was announced at 260, and is subsequently stated to have increased. When the number was about 200 Mr. Hudson stated;—

“We have now upwards of 200 inquirers who had tickets in September upon whom I place some confidence. A large number have received tickets, but I have only counted those who are the most regular in their attendance at the chapel and who manifest the most concern about their salvation; nearly all the above inquirers have had their tickets renewed regularly every quarter, which is a proof that something real is connected with their character. Though I would by no means intimate that they are all really converted to God, yet at our next baptism there are several upon the bay and upon various estates whom I shall be able to receive most joyfully into the Church. I observed to one who had his ticket renewed last Lord’s-day, that it was quite regular, having been renewed four times during the year; ‘Yes, Massa,’ said he, ‘me like to hear the good word, but Massa keep me from dat water.’ meaning baptism. At our last baptism I told him, he had better wait till the next, which he took a little hard; this was the case with several others, who still express a wish to be among those who shall be next received into the Church.”

Various pleasing illustrations of the power of the Gospel on the minds of individuals are related by the Missionaries.

Mrs. Hudson, writing to a female friend, states;—

“You will be highly gratified if I state to you the change which has already taken place. Last week at my class, I asked one female whether she thought religion was the one thing needful. She said, ‘Yes, for I feel it needful in my heart to serve my Jesus!’ I said, ‘Is it needful to all?’ She replied, ‘Yes, to the rich, to the poor, to the black, and to the white.’ One of them said, ‘O Missis, our people at home they do so teaze me about religion, they say it is of no use; but I tell them it is; and it makes me the more anxious to serve my God than ever, because I feel it is of use. I feel determined to go on let me suffer what I will!’”

Mrs. Allsop writes,—

“You would not be a little pleased to hear and see these poor creatures. One evening in leading Mrs. Hudson’s class of Negro and brown women, I was struck with their thankfulness that a Missionary had come out to them: one poor woman said, ‘Me be tankful Massa come to we poor sinners. We no know we do wrong before Massa come; we wish Massa come long year before.’ Then I asked them if they loved Jesus, and with one voice they all exclaimed, ‘Yes, my sweet Missa, me love Jesus.’”

Mr. Hudson states,—

“I was one evening hearing a young lad, perhaps eighteen years of age, who could read a little, say a lesson. I set him to read the 5th of Matthew, and as he went over the chapter I asked him several questions, to which, in many cases, he gave suitable answers. On his coming to verses twenty-nine and thirty, I asked him what Jesus meant by exhorting his disciples to pluck out their right eye, and cut off their right hand and cast them from them. He replied, ‘Me don’t know what it means, Massa, unless it means dat if any one desire to seek the Lord and seek good, and be doing any ting dat bring him much profit which is sin, he must put it from him sooner than go to hell.’ I was surprised at such an answer from a Negro, and felt encouraged in my labour.”

He relates an interesting conversation with a sick youth.—

“I asked him, ‘Has Jesus been your support?’ ‘Yes, me hope so.’ Just before I went to prayer I said, ‘Now, Sam, what do you wish me to pray for the Lord to give you?’ With emphasis he replied, ‘Pray dat I may be raised from this sick bed—dat I may devote myself to the Lord Jesus—dat I may look to him as my Saviour—dat I may be renewed in my mind, and dat I may be prepared for everlasting life!’”

Of the progress which the Negro, under Christian instruction, may make in Divine knowledge, a pleasing illustration is furnished in the case of a Negro woman, who, when she first visited the Missionary, appears not to

have known that there is a Saviour, but with whom, a few months afterwards, he had the following conversation.—

“ ‘ Massa,’ said she, ‘ me no living with any one (in vice.) Me wish to be married to my Massa Jesus, me wish to go to the right hand of my Massa Jesus!’ ‘ But, do you live in sin?’ ‘ No, Massa.’ ‘ Where will sin lead you to?’ ‘ To the devil, Massa.’ ‘ What did Jesus do for you?’ ‘ Him is the Son of God; we crucify him; him die for we; him take him blood and buy we, and him hold (stand and appear before God) for we poor sinners. Him rise again the third day and him go to heaven.’ ‘ What has Jesus done for your soul?’ ‘ Him give me comfort, Massa.’ Being wishful to know what were her views and feelings about Minister being so unwell; I further said, ‘ Me is very sick, me no able to labour much; must me go home?’ ‘ No, Massa, we no spare you yet, you can’t go yet, Massa?’ ‘ Well but you would not wish me to stay here till I die, when a few months at home might cure me?’ ‘ No, Massa, you no pray (meaning you do) for we poor sinners, Massa?’ ‘ Yes.’ ‘ Den, Massa, God will bless you for we sake, him will enable you to pray for we; and bring we into a little more light before you go, Massa.’ ”

The sympathy and affection of the poor Negroes for their beloved instructor is strikingly displayed in another anecdote.—

“ This morning I felt the labour too much for me; I proceeded in with the service with great difficulty. A cold perspiration came over me twice and I was near fainting both times; I was obliged to sit down, but felt happy that I was able to say a little. Oh how affecting to be in such a condition! with tears I this moment reflect upon it. The people all attention, every eye fixed upon you. Hungry and thirsty souls waiting for the bread and water of life. But I am often too weak to preach to them in a manner I would wish. They see me labouring to overcome my weakness, but cannot help me, except in praying for me. Tears of affection will flow from their eyes; after service they will come and sympathise with me, ‘ Massa,’ they will say, ‘ we love to hear you preach the good word; we sorry for you so sick, we hope Massa Jesus will make you better. Massa we will pray for you all times.’ The Lord bless them, and may I meet numbers of them in that world where the inhabitants shall never say we are sick.”

Besides communicating instruction from the pulpit Mr. Hudson has established a school. Of this he writes,—

“ I wrote to you respecting our free school, I have engaged a teacher for a small sum to attend to the school for the present, he has twenty-five scholars and he is quite competent to teach them reading, writing, and arithmetic as far as practice. One is cyphering, several reading in the Testament and writing, and others in lessons down as low as the alphabet; some of them say their catechisms exceedingly well, they have texts out of the Scriptures, and learn hymns and prayers. Our friends at home would be quite interested in hearing me catechise them, previous to my going into the pulpit to preach on the Lord’s-day: this school promises much good, and I hope we shall be able to support the expenses of it.

It is a matter of regret that no additional Missionaries have this year proceeded to strengthen either Mission.

The Treasurer has this year received £1651. 1s. 6d. including a donation of £50. from the New England Society, paid in Jamaica; and has expended £2541. 15s. 0½d. The expenditure has thus again exceeded the income. This has been occasioned principally by the heavy expenses connected with the establishment of the West India Stations. The expense of which it is trusted, will materially lighten in future years. A considerable expense has also been incurred by an oppressive measure of the Jamaica Legislature, by which the Missionaries were summoned from distant parts of the Island, and at great expense, to appear at Kingston; and had none of their expenses defrayed by the parties that required their attendance.

It not being deemed advisable for Mr. Peggs to resume Missionary labours at present, if ever, and he being about to engage in the Ministry at

home, the Committee deemed it right to adopt some final arrangement with him, and cordially agreed to present him a donation of fifty pounds, to assist him while his health might be recovering. Of this sum he has accepted but twenty-five pounds; and though not the official agent of the Society, continues, and it is trusted will continue, its zealous, active, useful friend and advocate.

Various letters and journals have, within a few days, arrived from the Missionaries in the East and West Indies. We omit the remainder of the Report, which will appear in its separate form, and hasten to present the friends of the Mission Mr. Lacey's account of the very interesting baptism of Gunga Dhor.

BAPTISM OF GUNGA DHOR.

March 16th.—This morning while at prayer in Oreah for Gunga Dhor, he arrived, and when we rose from our knees we found him flat on his face on my study floor, uniting with us. We need not call this an answer to prayer, but it had a cheering effect on us. He appears cheerful and happy. He went to the Chapel with us, and afterwards saw some of our members who endeavoured to encourage him, and he became encouraged.

I preached in English this evening to a good and an attentive congregation. The Judge and his Lady, with some other of the Company's servants, regularly attend. Good appears to be doing, and we are encouraged to "go forward."

17th.—Gunga Dhor left us this afternoon much strengthened, with a resolution and promise to return finally to Cuttack; and I hope we shall have his baptism next Lord's-day. Considering the probability that his relations will either murder him or otherwise injure him, he begs to be permitted to reside at Cuttack. We are quite convinced that unless he remove from among his brahminical relations, and the Brahmuns in general, that his life and religion will be in imminent danger. After much deliberation and prayer we have agreed to recommend him to come to Cuttack till the storm shall

in some measure be overpast, and then to return to his own place. Poor Abraham we have been obliged to dismiss *as an assistant*, and he is going to Calcutta, and Gunga Dhor will occupy his house.

On Lord's-day we collected fifty-two rupees for the repairs of our chapel, and the Judge is putting up a large punka for the hot season.

18th.—Brother C. gets on excellently well in the Oreah, and is now reading the Bhagabot. I spend some time with him daily, and am pleased with his disposition and progress.

21st.—Had an excellent opportunity on the Telinga bridge this evening. Many attended. Some were silenced, others were convinced. Gunga Dhor preached Christ boldly, and bore a noble testimony. Numbers of Brahmuns heard and did not spare him either their reproaches or blows. One said, "What! are you become a Pheringee?" Another said, "His blasphemy of Juggernaut might be borne, but to unite Brahmuns with himself is unbearable." Gunga Dhor is determined to be baptized and to put on Christ on Lord's-day next, and has sent word to his wife to that effect. She weeps night and day, which gives him no little sorrow, for they are an affectionate couple: nevertheless, he hopes that

when she sees all her hopes of his return at an end, she will be better.

22nd.—Gunga Dhor preached this morning and evening in different places. I accompanied him on the latter occasion. Numbers heard and wondered, and Satan raged and trembled. His profession of the Gospel is creating a great stir in Cuttack, particularly in the neighbourhood of his lodgings. Some from that quarter went down into the town to hear him, and some appear impressed and confounded.

Lord's-day, March 23rd.—A highly important day has dawned upon us: a day for which we have long looked, prayed, and laboured.—A day on which the chain of caste in Orissa will be broken to be mended no more for ever—A day when we realize the first stone from Juggernaut's temple, and the first from Satan's kingdom, from Oreah Natives.—A day when our hopes and joys revive: yes, we are revived; we have had too much unbelief: now we believe, and hope from hence we ever shall. To day we baptized the first Oreah* General Baptist Christian—a Brahmun—a Preacher! O the consequences of this day's labour! Glory! glory to God in the highest! O may we now go forward, and

“Force all the world into His fold.”

—Rose early and commenced the day with prayer, and then repaired to the House of the Lord.—Preached with tolerable delight, and felt some comfort in prayer and in singing

“Jerusalem my happy home,
When shall I come to thee;
When shall my labours have an end,
And I thy glory see?

At five o'clock we repaired to the side of the Maha Nuddi, where several Natives from Boxi Bazar, our

English congregation, Schoolmasters, and the largest of the school children, were collected. After some search we discovered a suitable place for baptizing. Brother Cropper commenced the interesting service in English, by singing

“Asham'd of Jesus!” &c.

and prayer. An address was then delivered in Oreah, containing reasons for our present proceedings as—to obey the commands of Jesus Christ—to follow his example—to profess his name—to declare a death unto sin and life unto God—to enter on the fellowship of the militant church—and an exhortation to all to follow the example of our friend.—In mourning for his sins—in flying to Christ for pardon and salvation—in leaving the religion of his fathers and in being baptized into the religion of Christ. This address was concluded with a prayer in Oreah. After prayer several questions were proposed to the interesting candidate, to all which he boldly and pertinently answered. He then prepared for the ordinance. Then taking hold on his Poita, the badge of his brahmunhood, and the sign of the highest honours a Hindoo can possess, he extricated himself from it and boldly threw it into brother Cropper's hands, and was immediately baptized in the name of the Father, and the Son, and the Holy Ghost. We had the Lord's Supper in the evening, after a Sermon by brother C. from, “Is not this a brand plucked from the burning?” The Chapel was crowded to excess, and the people in-doors as well as the Natives who crowded round to behold, were thunderstruck to see a Brahmun eat bread and drink wine with Pheringeers! but saints and angels, Christ and God, rejoiced. The design of the ordinance was explained in Oreah.

* Erun, baptized on Christmas-day last was a Telinga.

MISSIONARY

MEETINGS.

BARROWDEN, May 29th.—The Annual Missionary Services this year were of an interesting nature. Brother Stocks, of Castle Donington, preached in the morning. In the afternoon the Meeting was addressed by brethren, Payne, Winks, Stocks, Peggs, and two neighbouring Ministers. Instead of the usual Sermon in the evening, the brethren, Peggs and Stocks, delivered each an address upon Missionary subjects. £10. 5s. was collected. A Gentleman at Morcott, who has resided in India, presented Mr. Peggs with a sovereign to promote the gratuitous circulation of his pamphlets.

BILLESDON, May 30th.—The Annual Missionary Meeting was held in this village; which was addressed by Messrs. Creaton, Goadby, and Murcell, (Leicester) Stocks, Peggs, and Winks. In the evening a Missionary Sermon was preached by Mr. Peggs. Collections about £5.

BOSTON, June 1st & 2nd.—Sermons were preached on Missionary subjects by Mr. Taylor and Mr. Peggs. On Monday evening an interesting Missionary Meeting was held. Mr. Butters of Spalding presided, and addresses were delivered by Messrs. Bissil, Haynes, Taylor, Peggs, and two neighbouring Ministers. The sacred Missionary cause is still warmly supported by the friends of Christ in this town. Collections £14. 14s.

3rd.—An interesting Missionary Meeting was held this evening at Cowbridge, which was attended by several friends from Boston. A small sum was collected.

4th.—Mr. Peggs preached at Gosberton evening.

SPALDING, June 5th.—The Annual Missionary Meeting was held this year at the time of the Lincolnshire Conference, and was of an interesting nature. Mr. Taylor, of Boston, presided, and the audience was addressed by brethren, Rogers, Lilly, Payne, Peggs, and Jarrom. Collections £10. 12s. 1d. In the evening Mr. Peggs preached a Missionary discourse from Hag. ii. 4.

WIMMERPOOL, June 3rd.—A Missionary Meeting was held, for the first time, in this sequestered village. On this evening Messrs. Hoe, Butler, and Pike, addressed the audience. Public Collections, £2. 7s. 1½d.

BROUGHTON, 4th.—Here, and at Hose Mr. Stocks preached in behalf of the Mis-

sion, on Lord's-day, June 1st. The Missionary Meeting was attended by Messrs. Henham, Butler, Hoe, and Pike, besides some Wesleyan Ministers. Collections £4. 13s. A Wesleyan Missionary Meeting having been fixed for the same day in a neighbouring village, it was determined to hold it in the afternoon, and the Baptist brethren were requested to attend, which they did, and the Wesleyan brethren, in return, attended their Meeting in the evening.

KNIPTON, 5th.—The following day brethren Hoe, Henham, Butler, and Pike, visited Knipton, and held the annual Missionary Services there. They were well attended and gratifying. Collections £4. 1s. 6d.; besides a donation from a young man of 16s., *being his first profits on commencing business.*

HOSE 6th.—The next evening the same brethren pleaded the Missionary cause at Hose, when a pleasing degree of interest in the great objects contemplated by Missions was displayed. Collections £3. 7s. 9½d.

NOTTINGHAM, June 8th & 9th.—On Lord's-day, June 8th, the Annual Sermons connected with the two active Associations were preached by Mr. Stevenson in Broad-Street Chapel; the next evening the Annual Missionary Meeting was held in the same place, and was well attended and gratifying. Messrs. Alliot, Smith, Pickering, Stevenson, Pike, &c., advocated the Missionary cause. Collections £30. 11s. 6½d.

BEESTON, June 8th.—"Excellent Missionary Sermons by Mr. Alliot of Nottingham, full of missionary information. Collections £7. 5s. 10d.

"June 10th.—In the evening a Missionary Meeting was held. Mr. Jerram, Chairman. The Meeting was addressed by Messrs. Jerram (Methodist), Abbott, G. Pike, J. Pike, and Hickland (Methodist). Collections £6. 4s. 9d. The evening was rather unfavourable, but there was a respectable attendance. May the blessing of heaven still attend the Missionary cause. R. ABBOTT."

LEAKE.—An interesting Missionary Meeting was held in this village on June 11th. On the preceding Lord's-day Mr. Henham preached in behalf of the Mission in various branches of the Church. At the Meeting, which was so crowded that a number could not get within the chapel walls, Messrs. Stevenson, Henham, Winks, and Pike, pleaded the cause of the heathen. Collections £8. 15s. 4½d. Much attention to religion appears to have been excited in Leake, and considerable good done there and at Wimeswold by the out-of-door preaching of Mr. Henham.

BARTON, &c., June 15th, 16th, 17th, & 18th.—On Lord's-day Sermons were delivered in behalf of the Mission by Mr. Gregory

at Barlestone, Barton, and Congerstone. Monday evening was appointed for Barton Meeting, but, by express desire, instead of a Meeting the Secretary preached. On the following evenings were held Missionary Meetings at Barlestone and Congerstone. At the former, Messrs. Orton, Derry, Pike, &c., addressed the audience; and at the latter most of those brethren. Collections—Barton £3. 12s. 10d. Barlestone £2. 7s. 0 $\frac{1}{2}$ d. Congerstone £2. 3s. 4d.

CASTLE DONINGTON, June 19th.—The Annual Meeting at Castle Donington was held this evening. On Lord's-day Mr. Orton preached; and at the Meeting, which was numerously attended, brethren Peggs, Winks, Goadby, and Pike, advocated the Missionary cause. Mr. Stocks presided. The Meeting was respectably attended. Collections £12.

LINCOLN, June 23rd.—A Missionary Meeting was held in the old chapel in the afternoon, when Messrs. Stevenson, Stocks, Crapps, and Pike, advocated the cause of the heathen. T. Copeland, Esq., presided. In the evening a Sermon was delivered in the new chapel recently erected by the zealous exertions of Mr. Kingsford, the present Minister. On this occasion it was well filled. Collections £5. 5s.

CONINGSBY. "A most interesting Meeting was held in the General Baptist Chapel, June 24th, and was respectably attended and highly gratifying: a powerful feeling was excited. O that it may not be like the early dew that passeth away! The several resolutions were moved and seconded by Messrs. Paine (Independent), Hughes (New Methodist), Stevenson, Pike, Kingsford, Jolle (Methodist), and R. Stocks. Public Worship commenced in the evening, and after a most appropriate and impressive prayer by brother Stevenson, the Secretary delivered a sermon from John ix. 27. Collections £7. 18s. 6d.; making, with the subscriptions previously received, £13. 3s.: a sum comparatively small, but which exceeded expectation. W. S."

WISBEACH, June 25th.—The Annual Meeting of the Society was held this year at Wisbeach. The friends there would have had a local meeting previous to that day, but postponed it in consequence of the exertions making for the bazar, from which was presented the handsome donation of £64. 4s. At the Meeting M. Tebbutt, Esq., presided with much ability. A part of the Report was read by the Secretary; after which Messrs. R. Smith, Kingsford, Goadby, and Peggs, addressed the audience. Collection nearly £10.

BOURNE, June 29th & 30th.—Interesting Missionary Services were held at Bourne on

these two days. On Lord's-day brethren Stevenson and Pike preached; and in the evening a Missionary Meeting, conducted in a manner suitable to the day and to religion, was held. After being introduced by prayer, three speakers addressed the audience, and hymns were sung at intervals. The chapel was very crowded. The next evening another Missionary Meeting was held, at which Messrs. Stevenson, Peggs, Everard, Winks, Goadby, Pike, &c., &c., attended. The information given at the Lord's-day evening Meeting particularly referred to the work of God among the Negroes. That on the Monday evening, especially referred to the Society's Eastern Mission. Collections about £12., which was thought handsome.

EASTWOOD-END, June 29th.—Mr. Peggs preached at Eastwood-End, near March, (the village at which he first began to preach), on behalf of the Mission, from Zech. ix. 10—12. The service was conducted in the open air, the chapel being incapable of containing the congregation. £1. 12s. was collected for the sacred Missionary cause.

CHESHAM, July 1st.—The Annual Missionary services connected with this flourishing Association were held this day. A well attended and gratifying Meeting took place in the afternoon. The venerable Pastor of the church, notwithstanding the heavy pressure of recent affliction, displayed his wonted interest in this great cause, which was advocated by Messrs. Statham (late Missionary in India), Tomlin, Hall, Allom, Pike, &c., &c., &c. A Sermon was preached in the evening. Collections £15. 6s. 6d.

BERKHAMPTSTAD. The next day was held the Meeting at this town. Messrs. Sexton, Hobbs, Pike, together with Lieutenant Colonel Moxon, and some other brethren, advocated the Missionary cause. Much commendable zeal has continued to operate at Berkhamptstead, and the activity of a few female friends as Collectors has been highly beneficial. Collections £5. 1s.

NEWBURY. Sermons were preached in behalf of the Mission on July 6th. Some local circumstances rendered a Meeting unadvisable. Collections &c. £6. 11s.

PORTSEA, July 13th & 14th.—On Lord's-day Sermons were delivered by the Secretary, who, with Messrs. Morris, Davis, Macdonald (Methodist), Ivimey, and Franks, supported the Missionary Cause on the following evening. The weather proved very unfavourable on Monday evening, but the sum raised by the Portsea friends, in the whole, greatly exceeded that of any former year. Collection not known to the writer.

SEVENOAKS, July 21st.—Several disappointments were experienced by the friends at Sevenoaks respecting their Meeting, but

not willing to let the Missionary Cause suffer, they still held it.

A friend states, "The night of the Missionary Meeting was very wet, and the attendance small, but the collections and subscriptions exceeded last year by £2. We thank our kind neighbours of other denominations, without whose assistance we could not well have held a meeting." The cause was pleaded by Messrs. Shirley and Broadly (Particular Baptists), Coke (Methodist), Sanders, Newton, Parker, and others.

To this may be added, that if the weather at Sevenoaks was like that the same evening in London, the friends displayed commendable zeal in not allowing the Meeting to suffer more than it did.

COMMERCIAL-ROAD, LONDON, July 20th.—Sermons were preached in behalf of the Mission on Lord's-day, by brethren Wallis and Pike. Collections £6. 14s. A prayer-meeting was held the next evening at which some addition to the collection was anticipated, but it proved a pouring wet evening: one of the most unfavourable the year has brought.

BUTTERWICK & CROWLE, July 1828.—The Missionary Meeting was held at Butterwick. Owing to the Trent overflowing its banks that day the Meeting was not so numerous attended as heretofore. The audience was addressed on Missionary subjects by Messrs. R. Stocks, Angus, and Seaton, (Methodists) Stenson, Chesman, and Brown; Mr. Watsan in the chair. Collection £3. 5s. Collected by the active collector Miss. Ross in the past year, £4. 2s. Epworth chapel, Missionary Box, 3s.—Total £7. 10s.

The following evening another Missionary Meeting was held at Crowle. It being the commencement of harvest and there being no notice given of it but by the town crier, though the congregation was not large, it was as numerous as could be reasonably expected under these circumstances. Mr. Watsan in the chair, Messrs. Stocks, Stenson, and Blount, (Primitive Methodist) Barley, Angus, and Bruan, (Methodists) addressed the meeting. Collection including 16s. collected by Miss Hind, an active young collector who has finished her course and gone to her reward, amounted to £3. 1s. 1d.

September 14th.—Lord's day. Mr. Peggs began his visit to the Yorkshire churches, on behalf of the Foreign Mission, by preaching at Shore in the morning, (collection £1 0s. 3½d.)—Lineholme, afternoon, where the collection was deferred five or six weeks in consequence of the recent Sunday-school sermons, and at Birchcliffe in the evening.

15th.—**BIRCHCLIFFE.**—A Missionary Meeting was held in this spacious chapel in the evening, which was pretty well filled.—Mr.

Hollinrake presided, and the meeting was addressed by brethren Jackson, Beardsall, Peggs, and Holroyd. Collections after sermon £2. 13s.—at the meeting £2. 18s.

16th.—**SLACK.**—An interesting Missionary Meeting was held here this evening, which was addressed by brethren Ingham, Hollinrake, Peggs, A-ten, and Beardsall. Much interest was manifest in the great Missionary cause tho' the collection was not large, being £3. 16s. 1½d. Mr. Peggs obtained a small donation of half a sovereign from a gentleman in the neighbourhood. Mr. Beardsall preached in the village, the next morning, in the open air, to a very large and attentive congregation.

17th.—**HALIFAX.**—The Missionary Meeting this year was not very well attended.—Messrs. Ingham, Beardsall, Thompson, Hurley, Peggs, and Bi-comb, addressed the audience. Collection £1. 13s. The next day Mr. Beardsall preached twice at Halifax, in the open air, to very orderly and attentive congregations.

18th.—**QUEENSHED.**—An interesting Missionary Meeting was held this evening, which was addressed by Messrs. White, Pool, Peggs, Beardsall, and Ingham.—Mr. Hurley presided. Collection £4. 1s. 9d. Mr. Beardsall preached the next morning before leaving the place.

19th.—**CLAYTON.**—A very crowded and interesting Missionary service was held in this village. Mr. Beardsall preached at noon in the open air, to a good congregation. In the evening the place of worship was crowded to excess; Mr. Shackleton of Al-lerton, opened the meeting; Mr. Peggs delivered a Missionary address, founded on Matthew iv, 16; and was followed by Mr. Beardsall. Collection £1. 3s. 6d.

21st & 22nd.—**MANCHESTER.**—Lord's-day Mr. Peggs preached two Missionary discourses. On Monday evening a Missionary Meeting was held, which was pretty numerously attended. Messrs. Birt, Peggs, and Beardsall, addressed the audience. A Missionary Meeting the same evening near Manchester was one cause of there not being more assistance. Much interest was manifest in the progress of the great cause of Christ in the world. Collections £3. 11s. 0d.

23rd.—**TARPORLEY.**—On his return to Coventry Mr. Peggs visited the friends in this part of Cheshire. He preached at Bassey Green, about a mile and a half from Tarporely, in the afternoon from Matt. v. 13, 16. A very good congregation. In the evening he preached in the open air on friend Gaythorpe's premises to about 300 people, from 2 Cor. iv. 3, 4. He preached again the next morning from Matt. iv. 16. Collections £4. 0s. 2d. The friends here

are about to build a chapel, and there is a prospect of much usefulness.

24th.—A friend took Mr. P. to Crewe, but no arrangement could be made for collections in the old chapel at Whelock, about seventeen miles from Tarporley, through Nantwich. Brother Gaythorpe visits this place once a month.

NANTWICH.—The General Baptist Chapel being occupied by a small party of Unitarians, the few friends that remain obtained for Mr. Peggs the Independent chapel, in which he delivered a Missionary discourse from Acts xxvi. 17, 18. Collections at Crewe and Nantwich £1. 15s. 0d. An active young Minister is much wanted at this place. The people are now "as when a standard-bearer fainteth," or, "as sleep without a shepherd."

MEASHAM, September 21st & 22nd.—On Lord's-day Mr. Goadby preached in behalf of the Mission, and a crowded and interesting Meeting was held on Monday evening. Speakers. Messrs. Goadby, Winks, Stocks, Derry, and Pike. Collections about £5. 5s.

MELBOURN, September 28th & 29th.—On Lord's-day Sermons were preached in behalf of the Mission by Mr. Derry; who, with Messrs. Jones, Wigg, Pike, Tyers, and Stenson, moved and seconded the resolutions at the Meeting on the following evening. The Meeting was well attended and gratifying. Collections not known to the writer.

SHUTTLE, Sep. 30th.—Brethren Richardson, Stocks, G. Pike, J. Stevenson, and J. G. Pike, attended this Meeting to support the cause of the perishing heathen.

WIRKSWORTH, October 1st.—A crowded and pleasing Anniversary Meeting was held on the evening of the day of the Conference. On Lord's-day Mr. J. Stevenson preached; and on the following evening, with some neighbouring brethren, attended a small Missionary Meeting at Bonsall. At the Meeting at Wirksworth Mr. Barrow presided, and Messrs. Stevenson, Stocks, Winks, Hine, Harrison, and Pike, moved or seconded the resolutions. The Meeting was animating. The Collections exceeded last year, and were understood to amount to about £10., notwithstanding the depression felt in the mining business.

LEICESTER, FRIAR-LANE, Oct. 5th & 6th.—Missionary Sermons were preached at Friar-Lane, on Lord's-day, by brethren Rogers and Peggs. An interesting Missionary Meeting was held on the Monday evening, when Messrs. Murcell, Rogers, Winks, Everard, Stevenson, Peggs, Pike, &c., addressed the crowded audience. Collections understood to be about £16. Mr. Stevenson, Junr., concluded with prayer.

7th.—A Missionary Meeting was held at Houghton in the afternoon, and a Sermon was preached in the evening by Mr. Rogers from "And yet there is room." Mr. Everard preached the next morning from Heb. iv. 16. Collections nearly £2. The congregations were smaller than was expected in consequence of the injurious influence of the wake.

8th.—A very crowded Missionary Meeting was held this evening at Wigston, in the Primitive Methodist Chapel; brethren Rogers, Wigg, and Peggs addressed the Meeting. Brother Everard preached in the afternoon; and these Missionary services were closed by a Meeting, in the evening, in the New School-room belonging to Friar-lane. Mr. Peggs preached in the open air before the service. Much interest was excited at the Meetings by the presence of two Lascars, Mousalmen, from Bombay.

FLEET, Oct. 19th & 20th.—On Lord's-day Sermons were preached by the Secretary at Fleet and Long Sutton; the Missionary Meeting that was held at Fleet was gratifying and numerously attended. Messrs. Rogers, Kingsford, and Pike, with several neighbouring friends addressed the audience. Collections, £10. 12s.

TYDD ST. GILES, Oct. 21st.—A Sermon was preached in the afternoon, and the Missionary Meeting was held in the evening. The brethren who attended at Fleet, with Mr. Jarrom and one of the Students under his care attended this Meeting. Collections about £3.

MANSFIELD, Nov. 5th.—An interesting Missionary Meeting was held at Mansfield. The brethren met for Conference business in the morning, and in the afternoon Mr. Peggs preached from 2 Cor. viii. 9. on the grace of the Lord Jesus, the stimulus and pattern of Christian liberality. In the evening Mr. A. Booth presided, and the Meeting which was very numerously attended, was addressed by Mr. Ingham, (Methodist,) Foster, Roome, Weaver, (Independents,) Nott, (Particular Baptist,) Peggs, Hardstaff, and Austin. Collections £6. 17s. 6d.

6th.—At Warsop a prayer meeting was held at two o'clock in the afternoon, and at four Mr. Peggs preached in the open air. The Meeting was held in the evening. Collection £1. 16s.

MISSIONARY MEETINGS

For December.

7th.—Burton-upon-Trent.

8th.—Ditto Meeting.

21st.—Smalley Sermons.

22nd.—Ditto Meeting.